



Vera Effigies
Patris ROBERTI
Lincolniensis



Reverendi
SANDERSON
Episcopi A. 76 1662.



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XXXIV
SERMONS.

Viz.

XVI.	}	A D	{	AULAM.
IV.				CLERUM.
VI.				MAGISTRATUM.
VIII.				POPULUM.

BY

The Right Reverend FATHER in GOD,

Robert Sanderson

Late Lord Bishop of LINCOLN.

John WITH *Rogers*

A large Preface by the said AUTHOR.

The Sixth Edition; Corrected and Amended.

WHEREUNTO

Is now added a SERMON, Printed by a Correct

Copy under the Authors own hand.

Gregor. de cura Pastoralis.

Qui amici poterant esse veritatis sine labore, ut peccent laborant.

LONDON,

Printed for A. S. and are to be sold by Benj. Tooke, at the Ship in St. Paul's Church-Yard, and Tho. Sawbridge at the Three Flour-de-Lues in Little-Brittain, 1674.

THE RIGHT TO LIFE

Robert G. Bellon

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1870

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not *us* bear it, who are guiltless; but *the Times*. For it is *They* are changed not *We*. Howsoever, ἀναίματος, ἀναίματος now they are abroad, they must take *their lot*, as it falleth out. Which be it better, be it worse; this yet we shall gain thereby: that if any shall charge these Papers with *unseasonableness* (no very huge crime) he shall *ipso facto*, by that very act, and the *Verdict* of his own conscience, fully discharge, and for ever acquit them of the guilt of *Time-serving*; a crime, I trow, of a vaster magnitude, and where-with *Discourses* of this nature were wont to be so frequently, (that I say not, *unjustly*) aspersed, whilst *the Times* looked more favourably upon them.

§. II. But of this enough. I expect to meet with far heavier *Censures* than these, from *the ungoverned* spirits and tongues of *the more zealous* (that is to say, if rightly interpreted, *the more clamorous and less knowing*) among them. Who knoweth not, that as *empty vessels* give the loudest sound, and *shallow brooks* run with a fiercer current, and make a greater noise, than *deeper Rivers* do: so they that are the least able to judge, are ever the most forward to pass sentence; and when they so do, the most rigid and peremptory therein? But *the heaviest doom*, I suppose, will proceed from those men, who being themselves of late years fallen out, grievously fallen out (for what cause I know not) with the *Ancient Government*, and *Liturgy*, and *Ceremonies* of the Church, are angry with all those, that retain any good opinion of them. Whereunto yet themselves, when time was, seemed to be, and if they dissembled not (which we are unwilling to believe) were indeed, reasonably well affected. For they submitted to *the Government*, used *the Liturgy*, and observed *the Ceremonies* appointed; according to *Law* and *Order*; and their own professed approbation of the same, as well by express words from their mouths, as by subscription under their hands, yet remaining upon record. What hath wrought this change in them (Evidence of Reason, or worldly Interest,) and how far it hath wrought upon them (in reality, or but in compliance; and in what order too, by immediate assault upon their judgment, or by dealing under-hand first with *the affections*:) themselves do, or should best know. It highly concerneth them, even as much as *the peace of their consciences* is worth (and much more than so) to be well assured that their
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hearts are *upright* in this affair. And in order thereunto, not to content themselves with a slight and *overly examination*; (There is more *wickedness* and *deceitfulness* in the hearts of all men, than most men are aware of:) but to make the most diligent, district, and impartial *search* possible, into the *true causes* and *motives* of this change. And (for so much as *Fears* and *Hopes* have been ever found the fittest and the readiest *Engines* to work such *feats*;) to enquire particularly, what *influence* or *operation*, either the *Fear* of losing what they had, or the *Hope* of getting more, might have in this *work*, towards the producing of such an *effect*. It will best become *others*, to judge as *charitably*, as they may; but doubtless it would be safest for *them*, to be very jealous over *themselves*, lest so great a *change* could not have been wrought in so short a space without a *strong infusion*, either of the *one*, or the *other*, or *both*, into the *medicine* that wrought it. Especially, since the *conjuncture* of the *time* wherein this *change* happened, may very probably raise some suspicion, that the *Fear of the Sword* might have; and the visible *advantage* some have found thereby since, as probably, that the *hope of gain* had, some *co-operation* at least, with whatsoever was the *principal Cause* of this so suddain a *Metamorphosis*. If nor so, nor so; but that they find themselves clearly *convinced* in their judgments of their former *Error*, and that they are fully *perswaded* they are now in a *better way* than that wherein they formerly walked: it is *happy* for them, and I doubt not but they will find matter of *rejoycing* in it, if they be not *mistaken* (a thing not impossible) in the *trial* of their own hearts. Of the *sincerity* whereof, the likeliest way to give *satisfaction* to the world, and to add some *strengthening* withal to their own *assurance*, is, by shewing *compassion* to those their *Brethren*, that cannot yet tell how to *recover* themselves out of the *snare* of the same *common Error*, from which they are so *happily escaped*. At leastwise so far, as not to *despise* them; nor to pass their *censures* upon them, with so much *freedom* and *severity* as some have done. If it be a *fault*, sure it is a very *pardonable* one; for a man in the *change of times*, to remain *unchanged* in his *mind* and *opinion*, and to hold to his former and (as he thinketh) *well grounded Principles*: so long as he can neither apprehend any *Reason* of sufficient strength to convince his

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understanding that he is in the wrong, or to manifest unto him the necessity of making such a change; nor is able with the best wit he hath, to discern any thing so lovely in the effects and consequents of such change since it was made, as might win over his affections to any tolerable liking thereof upon the Post-fact.

§. III. To return where I was going, and from whence I have not much digressed; if any shall now ask me, what those *heavy Censures* are which I said we should be like to meet withal, I confess I am not able to give him any certain account thereof; not knowing before-hand what reasons or expressions the spirits of particular men will suggest to their *tongues* or *pens*. Only by what hath been usually said by *one sort of men* upon such like occasions heretofore (more sparingly and *in the ear* in former times, but of late more frequently, freely, and *on the house tops*;) it may be probably guessed what kind of *Censures* are to be expected from those of the *same party* now. Yet for that I am not conscious to myself to have said any thing in the *Papers* now, or at any time heretofore (with my allowance) published, that may give just offence to, or merit the *hard censure* of, any sober dispassionate man; and that, if yet I must fall under some *mis-censures*, it is not *my case* alone, but of *many others* also wrapt with me in the *same common guilt*; I shall therefore reduce my discourse herein *ab hypothesi ad thesin*; and propose the *Objections*, with my *Answers* thereunto (though with some reflexion upon *my self* in most of the particulars, yet) as laid against the *generality* of those mens *Sermons, Writings*, and other *Discourses*, who (according to the *new style* of late years taken among us) go under the name of the *Prelatical Party*, or *Episcopal Divines*,

I §. IV. The *Objections* are, 1. *That in their ordinary Sermons they take any small occasion; but when they Preach at the Visitation, where most of the Clergy of the Voisinage are convened, set themselves purposely in their whole discourse to let fly at their Godly Brethren, who out of tenderness of Conscience dare not submit to some things endeavoured to be imposed upon them by the Prelates. The poor Puritan is sure to be paid home; he must be brought under the lash, and exposed to contempt and scorn at every publick meeting; the Papists, professed Enemies of our Church and Religion, escaping in the*
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mean while Scot-free, seldom or never medled withal in any of their Sermons. 2. Or if sometimes some little matter be done that way by some of them; it is so little, that it is to as little purpose: rather for fashions sake, ad faciendum Populum, and to avoid suspicion, than for any ill will they bear them. Perhaps give them a light touch by the way; a gentle rub as they pass along, that shall do them no harm; but their Brethren, that profess the same Protestant Religion with them, they handle with a rougher hand. With Elder-guns, and Paper-pellits they shoot at those; but against these, they play with Cannon-bullet. 3. And all this anger but for Ceremonies: Trifles even in their own esteem, who plead hardest for them. If they be indeed such Indifferent things, as they confess them to be, and would have the World believe they make no other account of them: Why do they dote on them so extreemly themselves? Why do they press them upon others with so much importunity? Why do they quarrel with their brethren eternally about them? 4. The truth is, both We and They judge otherwise of them, than as Indifferent things. They think them necessary, whatever they pretend; or else they would not lay so much weight upon them. And we hold them Popish, Antichristian, and Superstitious: or else we would not so stiffly refuse them. 5. It is not therefore without cause, that we suspect the Authors of such Sermons and Treatises, as have come abroad in the defence of such trash, to be Popishly-affected; or at least to have been set on by some Popish Bishops or Chancellors (though perhaps without any such intention in themselves:) on purpose to promote the Papal interest here, and to bring back the people of this Nation by degrees, if not into the heart and within the walls of Babylon, yet at leastwise into the confines, and within the view of it. 6. Which, as it appeareth otherwise, to wit, by their great willingness to allow such qualifications to sundry Doctrines taught in the Church of Rome, and such interpretations to sundry taught in our Church, as may bring them to the nearest agreement; and their great endeavours to find out such Expedients, as might best bring on a perfect reconciliation between the two Churches: 7. So particularly, in pressing with so much vehemency the observance of these Popish and Superstitious Ceremonies; for which we cannot find, nor do they offer to produce, any either Command or Example in holy Scripture, to warrant to our Consciences the use thereof.

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8 thereof. 8. Which, what is it else in effect, than to deny the sufficiency of the Scripture, to be a perfect Rule of Faith and Manners? Which being one of the main bulwarks of the Protestant Religion, as it is differenced from the Roman, is by these men and by this means undermined and betrayed.

§. V. This is the sum and substance of the usual *Censures* and *Objections* of our *Anti-Ceremonian Brethren*, so far as I have observed from their own *speeches* and *writings*: which I have therefore set down as near, as in so few words I could, to their *sence*, and, for the most part, in their *own expressions*. Much of which having (as I conceive) received its *answer* beforehand, in some passage or other of the ensuing *Sermons*, might supersede me the labour of adding any more now. Yet for so much as these *answers* lye dispersedly, and not in one view: I held it convenient, as I have produced the *Objections* all together; so to offer to the Readers an *Answer* to them all together, and that in the same order, as I have given them in Begging at his hands but this *one* (very reasonable) *favour*, that he would do both *himself* and *me* so much right, as not to pass his *censure* too *hastily* and too *severely* upon any *part* of what is now presented to his view, (whether he *like* it, or *dislike* it;) till he hath had the *patience* to read over the *whole*, and allowed himself the *freedom* rightly and without prejudice to *consider* of it.

1 §. VI. That which is said in the *first* place of their *Godliness* and *Tenderness of Conscience*, is not much to the purpose, as to the main business. For *First*, besides that *all parties* pretend to *Godliness*; *Papists*, *Anabaptists*, and who not (even the late-sprung-up generation of *Levellers*, whose *Principles* are so destructive of all that *Order* and *Justice* by which *publick societies* are supported, do yet style themselves, as by a kind of peculiarity, *The Godly*;) And
2 that *secondly*, it is the easiest thing in the world, and nothing more common, than for men to pretend *Conscience*, when they are not minded to *obey*: I do not believe *thirdly*, (though I am well persuaded of the *godliness* of many of them otherwise,) that the *refusal*
3 of indifferent *Ceremonies* enjoined by *Lawful Authority*, is any part of their *Godliness*; or any good fruit, evidence, or sign thereof. But certain it is *fourthly*, that the *godliest* men are *men*, and
4 know

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know but in part ; and by the power of godliness in their hearts are no more secured from the possibility of falling into *Error* through *Ignorance*, than from the possibility of falling into *Sin* through *Infirmity*. And as for *Tenderness* of Conscience *siftably*, a most gracious blessed fruit of the *holy Spirit* of God, where it is really, and not in pretence only, nor mistaken, (for sure it is no very tender Conscience, though sometimes called so, that straineth at a Gnat and swalloweth a Camel :) it is with it, as with other tender things ; very subject to receive harm and soon put out of order. Through the cunning of *Satan*, it dangerously exposeth men to temptations on the right hand : and through its own aptitude to entertain and to cherish unnecessary scruples, it strongly disposeth them to listen thereunto so long, till at the last they are overcome thereof. Needful it is therefore, that in the publick teaching, the *Errors* should be sometimes refuted, and the *Temptations* discovered. And this ever to be done ; seasonably, soberly, discreetly and convincingly ; and, when we are to deal with men whose Consciences are (so far as we can discern) truly tender, with the spirit of *Meekness* and *Compassion*. For, tender things must be tenderly dealt withal : or they are lost. I know it is not always so done ; nor can we expect it should. All *Preachers* are neither so charitable, nor so prudent, nor so consciencious, as they should be : And they that are such in a good measure, are men still ; and may be ^a transported now and then through *Passion*, and *Infirmity*, beyond the just bounds of moderation. But then, the fault is not so much in the choice of the argument they treat of, as in the ill-mannaging thereof : which ought not to cast any prejudice upon others who deal in the same Argument, but after another manner.

a Ταπεινότης
τοῦ ἡρώου
δυνάμει
φουλὰς τῆς
πύλης, Αἰσθ.
1 Elench. 19.

§. VII. But that which pincheth most in this first particular (as I suppose) is this ; That upon all publick occasions, especially in *Visitation-Sermons*, they who agree with us in the substance of the same reformed Religion, are for the most part the only mark shot at ; whilst the common Enemy, the *Papist*, hath little or nothing said against him. For Answer hereunto. First, so far as concerneth the *Sermons* here published, the *Objection* is void ; for therein, the *Papist* hath had his share as well as his fellows, so oft as the Text gave occasion, or the file of my discourse led me thereunto ;

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2 thereunto; as by *the Papers* themselves (whereunto reference to be had) will evidently appear. Secondly, admitting all *true* that is alledged; either we are *excusable*, in what they *blame* us for; or they that *blame* us *inexcusable*, who do the very *same things*. Do not they usually in their *Sermons* fall bitterly upon *the Papists* and *Arminians*? but seldom meddle with *the Socinians*? scarce ever name *the Turks*? I have been often told, of their declamations against the observing of *Christmas*, that great *superstitious* thing; but I remember not to have heard of much spoken against *Perjury* and *Sacrilege*, and some other sins, wherewith our times abound. Nay doth not their *zeal* even against *Popery* it self (*Popery* I mean, truly so called) of late years, and since most of *the Pulpits* are in their *possession*, seem to abate; at leastwise in comparison of *the zeal* they shew against *Episcopacy*, and against *the Liturgy*, *Festivals*, and *Ceremonies* lately in use among us? These they cry down with all *the noise* they can, and with all *the strength* they have; having first branded them with the name of *Popery*; and this must now pass for *preaching against Popery*. I demand then, Is there not the like reason of reproving *Sins*, and refuting *Errors*? If so; are not *Perjury* and *Sacrilege* as great sins (at least) as *keeping Christmas* Holy-day? Howsoever, are not the *Errors of the Turks*, that deny the whole structure of *the Christian Religion*, (*foundation* and all,) far worse than the *Errors of the Papists*, who by their *additional superstructures* have only altered *the fabrick*, but keep *the foundation* still? And are not the *Errors of the Socinians*, who deny *the Trinity*, *Gods Omniscience*, the *Eternity of the Son*, the *Divinity of the Holy Ghost*, *Original sin*, the calling of *Ministers*, and far worse than those *the Arminians* are charged withal, of *Free Will*, *Universal Redemption*, *Falling from Grace*, &c. And are not the old rotten points of *Popery* (*the Popes Oecumenical Pastorship* & *Infallibility*, *the Scriptures Unsufficiency*, *Image-worship*, *Invocation of Saints*, *Transubstantiation*, *Half-Communion*, &c.) *Errors* of as great a *magnitude*, as those other points of *Popery* (lately and falsely dubb'd such) of *Episcopacy*, *Liturgie*, *Festivals*, and *Ceremonies*? If they be; Why do our *Brethren* Preach oftner and inveigh more, against these *later* and *lesser* in comparison, than against those *former* and *greater Sins* and *Errors*? I doubt not, but

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but they have some *Reasons* wherewith to *satisfie themselves* for their so doing; else they were much to blame. Be those *Reasons* what they will; if they will serve to *excuse them*, they will serve as well to *justifie us*.

§. VIII. It will be said perhaps; *First*, That the *Turks* have no *Communion* with us: They are *out of the Church*; and our chiefest care should be for *those within*, leaving *those without* for God to judge. Or indeed *Secondly*, To what purpose would it be to address our speeches to them some thousands of miles out of hearing? If our *voices* were as loud as *Stentor's*, or that of *Mars* in *Homer*, the sound would not reach them. Besides that, *Thirdly*, There is little danger in *our people* of receiving *hurt* or *infection* from them; who have no such *Agents* here to tamper with the people in that behalf, no such *artifices* and plausible *pretensions* whereby to work them over to their side, no such *advantages* as the agreement in some *Common Principles* might afford for bringing on the rest; as the *Papists* have. Who being within the pale of the *visible Catholick Church*, and living in the midst of us, have their *instruments* ready at hand in every corner, to gain *Profelytes* for *Rome*; the specious pretences of *Antiquity*, *Universality*, *Consent of Councils and Fathers*, &c. wherewith to dazle the eyes of *weak and credulous persons*; and some ground also to work upon, in the agreement that is between them and us in the principal *Articles of the Christian Faith*.

§. IX. These *Reasons* I confess are *satisfactory*, as to the Comparison between *Turks* and *Papists*; and may be applyed to the other Instance also in their proportion, so far as the Application will hold truth. And all this is agreeable, both, To the Apostles discourse, 1 Cor. 5. 9. — 13. and, To the advices of prudent *Statists*, who forbear to advance against a *potent Enemy abroad*, till they have composed smaller *Quarrels* and *Mutinies* at home; and, To the Example also of our blessed Saviour himself: Who, although the *Errours of the Sadduces* were, in themselves, and in respect of their matter, much worse than those of the *Scribes* and *Pharisees*; yet because the danger of seducing the people, was greater from *these* than from *those* (the *Pharisees* by reason of their out-side holiness being grown into better Esteem with the people

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than the *Sadduces* were; and the generality of the people also by their education prettily well Principled, and so fore-armed, against those more gross and palpable Errours of the *Sadduces*:) is observed therefore to have both more frequently and with greater sharpness reprov'd the *Scribes* and *Pharisees* for their false teaching, than he did the *Sadduces*; and to have given the people more Caveats to beware of them and their Leaven, than that of the *Sadduces*.

§. X. This is the most, I think, they have to say for themselves; and upon supposal that all the particulars in the aforementioned Instances, were indeed such Sins and Errours, as they either take or mistake them for; it must be admitted a very reasonable and sufficient Plea. Only we require (which is but equal) that they mete unto us back again with the same measure; and allow us the benefit of the same Plea (*mutatis mutandis*) so far as our Case is the same with theirs. Let them but this do; and the Objection will vanish. First, we nothing doubt but that the *Papists* (by being baptized into the Faith of Christ) are in a far better condition otherwise; as we are sure they stand in a nearer relation to us thereby, than *Turks* and *Pagans* do. Yet, as to external Communion in the publick Worship; by refusing to assemble with us (which is not our fault) they are as very strangers to us, as the very *Turks* are; and in that respect to be looked upon as οἱ ἔξω, those that are without. And therefore we deemed it more expedient, and a more brotherly act, to endeavour the reducing of our Brethren that held Communion with us to their just obedience, by discovering to their faces (being personally present) those their Errours that obstructed it; than to beat the air to little purpose, in declaiming against those that did not hear us, and we were sure would little regard us. For Secondly, were it not for the confirming of our Protestant Hearers in their present belief of the Truth, against such as will attempt to draw them from us, it would be a very impertinent thing to insist much upon the discovery of Popish Errours in our Churches; whither they that should reap most benefit by such discovery never come. They live among us indeed, which the *Turks* do not: but since they come not where they may bear us; it is all one to us, in respect of our Sermons, as if they lived

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lived as far from us as the *Turks* do. But at such times as the *Clergy* are met together (which is chiefly done at the *Visitations*) when most of them who are most concerned, both for their *own* sakes, and the *peoples* that depend upon them, to have a *right judgement* concerning the Nature and Use of *Indifferent things*, are present; it seemeth to be very *proper*; and (by the blessing of God) may conduce very much to the *edification* of his people in *Truth, Peace, and Godliness*; that the *just power* of those that have *authority* in the Church for making *Ecclesiastical Constitutions* should be *asserted*, and the *necessity* of yielding *obedience* thereunto when they are made, by all under such *authority* should be *pressed*. This is the very truth of the *whole business*. And what is there in all this, to deserve such *out-cries*? What is there, if men would but soberly consider it, that is not every way agreeable to the dictates both of *Christian Prudence* and *Charity*? *Thirdly* (which is a very important consideration, and cometh up to the full of the *Objection*) we think it more needful, seasonable and expedient, upon such *opportunities*, to clear these *points in difference* betwixt us and our *Brethren* at home, than to handle any of the *Controversies* in debate betwixt us and those of *Rome*. Both because the people are in more danger of being mis-led by these, than of being seduced by *Papists*; and because the *Papists* make a great advantage (indeed the greatest, and in a manner the whole advantage they have against us) of these *home-differences*. For, although the *Emissaries* of *Rome* have long used all the *art* and *diligence* possible, to advance the *Roman Interest* among us; yet the *people of England* are so generally prepossessed with a detestation of *that Religion* (as the people of *Spain, France* and *Italy* are of *ours*;) that, were it not for the *advantage* they make of the *excesses* of some troublesome spirits among our selves, they could not have expected to have *reaped* so plentiful a *harvest* here, as of *late years* they have done. But our *Brethren*, having by their much *Preaching* and inveighing against the *Papists*, wrought our common people to such a *prejudice* against her *Doctrines*, that many of them know no other *Rule* whereby to judge of the soundness of mens *Religion*, than by the greater or lesser *distance* it hath from *Popery*; have thereby withal gained that *high esteem* of their

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soundness in Religion above others in the hearts of many of our people (led, as most are, by *opinion* more than true *judgement*;) that it is a very easie matter for them to draw *multitudes* after them into a *dislike* of any thing, whereon they shall think good to fasten the imputation of being *Papish*. For preventing whereof, if we do our best endeavour upon all good occasions to *undeceive* them first, and by them the *people*; by letting them *see* (if they will but *open* their eyes) how *unsound the Principles* are they go upon, and how *unsafe the Practices* those Principles lead unto: Who can justly blame us for so doing?

§. XI. To the substance of the *Second Objection* (if I may with their *leave* and without their *offence*, pass by that *quaint minute piece* of wit, of *Paper-pellets*, and *Cannon bullets*;) I shall need make no further *Answer*, than what hath already been given to the *First*. Only I shall, *ex abundanti*, add *two* things; the one, concerning *my self*; the other, to the *Objectors*. For *my self*; if I be not much mistaken, I have been so far from *offending* in the kind objected, that I may seem rather to have *offended* too much on the other hand. The *substance of the matter* both against *Papists* and *others*, is I hope all along justifiable. And then, if some *sharper expressions* both against them and others have here and there slipped from my *tongue* or *pen* (such as *heat* and *indignation* in our *greener years* are apt to suggest;) they that are *ingenuous*, considering how long it is since *those Sermons* were Preached, may be pleased to *pardon* it, upon the old plea, *Dandum aliquid ætati*. As for *them*; that they Preach against *Popery*, I not at all mislike; Only I could wish that these *two Cautions* were better observed, than (as far as I can make *conjecture* of the rest, by the proportion of what hath come to my *knowledge*) I fear they usually are, by the *more zealous* of that party, *Viz.* 1. That they do not through *ignorance*, *prejudice*, or *precipitancy*, call that *Popery*, which is not; and then under that *name* and *notion* Preach against it. 2. That they would do it with the less *noise* and more *weight*. It is not a business meerly of the *Lungs* but requireth *Sinews* too. Or (to use their own *Metaphor*) let them not think that casting of *Squibs* will do the deed, or charging with *powder* alone; that will give a *crack* indeed, and raise a *smoak*; but unless they have *bullet* as well as *powder*, it will do little execution.

§. XII. To

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¶ XII. To the Third Objection. I say First, that we have indeed no higher or other esteem of Ceremonies, than as of indifferent things; yet do we not count them Trifles, otherwise than as in comparison with necessary duties. But let Ceremonies (Secondly) be as very Trifles, as any man can imagine them to be; yet Obedience sure is no Trifle. They mis-state the Question, when they talk of pressing Ceremonies. It is Obedience (formally) that is required: Ceremonies not otherwise pressed, than as the matter wherein that Obedience is to be exercised. If a Master appoint his Servant to do some small matter that he thinketh fit to have done, though in it self of no great moment; yet he will expect to be obeyed; and it is great reason he should. If in such case the Servant should refuse to do the thing appointed, because he hath no mind thereunto, and should receive a check or correction for such refusal; could he either sufficiently excuse his own fault, or reasonably complain of his Master for dealing hardly with him, by saying, The thing was but a Trifle? Is it not evident, that the thing which made the Master angry, and the Servant an offender in that Case, was not (precisely and formally) the leaving of the thing undone (which had it not been commanded, might have been left undone without any fault or blame at all,) but the refusing to do it, when he that had a right to his service commanded him? Wherefore Thirdly, that which is said of some mens dotting so extremely on Ceremonies, might have been well enough spared. I know no true Son of the Church of England, that doteth upon any Ceremony, whatsoever opinion he may have of the decency or expediency of some of them. If any do, let him answer for himself. Among wise men, he will hardly pass for a wise man, that doteth upon any. Nor will he, I doubt, prove a much wiser man, that runs into the contrary Extreme, and abhorreth all. It is true, Fourthly, that there have been long and unkind quarrels about these things: More is the pity! but where is the fault? To whom is the beginning, and to whom the continuance of a quarrel rather imputable? To him, that demandeth his right? or to him, that withholdeth it from him? For this is the plain Case in short, The Bishops (under the King) require obedience to the Laws Ecclesiastical; these men refuse to give it. So began the quarrel at first; and upon the same terms it continued.

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2 *tinued.* If the *Obedience* challenged were indeed due to those *Laws*, then did our *Brethren* both *begin* the quarrel, and *hold it on*; if it were not, then must the whole *blame* lye upon those that *claimed it unjustly*, and not upon them. So that upon winding up of the business, the whole *Controversie* will devolve upon this point; Whether to the *Laws Ecclesiastical* *Obedience* is due or not? For the right determining whereof (forso much as it is confessed on all hands, that *Obedience* is due to *Lawful Authority* commanding *Lawful things*) two other points are to be resolved: the one, concerning the *Authority* by which the *Constitutions* were made; the other, concerning the *lawfulness* of the things therein required. The *Presbyterians of the Kirk* flatly and directly deny both: *Ours*, less forward to declare their opinion in the *former* point, have chosen rather to stand upon the *later* only. And so the point in issue is briefly this; Whether the *things* commanded (and particularly the *Ceremonies*) be *lawful*, yea, or no. Which bringeth us to the consideration of

§. XIII. The *Fourth Objection.* Wherein (besides some *ill-language*, which I love not to stir into) they declare, *First*, what they conceive to be our *Opinion*, and *next* what is indeed their Own concerning the *Ceremonies*, &c. in question. In the former, we desire that *candor* which in all *reason* and *charity* they ought to afford us; that they would fix nothing upon us as *our opinion*, which our selves (who should best know what *our opinions is*) protest against, as *not our opinion*. They have been told a thousand times over, in the *Sermons* and *Writings* of private men, which is also attested and affirmed by the *publick Declaration* of our *Church* (the most authentick assurance a question of this nature is capable of;) That we place no *Necessity* at all in these things, but hold them to be meerly indifferent. That, when for *decency*, *order*, or *uniformities* sake, any *Constitutions* are made concerning them; there is the same *necessity* of obeying such *Constitutions*, as there is of obeying other *Laws* made for the good of the *Common-wealth* concerning any other *indifferent* things. That such *Necessity*, either in the one or the other, ariseth not properly from the *Authority* of the immediate *Law-giver*, but from the *Ordinance of God*, who hath commanded us to obey the *Ordinances*

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ances of men for his sake. That, such necessity of Obedience notwithstanding, the things remain in the same indifferency as before. Every way in respect of their Nature; and *quoad Rem* (it being not in the power of accidental Relations to change the Natures of things) and even in respect of their Use; and *quoad Nos* thus far, that there is a liberty left for men, upon extraordinary and other just occasions, sometimes to do otherwise than the Constitution requireth, *extra casum Scandali & Contemptus*. A liberty which we dare not either take our selves, or allow to others, in things properly and absolutely necessary. [Upon which very account (I mean the consideration of the indifferency of the things in themselves) and upon which account alone it is, that many of the Episcopal (that is to say, the true English Protestant) Divines; who sadly resent the Voting down of the Liturgy, Festivals, and Ceremonies of the Church, by so many former Laws established; heartily desired heretofore the continuance, and as heartily still wish the restitution, and are (by Gods help) ready with their Tongues, Pens, and Sufferings, to maintain and justify the Lawful use of the same; do yet so far yield to the sway of the times, and are perswaded they may with a good Conscience so do, as to forbear the use thereof in the publick Worship; till it shall seem good to those that are in place of Authority either to restore them to their former state (as it is well hoped, when they shall have duly considered the evil consequents of that Vote, they will) or at leastwise, and in the mean time to leave them arbitrary, for men, according to their severall different judgements, to use or not to use, which seemeth but reasonable, the like favour and liberty in other kinds having been long allowed to almost all other sorts of men, though of never so distant perswasions one from another:] Lastly, That all Laws made concerning Ceremonies or other indifferent things, whether Civil or Ecclesiastical, are mutable; and as they were at first made by humane Authority, so may they from time to time be by humane Authority abrogated and repealed. And then and thenceforth they lose their obligation; whereby the necessity of yielding obedience thereunto wholly ceaseth and determineth, and the things thereby commanded or prohibited, return to their primitive

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primitive and natural *indifferency*, even in their *Use* also, and in *respect of us*. This is clearly *our Opinion*; and men may easily so understand us, if they will.

§. XIV. But *their Opinion* is, that the things enjoyned are *Popish* and *Superstitious*; and consequently *unlawful* to be used: And this they render as the *reason* of their *Non-conformity*. And the *Reason* were certainly good, if the *Opinion* were true. For the *Popishness* first; unless we should sue out a Writ *de finibus regendis*,

a Omnia periclitantur aliter accipi quàm sunt, si aliter quàm sunt cognominantur. Tert. de carn. Christi, cap. 13.

^a it will be hard to find out a way how to bring this *Controversie* to an *issue*, much less to an *end*: the *term* hath been so strangely extended, and the *limits* thereof (if yet it have any) so *uncertain*. If they would be intreated to set *bounds* to what they mean by *Popish* and *Popery*, by giving us a certain *definition* of it; we should the sooner either come to some *agreement*; or at least, understand our selves, and one another the better, wherein and how far we *disagreed*. In the mean time, it is to me a wonder, that if *reason* would not heretofore, yet the sad *experience* of the ill consequences, so *visible* of late time, should not have taught them all this while to *consider*, what infinite *advantage* they give to the *Romish* party to work upon *weak* and *wavering* souls; by damning so many things under the name of *Popery*, which may to their understandings be sufficiently evidenced; *Some*, to have been used by the *ancient Christians* long before *Popery* was hatched, or but in the egg; and *All* to have nothing of *Superstition* or *Popery* in them, unless every thing that is used in the *Church of Rome* become thereby *Popish* and *Superstitious*. Nor what great *advantage* they give to our newer *Seſtaries*, to extend the name yet farther. Who, by the help of their *New Lights*, can discern *Popery*, not only in the *Ceremonies* formerly under debate; but even in the *Churches* and *Pulpits* wherein they used to Preach against *Popery*, and the *Bells* wherewith they used to call the people together to hear them. These are by some of them cryed down as *Popish*, with other things very many, which their *Presbyterian Brethren* do yet both allow, and practise; though *how long* they will so do, is uncertain, if they go on with the *Work of Reformation* they have begun, with as *quick dispatch*, and at the rate they have done these last *two seven* years. The having of *God-fathers* at Baptism, *Churching* of
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of Women, *Prayers* at the burial of the dead, Children asking their Parents *blessing, &c.* which whilome were held *innocent*; are now by very many thrown aside, as rags of *Popery*. Nay, are not some gone so far already, as to cast into the same heap, not only, the ancient hymn *Gloria Patri* (for the repeating whereof alone some have been *deprived* of all their *livelyhoods*) and the *Apostles Creed*; but even the use of the *Lords Prayer* it self?-- And what will ye do in the end thereof? And what would you have us do in the mean time, when you call hard upon us to leave our *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* sakes, that you may not rove *in infinitum*; and in compassion to us; that you would give us a perfect *boundary* of what is *Popery* now; with some *Prognostication* or *Ephemerides* annexed (if you please) whereby to calculate what will be *Popery* seven years hence.

§. XV. But to be *serious*, and not to indulge my self too much merriment in so sad a business; I believe, all those men will be found much mistaken, who either measure the *Protestant Religion* by an opposition to *Popery*; or account all *Popery*, that is taught or practised in the Church of Rome. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and some of which laid down their *lives* for the defence of the same, were sure of another mind; if we may, from what they did, judge what they thought. They had no purpose (nor had they any warrant) to set up a new Religion, but to reform the Old; by purging it from those *Innovations*, which in tract of time (some sooner, some later) had mingled with it, and corrupted it, both in the *Doctrine* and *Worship*. According to this purpose they produced, without constraint or precipitancy, freely and advisedly, as in peaceable times; and brought their intentions to a happy end; as by the result thereof contained in the *Articles* and *Liturgy* of our Church, and the *Prefaces* thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scantling, whereby to judge what is, and what is not, to be esteemed *Popery*. All those *Doctrines* then, held by the modern Church of Rome, which are either contrary to the written word of God, or but super-added thereunto, as necessary points of Faith to be of all Christians believed under pain

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of *damnation*; and all those *Superstitions* used in the *worship* of God, which either are *unlawful*, as being *contrary* to the Word; or being *not contrary* and therefore *arbitrary* and *indifferent*, are made *Essentials*, and imposed as necessary *parts of Worship*: these are, as I take it, the things whereunto the name of *Popery* doth properly and peculiarly belong. But as for the *Ceremonies* used in the *Church of Rome*, which the *Church of England* at the Reformation thought fit to *retain*; not as *Essential or necessary parts* of Gods service, but only as *accidental* and *mutable circumstances* attending the same for *order, comeliness, and edification* sake; how these should deserve the name of *Popish* I so little understand, that I profess I do not yet see any reason why, if the *Church* had then thought fit to have *retained* some other of those which were then *laid aside*, she might not have lawfully so done; or why the things so *retained* should have been accounted *Popish*. The plain truth is this, The *Church of England* meant to make use of her *liberty*, and the lawfull power she had (as all the *Churches* of Christ have, or ought to have) of ordering *Ecclesiastical affairs* here; yet to do it with so much *prudence* and *moderation*, that the world might see, by what was *laid aside*, that she *acknowledg'd no subjection to the See of Rome*; and by what was *retained*, that she did not *recede from the Church of Rome*, out of any spirit of *contradiction*, but as *necessitated thereunto* for the maintenance of her just *liberty*. The number of *Ceremonies* was also then very great, and they thereby *burdensome*; and so the number thought fit to be *lessened*. But for the *Choice*, which should be kept, and which not, that was wholly in her *power*, and at her *discretion*. Whereof, though she were not bound so to do, yet hath she given a clear and *satisfactory* account in one of the *Prefaces* usually prefixed before the *Book of Common Prayer*.

§. XVI. Besides this of *Popish*, they have bestowed also upon the *Ceremonies* the Epithet of *Superstitious*. Which is a word likewise (as the former) of late very much *extended*; and standeth in need of a *Boundary* too and a *definition* as well as it. But howsoever they do with the words, I must needs set bounds to my *discourse*, lest I weary the *Reader*. The point of *Superstition* I have had occasion to touch upon (more than once, as I remember) in some
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of these Sermons; and proved that the *Superstition* lyeth indeed at their door, not ours. They forbid the things commanded by the Church, under the obligation of Sin, and that *Obligation* arising not from their forbidding them, but from the things themselves, which they judge to be *unlawful*, and thence impose upon all men a necessity of not using them; which is *Superstition*. Whereas the Church requires *obedience* indeed to her commands, and that also under the obligation of sin; but that obligation arising not at all from the nature of the things themselves (always held and declared *Indifferent*;) but immediately from the authority of the *Superiour* commanding the thing, and originally from the Ordinance of God commanding *Obedience* to Superiours, as already hath been said: and this is *not Superstition*. For further satisfaction therefore in this matter, referring the Reader to the Sermons themselves; I shall only by way of addition represent to the Objectors St. Paul's demeanor at Athens. Where finding the City ^a full of Idols (or wholly given to Idolatry) he doth not yet fall foul upon them, nor exclaim against them in any reproachful manner, nor so much as call them *Idolaters*; though they were such, and that in a very high degree; but tempering his speeches with all lenity and condescension, he telleth them only of their *Superstition*; and that in the calmest manner too, ^b *Δεισιδαιμονεστες* (the comparative degree in such kind of speaking being usually taken for a diminutive term.) How distant are they from his Example, with whom every thing they mislike is presently an Idol! Christmas-day an Idol, the Surplice an Idol, the Cross after Baptism a great Idol, the Common-Prayer-book an abominable Idol! When yet, if the worst that can be said against them were granted, the most it could amount to, is but *Superstition*; and till that be granted, which must not be till it be well proved, it is more childish than manly to cry out *Superstition, Superstition!*

^a Καὶ ὅλη ἡ πόλις
Ἰδολωτῆς.
Act. 17. 16.

^b — 22.

§. XVII. Their next is, a *Suspicion* (rather than *Objection*) and that upon no very good ground. But charity is not easily suspicious; nor without cause. Wherein I have somewhat to say, in behalf of my self and other my Brethren, and somewhat, by way of return to them. For my self, I had a desire, I may truly say almost from my very childhood, to understand (as much as was

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ὁ μὲν δὲ δι-
 αφέρειν, τὸ ὅτι
 ἡ φύσις ἐστὶν
 ἀλλοιῶν, καὶ
 αὐτὴ δὲ τὸ
 ἄριστον.
 Arist. 2.
 Ethic. 1.

possible for me) the bottom of our *Religion*; and particularly
 as it stood in relation both to the *Papists*, and (as they were then
 stiled) *Puritans*; to inform my self rightly; wherein consisted the
 true differences between them and the Church of England, together
 with the grounds of those differences. For I could even then ob-
 serve (which was no hard matter to do) that the most of man-
 kind took up their *Religion* upon trust (as **Custom* or *Education*
 had framed them) rather than choice. It pleased God in his
 goodness to afford me some opportunities suitable to that my desire;
 by means whereof, and by his good blessing, I attained to under-
 stand so much of the *Romish Religion*, as not only to dislike it, but
 to be able to give some rational account why I so do. And I doubt
 not but these very *Sermons*, were there nothing else to do it, will
 sufficiently free me from the least suspicion of driving on any de-
 sign for *Rome*. As for those other regular *Sons of the Church of*
England, that have appeared in this *Controversie* on her behalf;
 how improbable, and so far forth uncharitable, the suspicion is, that
 they should be any way instrumental towards the promoting of
 the *Papal Interest*, may appear (amongst other) by these few
 Considerations following. 1. That those very persons, who were
 under God the Instruments of freeing us from the *Roman Yoke*, by
 casting *Papery* out of the Church, and sundry of them Martyred in
 the cause; those very Persons, I say, were great favourers of these
 (now accounted *Popish*) Ceremonies, and the chief authors or
 procurers of the Constitutions made in that behalf. — *Hæ manus*
Trojam erigent? 2. That in all former times since the beginning of
 the Reformation, our *Arch-bishops* and *Bishops* with their *Chap-*
lains, and others of the *Prelatical party* (many of them such as have
 written also in defence of the Church against the *Puritans*) were
 the principal (I had almost said the only) Champions to main-
 tain the Cause of Religion against the *Papists*. 3. That even in
 these times of so great distraction, and, consequently there-
 unto, of so great advantage to the Factors for *Rome* none
 have stepped into the gap more readily, nor appeared in the face of
 the Enemy more openly, nor maintained the Fight with more stout-
 ness and gallantry, than the *Episcopal Divines* have done; as their
 late learned Writings testify. Yea, and some of them such, as (be-
 side

Bp. Bramhall,
 Dr. Cosins, &c.

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side their other *sufferings*) have layn as deep under the *suspicion* of being *Popishly* affected, as any other of their *Brethren* whosoever.

4. That by the endeavours of these *Episcopal Divines*, some that were *bred Papists* have been *gained* to our Church, other that began to *waver* confirmed and settled in their old *Religion*, and some that were *fallen* from us recovered and *reduced*, notwithstanding all the *disadvantages* of these confused times : and of each of these, I am able to produce some *instance*. But I profess sincerely, as in the presence of God, and before the World, that I have not *known* (at least, I cannot call to *remembrance*) so much as one *single example* of any of this done by any of our *Anti-Ceremonian Brethren*, whether *Presbyterian* or *Independent*.

§. XVIII. But I have somewhat to *return* upon these our *Brethren*, who thus causelessly *suspect* us. Possibly it will not please them : (φοβῶμεν τὸ ἀληθές.) But I must speak it out, both for the *truths* sake, and *theirs*. To wit, that *themselves* are in truth, though not *purposely* and *intentionally*, (whereof in my own thought I freely acquit them,) yet *really* and *eventually*, the great promoters of the *Roman Interest* among us : and that more ways than one. These *three* among the rest, are evident. First, by putting to their helping hand to the pulling down of *Episcopacy*.

It is very well known to many, what ^d rejoicing that *Vote* brought to the *Romish party*. How even in *Rome* it self they sang their *Io-Paens* upon the tydings thereof, and said triumphantly, *Now the day is ours* ; Now is the fatal blow given to the *Protestant Religion* in *England*. They, who by conversing much with that *Nation*, were well acquainted with the *fiery turbulent* spirits of the *Scottish Presbyterians*, knew as well how to make their *advantage* thereof : and handled the matter with so much *cunning*, by fomenting their *discontents* underhand, till they had framed them, and by their means, some of the *same party* here, to become the fittest *instruments* for the carrying on of their *great design*. And this I verily believe was the very *Master-piece* of the whole plot. They could not but *foresee* (as the *event* hath also proved,) that if the old *Government*, a main pillar in the building, were once dissolved, the whole *fabrick* would be sore *shaken*, if not presently *shattered* in pieces and ruined ; things would presently run into *confusion* ; di-

d καμωδία
τοῖς ἐχθροῖς
ἢ ἐμὴν τελευτῶν
δὲ α. ΝΑΖ.
Orat. 14.

stractions

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e Baxter Arg.
p. 46.

*fracti*ons and *divi*sions would certainly follow : And when the *wa-*
ters should be sufficiently *troubled* and *muddied* , then would be
 their opportunity to cast in their *nets* for a draught. Some^c who
 have undertaken to discover to the World, the great *Plot* the
Papists had of late years for the introducing of *Popery* in the sever-
 al parts of it , might have done well to have taken some little
notice of *this* also (I wonder how they could *look beside it*) being
 so *visible* ; and indeed the *fundamental* part of the plot. Without
 which , neither could the *sparks* of *Errors* and *Heresies* have been
 blown to that height, nor that *Libertinism* (and some other things
 therewith mentioned, have so soon *overspread* the whole face of
 the Land, as now we find they have done. Secondly, They pro-
 mote the *interest* of *Rome*, by *opposing* it with more *violence* than
reason. Which ought not to seem any *strange thing* to us ; since
 we see by daily experience the like to happen in *other matters* al-
 so. Many a man, when he thought most to make it *sure* , hath
 quite *marred* a good business, by *over-doing* it. The most prudent,
just, and (in all likelihood) *effectual* way to win upon an *ad-*
versary is, by yielding him as much, as with safety of *truth* can
 be yielded ; who , if he shall find himself *contradicted* in that
 which he is sure is *true* , as well as in that which is indeed *false* ,
 will (by a kind of *Antiperistasis*) be hardened into more *obstinacy*
 than before, to defend all (*true* and *false*) with equal *fierceness*.
 It hath been observed by some (and I know no reason to que-
 stion the truth of the observation) that in those *Countries* (*Lan-*
cashire for one) where there are the *most* and the most rigid *Pres-*
byterians, there are also the *most* and the most zealous *Roman Ca-*
tholicks. Thirdly, they promote the *interest* of *Rome*, and betray
 the *Protestant Cause* ; partly by mistaking the *Question* (a very
 common fault among them;) but especially through the neces-
 sity of some *false Principle* or other ; which having once *imbibed*,
 they think themselves bound to *maintain*. Some of them, espe-
 cially such as betook themselves to *Preaching* betimes, and had
 not the leasure and opportunity to look much into *Controversies* ,
 understand very little , (as it is impossible they should much) of
 the true *state* of the *Question* in many controverted points ; and yet
 to shew their zeal against *Popery*,^r are forward enough to be med-
 ling

ΕΗΠ330μια
 εφ' αλυσω εν
 αλυσω, η 3
 παρταξισ
 αδερνε.
 Νοζ. (Edit.
 Ρωισ.) p. 338.

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ling therewithal in the *Pulpit*. But with so much *weakness* and *impertinency* not seldom, that they leave the *Question* worse than they found it; and the *Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *dissatisfied*, than he came. The rest of them (that have *better knowledge*) are yet so bound up by some *false Principle* or other they have received, that they cannot without *deserting* the same (and that they must not do, whatsoever be- sideth them) treat to the satisfaction of a *rational* and *ingenuous* adversary. Among those *false Principles*, it shall suffice for the present to have named but this one, That the *Church of Rome is no true Church*. The *disadvantages* of which assertion to our Cause in the dispute about the *visibility of the Church* (besides the *false- ness* and *uncharitableness* of it) their *Zeal*, or *prejudice* rather, will not suffer them to *consider*. With what out-cries was *Bishop Hall* (good man, who little dreamt of any *peace with Rome*) pursued by *Burton*, and other *Hot-spurs*, for yielding it a *Church*? Who had made the same *concession* over and over again before he was *Bishop* (as *Junius*, *Reynolds*, and our best *Controversie-Writers* generally do) and no *notice* taken, no *noise* made of it. You may perceive by this *one instance*, where the *shoe* wringeth.

§ XIX. In their next, that they may not appear so unchari- table as to *suspect* their Brethren *without cause*, they tell us, Upon what *grounds* they so do: viz. these two; The endeavours of *Reconciliation*, in the *Sixth*; and the pressing of *Ceremonies* in the *Seventh* Objection. As to the former; *First*, All endeavours of *Peace* (without loss of *Truth*) are certainly *commendable* in the undertakers; prove the *event* as it will. εἰ δυνατόν, τὸ ἐξ ὑμῶν, *Rom.* 12: is every mans warrant for that. If any particular *private man* have made *overtures of peace* in this kind upon other terms than he ought, let him answer it as he can; what is that to us? Admit *Secondly* (which I fear is too true) that there is little *hope*, scarce a *possibility* of reconciliation, if we well *preserve*, as we are in conscience bound, the *truth* and *purity* of our Religion; yet ought not that *fear* to hinder any man, fitted with *abilities* and *opportunities* for it, from such *Endeavours* whereof whatsoever the *success* be otherwise these two good *effects* will follow. It will be some *comfort* to him *within his own bosom*, that he hath done what

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3 was his *duty* to do, to his utmost power : And it will appear to the world^d, where the business stuck, and through whose default most, the *Endeavour* proved fruitless. *Thirdly*, though there be little *hope* (and, since the *Trent Council*, less than before) of bringing things to a perfect agreement; yet methinks it should be thought worth the while (*Est quadam prodire tenus, si non datur ultra*) to bring both sides to as near an agreement, and reduce the differences to as small a number, and as narrow a point, as may be. That, if we cannot grow to be of the same belief in every thing; we might at least be brought to shew more *Charity* either to other, than to damn one another for every difference; and more *Ingenuity* than to seek to render the one the other more odious to the World than we ought, by representing each others opinions worse than they are.

Horat. l. 1. ep. 1.

1
2
§. XX. The *Seventh Objection* containeth the other ground of their said former suspicion; to wit, the vehement pressing of the Ceremonies. Wherein *First*, they do not well, in calling them *Papist* and *Superstitious*; but that having already fully cleared, I shall not now insist upon. *Secondly*, by requiring to have some *Command* or *Example* of Scripture produced, to warrant to their consciences the use of the Ceremonies; They offer occasion to consider of that point, wherein the very *Mystery of Puritanism* consisteth: *Viz.* That no man may with a safe conscience do any thing, for which there may not be produced, either *Command* or *Example* from the Scripture. Which erroneous Principle, being the main foundation, upon which so many false conclusions are built, and the fountain, from which so many acts of sinful disobedience issue, would well deserve a full and thorough Examination. But, this Preface being already swollen far beyond the proportion I first intended; and for that I have heretofore, both^e in one of the Sermons and^h elsewhere, discovered in part the unsoundness thereof; I am the willinger both for mine own ease and the Readers, to refer him over thither, and to spare mine own farther labour here.

3 Considering *Thirdly*, that in the present case we need not flinch, for fear of any harm that Principle could do us, should it be admitted as sound, as they would have it: For we have both *Commands* and *Examples* in the Scriptures, to warrant both the pre-
scribing

^g Sermon. 4. ad Clerum.
^h Pref. 10. 20 Sermon.

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scribing and the using of the Ceremonies. Though not as specified in their particulars; yet as either comprehended in the General, or inferred by way of Proportion. Which kind of Warranty from Scripture, themselves are by force of argument driven to allow, as *sufficient*; or else they would be at a loss for a hundred things by them daily done, upon no better or other warrant than that. For Commands then, we have besides that *grand Canon*, 1 Cor. 14. 40. [*Let all things be done decently, and according to order,*] all those Texts, that either contain the right and liberty we have to all the *Creatures* of God to use them for our service without scruple [*All things are lawful, nothing unclean of it self. To the pure all things are pure, &c.*] or require Subjection and Obedience to Superiors [*Let every soul be subject to the higher powers. Submit to every ordinance of man, &c.*] And as for Example; I think I could readily produce a full Score, and not bate an Ace, of some Ceremonies and circumstantial actions, ordered, used, or done by holy men even in the *Old Testament* (who yet were more strictly tyed to *prescript forms* than Christians are under the *Gospel*;) for the doing whereof it doth not appear, that they either had any *Command* from God, or were guided by any former *Precedents*, or expected any other *Warrant*, than the use of their *Reason* and of prudential discourse; What warrant else had *David* for his purpose of building a *Temple* to God; which yet *Nathan* the Prophet of God approved, yea which ^k God himself approved of? Or what, *Salomon* for keeping ^k a *Feast of seven dayes* for the dedication of the *Altar*? Or what *Ezekiah* for ^mcontinuing the *Feast* of unleavened bread *seven dayes longer* than the time appointed by the *Law*? Or what, *Mordecai* and *Esther* for making ⁿ an *Ordinance* for the yearly observation of the *Feast of Purim*? Or what lastly, *Judas* and the *Maccabees* for ordaining ^o the *Feast of the dedication* of the *Altar* to be kept from year to year at a set season for *eight dayes* together; which Solemnity continued even in the dayes of *Christ*, and seemeth to have been by him approved ^p in the *Gospel*. The building of *Synagogues* ^q in their *Towns*, the wearing of *Sack-cloth* and *ashes* in token of humiliation, ^r the *four Fasts* mentioned *Zach. 8.* whereof one only was commanded; with sundry other, I omit for brevities

E fake.

¹ 2 Sam. 7. 2, 3.
^k 1 King. 8. 8.
¹ 2 Chr. 7. 8, 9.

^m---30. 23.

ⁿ Esther 9. 10.
 &c.

^o 1 Mac. 4. 9.

^p Joh. 10. 22.

^q Zach. 8. 19.

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fake. *Instances* enough, and pregnant enough, to manifest how very much *our Brethren* deceive themselves, by resting upon so unsound a *Principle*; and that upon a meer *mistake*; as will appear presently by

1 §. XXI. Their *Eighth* and last *Objection*. Wherein they seem to lay an imputation upon all those that stand for the *Ceremonies*, as if they consequently denied the *Sufficiency of the Scriptures*. For answer hereunto; *First*, it is freely confessed that the acknowledging of the *holy Scriptures* to be a perfect *Rule of Faith and Manners*, is the main Article of the *Protestant Religion*, as opposed to the *Romish*. But that all that stand for the *Ceremonies* should deny the same, is so manifestly *untrue*, or indeed that some of the *Church of England* should deny that, which is so clearly contained in the *Articles of the Church* wherunto he hath subscribed, so improbable, that it might well pass for a perfect *Calumny*, were not the original occasion of their *mistake* herein so apparent, if but even from the manner of their discourse in the present business.

2 The true state whereof, *Secondly*, is this. The things wherein the power of *Christianity* consisteth, are of two sorts, *Credenda*; and *Agenda*, which we usually express by *Faith* and *Manners*. And the *Scripture* we acknowledge to be a perfect *Rule of Both*; yet not as excluding the use of *Reason*, but supposing it. When God gave us the *light* of his holy Word; he left us, as he found us; *reasonable* creatures still: without any purpose, by the gift of that greater and sublimer *Light*, to put out the *light* he had formerly given us (that of *Reason*) or to render it *useless* and unserviceable. Of which *light* the proper use, and that which God intended it for, when he gave it us, is, that by the help thereof we might be the better enabled to discern *Truth* from *Falseness*, that we might embrace the one, and reject the other; and *Good* from *Evil*, that we might do the one, and shun the other. Our *Reason* therefore, is doubtless, a good *Rule* both for things to be believed, and for things to be done, so far as it reacheth; but no perfect *Rule* at all, rather a very imperfect one; because it reacheth not home. To supply the defects whereof (*dimme* as it is even in *Natural* and *Moral* things, but dark as darkness it self in things *Supernatural* and *Divine*) it was, that it pleased the

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the *wisdom* and *goodness* of our God to afford us another *Light* (*Viz.* that of *supernatural revelation* in his holy Word) without which we could never, by the *light of Reason* alone, have found out the *right way* that leadeth to *eternal Happiness*. So that God having *first* made us *reasonable Creatures*, and *then* vouchsafed us his holy Word, to instruct us what we are to *believe* and to *do*, either as *Men* or as *Christians*: We are now furnished with as *perfect*, *absolute* and *sufficient* a *Rule* both of *Faith* and *Manners*, as our condition in this life is capable of. And it is our *duty* accordingly, to *resigne* our selves wholly to be guided by that Word (yet making use of our *Reason* withal, in subordination and with submission thereunto) as a *perfect Rule* both of *Faith* and *Life*. This being clearly so, and the Scripture by consent of both parties acknowledged to be *the perfect Rule of what we are to believe, as well as of what we are to do*; I earnestly desire our *Brethren* to consider, what should hinder a Christian man from doing any *thing*, that by the meer use of his *Reason alone*, he may rightly judge to be *lawful* and *expedient*, though it be not commanded or exemplified in the *Scriptures*, so as it be not *contrary* thereunto; more than from believing any *thing*, that by the like use of his *Reason alone* he may rightly judge to be true or credible, though the same be not revealed or contained in the Scripture, nor is contrary thereunto. I do without scruple believe a *Mathematical* or *Philosophical* truth, or a probable *Historical relation*, when I read it or hear it; and I *believe* an honest man upon his *Word* in what he affirmeth or promiseth; though none of all these things be contained in the Scripture: and thus to *believe*, was never yet by any man (that I know of) thought derogatory to the sufficiency of *Scripture*, as it is a perfect Rule of *Faith*. Why I may not in like manner wear such or such a *Garment*, use such or such a *Gesture*, or do any other indifferent *thing* (not forbidden in *Scripture*) as occasions shall require without scruple; or why thus to do, should be thought derogatory to the sufficiency of *Scripture*, as it is a perfect Rule of *Manners*; I confess I have not the wit to understand. Since there seemeth to be the like Reason of both; let them either *condemn* both, or *acquit* both; or else inform us better, by shewing

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us a clear and *satisfactory reason of difference* between the one and the other. ἡ δὲ ῥῶστος, ἡ δὲ πῶσις. This is the main *hinge*, upon which the *whole dispute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *understanding* of this great *Article* concerning the *Scripture's sufficiency*, being (to my apprehension) the most proper *Characteristical* note of the right *English Protestant*, as he standeth in the middle *between*, and distinguished from, the *Papists* on the one hand, and the (sometimes styled) *Puritans* on the other. I know not how he can be a *Papist*, that truly *believeth* it: or he a *Puritan*, that rightly *understandeth* it.

§. XXII. Having thus answered the several *Objections* aforesaid wherewith it may be some, that stand freer from *prejudice* than their fellows, will be *satisfied*: if any shall yet ask me, why I plead still so hard for *Ceremonies*, now they are *laid down*, and so no use either of them, or of any *discourse* concerning them; I have this to say. First, I saw my self somewhat concerned to prevent (if I could) the *mis-censuring* of these *Sermons*; in sundry of which the *Questions* that concern *Ceremonies* are either purposely *handled*, or occasionally *touched upon*: which could not be done without vindicating the *Ceremonies* themselves, as the subject *matter* thereof. Secondly, hereby they that were active in throwing them down, may be brought to take a little more into their consideration, than possibly they have yet done, upon what *grounds* they were thereunto *moved*, and how sound those grounds were: that, if it shall appear they were then in an *Error* (and they consider withal, what *disorder*, *confusion*, and *libertinism* hath ensued upon that *change*) they may be sensible of it, and *amend*. But Thirdly, whatsoever become of the *Ceremonies*, which are *mutable* things: the two *Doctrines* insisted on concerning them, (the one, touching the *Power* that *Governours* have to *enjoyn* them; the other touching the *Duty* that lyeth upon *Inferiours* to *observe* them when they are enjoined;) being *Truths*, are therefore *alwaies the same*, and change not. It is no absurdity, even at *mid-winter*, when there is never a *flower* upon the bough, to say yet *Rosa est flos*. Lastly, a time may come, when either the *same Ceremonies* may be *restored*, or *other substituted* in their rooms: and then there may be

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be use again of such reasons and answers, as have been pleaded in their *defence*. For I doubt not, but those that shall from time to time have the *power* to order *Ecclesiastical affairs*, if *disorders* or *inconveniences* shall continue to grow, after the rate and proportion they have done for some years past, will see a necessity of reducing things into some better-degree of *Decency*, and *Uniformity*, than now they are: Which it is not imaginable how it should be done, without some *Constitutions* to be made concerning *Indifferent things* to be used in the *publick worship*; and some care had withal to see the *Constitutions* obeyed. Otherwise, the greatest part of the Nation will be exposed to very great danger (without the extraordinary mercy of God preventing) of quite losing their Religion. Look but upon many of our Gentry, what they are already grown to from what they were, within the compass of a few years: and then, *expede Herculem*, by that guess what a few years more may do. Do we not see some, and those not a few that have strong *natural parts*, but little sense of Religion, turned (little better than professed) *Atheists*? And other some, nor those a few, that have good *affections*, but weak and *unsettled judgments*, or (which is still but the same *weakness*) an over-weening *opinion* of their own *understandings*, either quite turned, or upon the point of turning *Papists*? These be *sad things*, God knoweth, and we all know: not visibly *imputable* to any thing so much, as to those *distractions*, *confusions* and *uncertainties* that in point of Religion have broken in upon us, since the late *changes* that have happened among us in *Church-affairs*. What it will grow to in the end, God only knoweth, I can but guess.

§. XXIII. The Reverend Arch-Bishop *Whitegift*, and the learned *Hooker*, men of great *judgment*, and *famous* in their times, did long since *foresee*, and accordingly declared their *fear*, that if ever *Puritanism* should prevail among us, it would soon draw in *Anabaptism* after it. At this *Cartwright*, and other the Advocates for the *Disciplinarian* Interest in those days, seemed to take great offence: as if those fears were rather *pretended* to derive an *odium* upon them, than that there was otherwise any *just cause* for the same; protesting ever their utter dislike of *Anabaptism*, and how free they were from the least thought of introducing it.

But

— *Semperis
Goris discordia
nostra Prode-
rit?*
Claudian. 2.
in Ruffin.

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But this was only their own mistake ; or rather Jealousie. For those *godly men* were neither so unadvised, nor so uncharitable, as to become Judges of other mens thoughts or intentions, beyond what their actions spoke them. They only considered, as prudent men, that *Anabaptism* had its rise, from the same Principles the Puritans held ; and its growth, from the same courses they took : together with the natural tendency of those Principles and Practices thitherward ; especially of that one principle, as it was by them mis-understood, that the Scripture was *adaquata agendorum regula*, so as nothing might be lawfully done without express warrant either from some command, or example therein contained. The clue whereof, if followed on as far as it would lead, would certainly in time carry them as far as the *Anabaptists* were then gone. But, that it was no vain fear, the unhappy event hath proved ; and justified them : since what they feared is now come to pass : and that in a very high degree. Yet did not they see the thread drawn out to that length, as we have seen it ; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world ;) but how much farther it will reach, none can say ; for no man yet ever saw the bottom of the clue. Only I may not dissemble, what my own fears have long been, and yet are : That if things shall still go on, according as they have begun, and hitherto proceeded ; the application that some have made of that passage, *John 11. 48. Venient Romani, & capient gentem nostram*, will prove but too true a Prophecy ; and Popery will over-run all at the last. Whether there be just cause so to fear, or no ; I leave it to wiser men to judge : when (together with what hath been ^a already said concerning the great scandals and advantages given to the *Papists* by our confusions,) they shall have duly considered the probability of what I shall now farther say. It is a wonder to see, in how short a time our *Anti-Ceremonian Brethren* are strangely both multiplied, and divided ; multiplied in their number, but divided by their opinions and subdivided into so many several tribes and families : that their power is nothing so much encreased by that multiplication, as it is weakened by these divisions. In as much as many of those *Sects* into which they have spread and diffused themselves, are not more opposite to the Truth (the only proper-

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a Sect. 18. supra.

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ty wherein they *all* agree,) than they are *one to another*: in so farr that *the establishment* of any one cannot be, but by the *destruction* of all or *most* of the rest. This *experience* giveth us to see, How *impossible a thing it is*, they should longhold together in one *entire body* for their own preservation. But whilest they are still *crumbling into factions and factions*, biting and ready to *devour* one another: a vigilant *adversary*, that is intent upon all *advantages and opportunities*, may, when he spieth *his time*, overmaster them with much ease and little *resistance*. Whereas *the Papists* on the other side, are by the very nature (as I may say) of their *Religion*, and the *fundamental Principle* thereof (*viz.* To believe as *the Church* believeth) tyed together in a fast *unity* among themselves against all opposers of their *Church*, or of any point of *Faith* designed by the *Church*. So that these holding all together as an imbodyed Army, and those dispersed abroad in scattered troops and many small parties: Who is like to become Master of the Field, is no hard matter to judge. Neither will the supposed (and I fear, truly supposed) greater number of Atheists, than either Papists or Sectaries, be any hinderance to the Papists for finally prevailing. Because it is not for the interest of the Atheist and his Religion (pardon the boldness of the Catachresis) to engage either for or against any side farther than a jeer. But to let them fight it out, keep himself quiet till they have done, and then * clap in with him that getteth the day. He that is of no *Religion*, can make a shift to be of any, rather than suffer. And the Atheist, though he be in truth and in heart neither *Protestant nor Papist*, nor any thing else; yet can he be in face and outward comportment either *Protestant or Papist*, or any thing else, (*Jew or Turk* if need be) as will best serve his present turn. That this is their mind, some of them, in a * bravery have given us to understand, plainly enough and in print.

* *Ad rerum momenta cliens,
Jese daturus
Victori. Claud.
de bel. Gild.*

* *Præf. to Hobbs
of Election.*

§. XXIV. And is it not high time then, trow we, to look about us? *Hannibal ad portas*. When the danger is so great; and so near withal, even at the door: shall we be so recklessly wilful, as neither to open our eyes to see it our selves, nor endure with patience, that any body else should

tell

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tell us of it? —^{ΜΑΝΤΙ ΧΑΚΩΝ}—What I have now said, how it will be taken, I know not: *Prophets* are seldom *welcome*, that prophesie *unwelcome* things. But truly, at the sad apprehension of the dangerous condition we now stand in, and in zeal for the safety and honour of my dear Mother *the Church of England*, which hath nourished me up to become a *Christian* and a *Protestant* (that is to say, a *pure pite Christian* without any other *addition* or *Epithete* :) my heart waxed *hot within me*, and the fire so kindled, that (^{μικέτι σέρον}) I could not forbear but upon the first opportunity offered, once more to give Vent thereunto, by laying open the *second time* my inmost thoughts to the view of the World. Which I have done with the greatest plainness and freedom, that (avoiding bitterness) was possible for me to do. I was willing to *sharpen* my stile, I confess, that it might enter: as it was but needful, where the skin was *callous*. But with the only *intention* (as the great Searcher of all hearts knoweth) by putting the Patient to a little smart at the first piercing of *the Sore*, to give future ease to the part affected: and not at all, by angering the Sore, to make it worse. With which Protestation I hope *the more sober* among them will rest satisfied: I mean *the Moderate Presbyterian* especially. Of which sort I know many, whom I verily believe to be godly and conscientious men, (though in error,) and whom I therefore love and honour. These are the only adversaries in this controversie whose *spirits* are in a *disposition* and *capacity* to be wrought upon in a rational way. As for the rest, (I mean *the rigid, Scotised, through-paced Presbyterian* on the one side, and the giddy *Enthusiast* on the other) such is their either *obstinacy* or *madness*, that it is vain to think of doing any good upon them by argument: till it shall please God to make them of more *humble* and *teachable spirits*. I entreat *the Reader*, if he shall meet with any thing herein written, that hath any *bitterness* in it, or but *sharpness* more than one that would *deal plainly* cannot avoid: that he would take it as *meant against these last* only, and not at all against those of the *former rank*, whom I never meant to *exasperate*.

Hear

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Hear the *conclusion* of the whole matter ; Read without *gall* or *prejudice*. Let not truth fare the worse for the *Plainness*. Catch not at *syllables* and *phrases*. Study and seek the *Churches* peace. Judge not anothers *servant*, who must *stand* and *fall* to his own *Master*. Keep *Faith* and a *good Conscience*. Bear one anothers *Burdens*, and so fulfill the Law of *Christ*.

Consider what hath been said, and pray to the Lord to give us all a right understanding in all things.

Amen. Amen.

Botheby Paynell

July 13. MDC L VII.

Placere singulis volam ; sed ut prosum :
Nec displicere metnam ; dummodo prosum.
Scazon.

F

THE

These two chapters of the whole matter, I had written out
and I had to show the words to the printer. I had
not at all the time, I had to show the printer
the printer's name, who had said and told to his own
the printer's name, who had said and told to his own
the printer's name, who had said and told to his own

...and the ...
...and the ...
...and the ...
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THE SUMMARY, or CONTENTS of the several ensuing S E R M O N S.

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3 *—Coherence,*
4 *—and Division*
5 POINT I. *Of not Despising others :*
6 *{ — Be they never so weak,*
7 *{ — and we never so strong.*
8 *— Both for the Sins sake, in the Despisers :*
9 *— and for the Scandals sake, to the Despised.*
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17 APPLICATION. *To the Case in our Church : shewing*
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27—29 *— and answered.)*
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AD CLERUM.

A SERMON Preached at a VISITATION holden at
Grantham, Lincoln: Octob. 8. 1641.

MATTH. 15. 9.

But in vain they do worship me, teaching for doctrines the commandments of men.

OUR Saviour sometimes forewarneth his Disciples to beware of the leaven of Pharisees. Which leaven, as he expoundeth himself, (and he best knew his own meaning) was of two sorts: the leaven of Hypocrisie, Luke 12. and the leaven of corrupt and superstitious doctrine, Mat. 16. We read, 1 Cor. 5. of a third sort, and that is the leaven of malice; which also usually accom-

panieth the other two. Where any of the three are in abundance, but especially where they all meet and abound, (as in these Pharisees) it is impossible by any care or cunning so to keep them hidden, as not to bewray themselves upon occasion to an observing eye. As you know it is the nature of leaven, though it be hidden never so deep in a heap of meal, to work up to the top, so that a man may certainly know by the effects, and be able to say, that there it is. In the story of this present Chapter, the Pharisees discover all the three; *Malice, Hypocrisie, and Superstition*. Their *Malice* against Christ, although it appeared sufficiently in this, that their quarrelling his Disciples for eating with unwashen hands was with the intent to bring an *odium* upon him for not instructing them better: yet he passeth it by, without taking any special notice thereof. It may be, for that his own person was chiefly concerned in it. But then the other two, their *Hypocrisie* and *Superstition*, in rejecting the *Commandments* of God for the setting up of their own *Traditions*; because they trencht so near and deep upon the honour of God his heavenly Father, he neither would nor could dissemble. But themselves having given him the occasion by asking him the first question, [*Why do thy Disciples transgress the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination* not without some sharpness, do you blame them for that? But *why then do you your selves also transgress the Commandment of God by your Tradition?* which is a far greater matter.

2. That is their Charge, verse 3. Which having made good by one instance taken from the fifth Commandment, (more he might have brought; but it needed not; this one being so notorious and so convincing:) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a passage out of the Prophet *Isaias* very pat to his purpose. Wherein the Prophet charged the people of those times with the very same crimes, both of them, whereof these Pharisees are presently appealed: to wit, *Hypocrisie*, and *Superstition*: Hypocrisie in their *Worship*, and Superstition in the *Doctrine*. The Leaven whereof, by how much more it swelled them in their own and the common opinion, making them to be highly esteemed among men for their outward *preciseness* and semblances of holiness; by so much the more it sowed them towards Almighty God, rendring the whole lump of their so strict Religion abominable in his sight. So true is that of our Saviour, Luke 16. *That which is highly esteemed among men, is abomination in the sight of God*. Their Hypocrisie he putteth home to them in the verses before the Text; *Ye Hypocrites, well did Isaias prophesie of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me*. That done, he forgetteth not to remember them of their *Superstition* too; continuing his allegation out of the Prophet still, in the words of my Text, *But in vain they do worship me, teaching for Doctrines the commandments of men*.

3. This latter verse I have chosen to entreat of alone at this time: for although Hypocrisie and corrupt teaching do often go together, as in those Jews whom the Prophet long before reproveth, and in these Pharisees whom our Saviour here reproveth: yet have I purposely severed this verse from the former, in the handling, moved thereunto out of a

[*]

double

Luk. 12. 12.
 Mat. 16. 12.
 1 Cor. 5. 8.

Percussit illos ait: ciora recriminatione. Eras. in Paraph. To πονηρ μὲν ἔργον καὶ ἡλικία, Chrys. Hom. 15. Συμβαίνει μὲν μὴ ἀκρίβειαν Chrys. ibid. Isa. 29. 13.

Ἀκριβείαν αἰσιν αἰσιν. Aët. 26. 5. Luk. 16. 15.

Ἐν ὑποκρίσει καὶ ἐν ὑποκρισει. 1 Tim. 4. 3.

double consideration. *First*, because *Hypocrisie* lurking more within, we are not able to pronounce of it with such certainty; neither (if we were) have we indeed any good warrant so to do: as we may of *unsound Doctrines* which lie more open to the view, and are allowed to our examination. *Secondly*, and especially, because hundreds of those my brethren whom I cannot in reason excuse from symbolizing with the Pharisees in *teaching for doctrines the commandments of men* (which is the fault reprov'd in this verse;) I cannot yet in charity and in my own thoughts, but acquit from partaking with them in (the measure at least of) that their foul *Hypocrisie*, wherewith they stand charged in the former verses.

1 Thess. 5.
21.
1 Joh. 4. 1.

The words themselves being one entire proposition; to stand upon the curious dividing of them would be a matter of more ostentation than use: and the *truth* thereof also, when the meaning is once laid open, will be so evident, that I shall presume of your assent, without spending much time in the proof. The main of our business then upon the Text at this time must be *Explication*, *Application*, and *Use*. First the *Explication* of the Words, then the *Application* of the Matter; and lastly, some *Corollaries* inferred therefrom for our Use. Which for your better understanding and remembrance I shall endeavour to do as plainly and orderly as I can.

Tac. Ezer.
λας οιδας,
μη μοι-
χας
μη, &c.
Mark 10.
19.
Luk. 18.
20.

4. As for the *Words* first. There are three things in them that desire *Explication*: First, what is meant by the *commandments of men*: secondly, what it is to *teach* such commandments for *doctrines*: thirdly, how and in what respect they that teach such doctrines may be said to *worship God in vain*. For the first; *ἐνταλμα* or *ἐντολὴ*, a *Commandment*, properly and strictly taken, is an *affirmative precept*, requiring something to be done: the contrary whereof is a *Prohibition*, or *negative precept*, forbidding the doing of something. But in the Holy Scriptures, (as in our common speech also) the word is usually so extended as to comprehend both, (*Prohibitions* also, as well as *Commandments* properly so called.) The reason whereof is, because *Affirmatives*, and *Negatives* do for the most part mutually include and infer the one the other: as in the present case it is all one, whether the *Pharisees* should *command* men to wash before meat, or *forbid* them to eat before they had washed. We call the whole Decalogue the *ten Commandments*, though there be *Negative Precepts* there as well as *Affirmative*, yea, more *Negative* than *Affirmative*. And those *Negatives* [*Touch not, taste not, handle not*] are called the *Commandments of men*, Col. 2. 12. Which place I note the rather, because the appellation here used, and cited out of *Isa.* 29. according to the *Septuagint* [*ἐνταλματα ἀνθρώπων*] are not found any where else in the whole Testament besides in the relation of this story, save in that one place only. "By the analogy of which places, inasmuch as there is mention made in them all as well of *Doctrines*, as of *Commandments*, and that in some of them with the Conjunction Copulative between them; we are warranted to bring within the extent of this word, according to the *general intention*, and scope of our Saviour in this place, *Doctrinals* as well as *Morals*: that is to say, as well those that prescribe unto our *Judgments*, what we are bound to believe or not to believe in matter of *Opinion*; as those that prescribe unto our *Consciences*, what we are bound to do, or not to do, in matter of *Practice*. Although the *special occasion* whereupon our Saviour fell into this discourse against the *Pharisees*, and the *special instance* whereby he convinceth them, do withal shew, that the *Morals* do more principally, properly, and directly fall under his *particular intention* and scope therein. In the full extent of the word then, all those prescriptions are to be taken for the *Commandments of men*, wherein any thing is by *humane Authority* either enjoyed or forbidden to be believed or done, (especially to be done) which God in his holy Word hath not so enjoyed or forbidden. *Jonadab's* command to the *Rechabites*, that they should not drink Wine, they nor their sons for ever: and the *Pharisees* tradition here, that none should eat with unwashen hands; were both the *commandments of men*.

Jer. 35. 6.

5. This is clear enough, yea, and good enough hitherto, if there were no more in it but so: For you must observe, (or else you quite mistake the *Text*, and the whole drift of it) that it is no part of our Saviours meaning, absolutely and wholly to condemn all the *Commandments of men*. For that were to cut the sinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater and lesser *Societies* of men: none of all which can be upheld without some *positive Laws* and *Sanctions* of mans devising. We do not therefore find, that either *Jonadab* was blam-

ed for commanding the *Rechabites* not to drink Wine; or that they were blamed for observing his commandments therein. But rather on the contrary that God well approved both of him and them, yea, and rewarded them for their obedience unto that command; though it were a command but of *mans devising*, and had no more than a bare humane Authority to warrant it. And therefore those men are very wise, that vouch this Text against the *Ecclesiastical Constitutions* or *Ceremonies*, with such confidence, as if they were able with this one Engine to take them all off at a blow: not considering, that it is not barely the *Commandments of men*, either *materially* or *formally* taken, (that is to say, neither the *things commanded by men*, nor yet *mens commanding* of them;) but it is the *teaching* of such Commandments for *Doctrines*, that our Saviour here condemneth the Pharisees for. What that is therefore, we are next to enquire, διδάσκοντες διδασκαλίαις, *teaching for doctrines the commandments of men*.

6. In the 29th. of *Isaiah*, the substantives have a Conjunction copulative between them in the Septuagint; and they are read in the very same manner and order [ἐντολμαὶ καὶ διδασκαλίαι] by St. Paul, alluding thereunto in *Col. 2*. But in the *Greek Text* in all Copies extant both here and in *Mark 7*. where the same History is related, they are put without the Conjunction, by *Apposition*, as the Grammarians call it. The meaning is the same in both readings; only this latter way it appeareth better, and it is in effect this: Who-soever shall endeavour to impose upon the judgments of men, *in credendis*, or in point of faith, any thing to be believed as a part of Gods holy truth; or shall endeavour to impose upon the Consciences of men, *in agendis*, or in point of manners, any thing to be observed as a part of Gods holy will, which cannot be sufficiently evidenced for so to be, either by *express testimony* of the written Word of God, rightly understood and applied, or by clear natural and *necessary deduction* therefrom according to the Laws of true logical discourse, is guilty, more or less, of that *Superstition* our Saviour here condemneth in the Pharisees, of *teaching for doctrines the commandments of men*.

7. And a fault it is of a large comprehension. It taketh in all *additions* whatsoever, that are made to that absolute and all-sufficient *Rule of Faith and manners*, which God hath left unto his Church in his *written Word*. In *what kind soever* they are, whether in Opinion, Worship, Ordinance, Injunction, Prohibition, Promise, or otherwise: From *what cause soever* they proceed, whether from Credulity, Ignorance, Education, Partiality, Hypocrisie, mis-govern'd Zeal, time-serving, or any other. For *what end soever* they may be done; whether those ends be in truth intended, or but in shew pretended: say it be the glory of God, the reformation of abuses, the preventing of mischiefs or inconveniences, the avoiding of scandals, the maintenance of Christian liberty, the furtherance of Piety, or whatever else can be imagined. If they have not a sufficient foundation in the *sacred Text*, and yet shall be offered to be pressed upon our *Judgments* or *Consciences*, in the name of God, and as his Word: they are to be held as *chaff*, fitter to be scattered before the wind, or cast out to the dunghil, than to be hoarded up in the garners among the *Wheat*; (alas, *what is the chaff to the wheat*?) or as *Hay, Wood, or Stubble*, meet to become fuel for the Oven, or Hearth, than to be coffered up in the treasures among *gold, and silver, and precious stones*. And he that bringeth any such doctrine with him, let his *piety* or *parts* be otherwise what they can be; should he in either of both, or even in both, match not only the holy *Apostles* of Christ, but the very blessed *Angels* in Heaven: yet should we rather despise him as a *Traitor*, for setting Gods stamp upon his own Bullion, than receive him as his faithful *Embassador*, and salute him with an *Anathema* sooner, than bid him *God speed*. Especially if the doctrine be apparently either false or *ungrounded*, and yet *positively* and *peremptorily* delivered, as if it were the undoubted word and will of God.

8. I may not now descend to particulars. But thus much it will concern us all to know in the General, That whosoever teacheth any thing either to be *absolutely unlawful*, which God hath *not forbidden* in his word; or to be *absolutely necessary*, which God hath *not required* in his word: he teacheth for *doctrines the commandments of men*, and so far forth playeth the *Pharisees* part in burthening the consciences of Gods people with the *superstitious fancies* of his own brain. But otherwise, the *enjoyning* of something for a time which God hath *not forbidden*, or the *forbidding* of something for a time which God hath *not required*, by those that are endued with lawful Authority in any *Ecclesiastical, Political,*

Jer. 35. 18;

19.

Abridgm.

Linc. p.

44.

Per appo-
sitionem;
Eras. B. 24.

Jer. 23. 28;

1 Cor. 3;

12. 15.

Gal. 1. 8;

2 Joh. 10;

Political, or Domestical Society; so as the same be not done for *conscience sake* towards God, or with any opinion of *worship, merit, or operative holiness*, but meerly out of prudential considerations, and for the reasons of *order, decency, expedience*, or other like respects of *conveniency and accommodation*; is a thing no ways justly chargeable with *Pharisaisme, superstition*, or to be cried down and condemned under the name of *will-worship*; nor doth it come within the compass of our Saviours reproof in this place. If *Jonadab* had laid an obligation upon the consciences of the *Rechabites*, *not to drink wine*, by telling them that for *conscience sake* towards God they ought to abstain therefrom; or if the *Jewish Elders and Governours*, leaving the consciences of the people free, had only made a *Law* under some penalty for decency and cleanliness sake, that no man should sit down to meat in publick with *unwashed hands*: to my seeming had he then been guilty of this Pharisaical superstition, and they free. In brief then to conclude this Enquiry, To lay an obligation either upon the *judgments or consciences* of men in point of *opinion or practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men*.

9. We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how, and in what respect they that teach such doctrines may be said to *worship God in vain*. The Ambiguity of our English word *Worship*, hath occasioned many Errors among Divines, and mis-understandings of one anothers words and writings, whereby the disputes and controversies about *Worship* are become of all other the most intricate and perplexed. The *Hebrews*, and the *Greeks* too, have sundry words, and those of distinct notions, and significations: which we in English, for want of fitter expressions, are fain to translate promiscuously by this one word *Worship*. The Greek words *προσκύβειν, λατρεύειν, θησκύβειν*, and *σεβάζειν*, (which is the word here used) are all indifferently rendred, *worshipping*. Here, according to the notion of the Greek word, it properly signifieth the performance of some religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that these *Pharisees* placed a great part of their *Religion* in the observation of these *Traditions of mens devising*; and flattered themselves with this conceit, that they did God a great deal of *honour* in so doing, and that therefore he could not choose but be marvellous *well pleased* with them for so doing. By long accustoming themselves to which-like outward observances, they had almost lost the vigor and soul of true *Religion*, (which consisteth in the inward reverence and devotion of the heart:) and had little other left than the bare *carcase*, or empty *outside* thereof; and that also patcht and pieced up for the most part with the devices and inventions of men.

10. And this our Saviour now telleth them is *Worship in vain*. He saith so indeed: but hath he any Text for it? The place he citeth is in *Isa. 29. 13.* where the words, according to the Original, run but thus [*Their fear towards me is taught by the precept of men*:] but that it is *vain*, the Prophet doth not there say. He doth not say it *ἀπολέγει*, in those very words, according to the *Hebrew*: but the scope of the place importeth all that and more. For God there threatneth to punish the people for such *worship*: which he would not have done, if he had been either *pleased* with it, or *honoured* by it. But the very word and all is so found, even as our Saviour citeth it [*μαρτυροῦντες ὅτι σεβούμεν*] in the *Septuagint* there: which being the most common and *received Translation* in those days, was therefore for the most part followed by Christ and his Apostles in their quotations, especially where it swerved not very much in sense from the *Original*. Now a thing is said to be done *in vain*, when it hath not that wished effect, which the doer intended and expected. Those *Pharisees* then, intending by those superstitious *Will-worships* to *honour* God, and hoping to *please* him therewithal; when their expectations should be so far frustrated, that God should all on the contrary profess himself *dishonoured* and *displeased* thereby; it must needs be acknowledged that this their *Will-worship* was all *in vain*. Certainly God will reject, what himself hath forbidden: and he hath forbidden, and that both frequently, and with the severest interminations, all manner of *Will-worship* (of this kind, and properly so called) and all *additions* of men unto his holy Word.

11. In the several parts of the Text thus opened, we may see the full meaning of the whole. God will not approve of, nor accept any *Will-worship*, or *Will-worship*, forged or devised by man, with an opinion as if it were a necessary part of Gods service; nor allow of any *doctrine*, that tendeth to bind the *Judgments or Consciences* of his people further

further than he hath thought fit himself to bind them by the expresse of his Word. He will, when time serveth, root out every plant which is not of his own planting. And when the day is come, which shall declare (by a fiery trial) every mans work of what sort it is: the gold and silver and pretious stones shall abide the fire, and the workman that built with such good stuff shall receive a blessed reward. But he that buildeth wood, or hay, or stubble; though by the great mercy of God he himself may pass through the fire, and be saved (with some difficulty) so long as he holdeth fast the foundation, which is Christ and his merits: yet he shall suffer loss in his work however. That shall be sure to burn and perish; whatsoever becometh of him. All that fear of God is but superstitious and vain, that is taught by the Precepts and Commandments of men.

12. From the Explication of the Text hitherto, I come now to the Application of it. Wherein I doubt not by Gods help, but to make clear to the judgment of any man, that is not either incapable through ignorance, or fore-possessed with prejudice, these three things. First, that the Papists are guilty of the Pharisaical superstition and Will-worship here condemned. Secondly, that the Church of England, and her regular and obedient children are not guilty of the same. Thirdly, that those Divines and others in the Church of England, that so undutifully charge her therewithal, are in truth themselves inexcusably guilty of that very crime, whereof they unjustly accuse her.

13. First, for the Papists. That they are the right children and successors of the Pharisees, no man, that rightly understandeth the Tenets of the Romish Church, but will easily grant; if he shall duly consider what a mass of humane Traditions both in point of belief and worship are imposed upon the judgments and consciences of all that may be suffered to live in the visible Communion of that Church, and that with opinion of necessity, and under pain of damnation. The Popes Supremacy, Worshipping of Images, Invocation of Saints and Angels, the propitiatory Sacrifice of the Mass, Purgatory, the seven Sacraments, Transubstantiation, Adoration of the Host, Communion under one kind, Private Masses, forbidding Priests Marriage, Monastical Vows, Prayer in an unknown tongue, Auricular Confession. All these, and I know not how many more, are such, as even by the confession of their own learned Writers, depend upon unwritten Traditions more than upon the Scriptures. True it is, that for most of these they pretend to Scripture also: but with so little colour at the best, and with so little confidence at the last; that when they are hard put to it, they are forced to fly from that hold, and to shelter themselves under their great Diana Tradition. Take away that, it is confessed that many of the chief Articles of their Faith nutare & vacillare videbuntur, will seem even to totter and reel, and have much ado to keep up. For what else could we imagine should make them strive so much to debase the Scripture all they can, denying it to be a Rule of Faith, and charging it with imperfection, obscurity, uncertainty, and many other defects; and on the other side to magnifie Traditions as every way more absolute: but merely their consciousness, that sundry of their doctrines, if they should be examined to the bottom, would appear to have no sound foundation in the Written Word. And then must we needs conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as the Doctrines and Commandments of men.

14. Nor will their flying to Tradition help them in this case, or free them from Pharisaism; but rather make the more against them. For to omit that it hath been the usual course of false teachers, when their Doctrines were found not to be Scripture-proof, to fly to Tradition: do but enquire a little into the Original and growth of Pharisaical Traditions, and you shall find that one egge is not more like another, than the Papists and the Pharisees are alike in this matter. When Saduc (or whosoever else was the first Author of the Sect of the Sadduces) and his followers began to vent their pestilent and Atheistical Doctrines against the immortality of the Soul, the resurrection of the Body, and other like: the best learned among the Jews, (the Pharisees especially) opposed against them by arguments and collections drawn from the Scriptures. The Sadduces finding themselves unable to hold argument with them (as having two shrewd disadvantages; but a little Learning, and a bad cause;) had no other means to avoid the force of all their

c Saduc discipulus Antiqui Sochai, author sectae Sadduceorum secundum Rabbinos. V. El. Tish. in פירקין Schindler. in Lexic. Pentagl. Sed hoc ut Commentum Rabbinicum exigit Montacutus: qui Sadduceorum originem ad Dosithum quemdam refert, ex autoritate Epiphanius & aliorum; eosque Sadduceos dictos confirmat à פירקין Fustina, ob mores austeros, & in judiciis severitatem. V. Montacut. Appar. 7. sect. 49.

arguments, than to hold them precisely to the *letter* of the Text, without admitting any *Exposition* thereof, or *Collection* therefrom. Unless they could bring *clear Text*, that should affirm *totidem verbis* what they denied; they would not yield. The *Pharisees* on the contrary refused (as they had good cause) to be tied to such unreasonable conditions: but stood upon the *meaning* of the *Scriptures*, as the *Sadduces* did upon the *letter*; confirming the truth of their interpretations partly from *Reason*, and partly from *Tradition*. Not meaning by *Tradition* (as yet) any Doctrine other than what was already sufficiently contained in the *Scriptures*; but merely the Doctrine which had been in all ages constantly taught and received with an *Universal consent* among the People of God, as consonant to the holy *Scriptures* and grounded thereon. By this means, though they could not satisfy the *Sadduces* (as Hereticks and Sectaries commonly are obstinate) yet so far they satisfied the generality of the people, that they grew into very great esteem with them: and within a while carried all before them: the detestation of the *Sadduces* and of their loose errors also conducing not a little thereunto. And who now but the *Pharisees*: & what now but *Tradition*? In every mans eye and mouth. Things being at this pass, any wise man may judge, how easie a matter it was for men so revered as the *Pharisees* were, to abuse the credulity of the people and the interest they had in their good opinion, to their own advantage: to make themselves *Lords* of the peoples faith, and by little and little to bring into the *Worship* whatsoever doctrines and observances they pleased; and all under the acceptable name of the *Traditions of the Elders*. And so they did, winning continually upon the people by their cunning and shews of Religion, and proceeding still more and more till the *Jewish Worship* by their means was grown to that height of *superstition* and *formality*, as we see it was in our Saviours days. Such was the beginning, and such the rise, of these *Pharisaical Traditions*.

15. *Popish Traditions* also both came in and grew up just after the same manner. The Orthodox Bishops and Doctors in the ancient Church, being to maintain the *Trinity* of Persons in the Godhead, the *Consubstantiality* of the Son with the Father, the *Hypostatical Union* of the two Natures in the person of Christ, the Divinity of the *Holy Ghost*, and other like Articles of the Catholick Religion, against the *Arrians*, *Eunomians*, *Macedonians*, and other Hereticks: for that the words *Trinity*, *Homoïson*, *Hypostasis*, *Procession*, &c. (which for the better expressing of the Catholick sense they were forced to use) were not expressly to be found in the *holy Scriptures*; had recourse therefore very often, in their writings against the Hereticks of their times, to the *Tradition of the Church*. Whereby they meant not (as the Papists would now wrest their words) any *unwritten doctrine* not contained in the *Scriptures*, but the very doctrine of the *Scriptures* themselves, as they had been constantly understood and believed by all faithful Christians in the *Catholick Church* down from the Apostles times till the several present ages wherein they lived. This course of theirs, of so serviceable and necessary use in those times, gave the first occasion, and after-rise to that heap of *Errors* and *Superstitions*, which in process of time (by the power and policy of the Bishop of Rome especially) were introduced into the Christian Church under the specious name and colour of *Catholick Traditions*. Thus have they trodden in the steps of their forefathers the *Pharisees*: and stand guilty even as they of the *Superstition* here condemned by our Saviour, in teaching for *Doctrines mens Precepts*.

16. But if the *Church of Rome* be cast, how shall the *Church of England* be quit? That symbolizeth so much with her in many of her *Ceremonies*, and otherwise? What are all our *crossings*, and *kneelings*, and *duckings*? What *Surplice*, and *Ring*, and all those other Rites and Accoutrements that are used in or about the *Publick Worship*; but so many *Commandments of men*? For it cannot be made appear (nor truly do I think was it ever endeavoured) that God hath any where commanded him. Indeed these things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noise and malice than ever, in a world of *base and unworthy Pamphlets*, that like the *frogs of Egypt* croak in every corner of the Land: And I pray God the suffering of them to multiply into such *heaps* do not cause the *whole Land* so to stink in his nostrils, that he grow weary of it and forsake us. But I undertook to justify the *Church of England* and her regular and obedient children in this behalf: and it will be expected I should do it. If any of the Children of this Church in their too much haste have over-run their Mother; that is, have busied themselves and troubled others with putting forward new Rites and

Ceremonies,

περι τῶν
ἐκ τῶν
ἰσοπύργων
τῶν πλῶν-
θεῶν
Ἐκ. Τῶν
13. Antiq.
18.

Διδασκαλίας
ἐκ τῶν
ἐν τῷ
ἱεροῦ
146. Ἐ
αὐτοῖς
Διδασκαλίας
ἐκ τῶν
ἐν τῷ
ἱεροῦ
Chrys. Hom.
51. in Mat.

Mox sub-
secuta est
corruptela
Calvin in
loc.

Exod. 8.
14.

Ceremonies, with scandal, and without Law; or by using her name without her leave for the serving of their own purposes, have causlessly brought an evil suspicion upon her (as some are blamed) let them answer it as well as they can: it is not my business now to plead for them, but to vindicate *the Church of England* against another sort of men, who have accused her of *Superstition* unjustly.

17. Set both these aside, and her defence is made in a word, if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching of them for Doctrines*, wherein *Superstition* properly consisteth. *Materially* first. There is no *Superstition* either in *wearing*, or in *not wearing* a Surplice; in *kneeling*, or in *not kneeling* at the Communion; in *crossing*, or in *not crossing* an Infant newly Baptized: even as there is no *superstition* in *washing* or in *not washing* the hands before meat. So long as neither the one is done with an opinion of *necessity*, nor the other *forborn* out of the opinion of *unlawfulness*. For so long the Conscience standeth free. The Apostle hath so resolved in the very like case: that neither he *that eateth* 1 Cor. 8. 5, is the worse for it, nor he *that eateth not* the better for it. A man may eat, and do it with a good Conscience too. As in the present case, at this time it is certain Christs Disciples did eat and *washed not*: it cannot be doubted, but at some time or other they *washed* before they eat. Not for Conscience sake towards God either; but even as they saw it fit, and as the present occasion required: and they might do both without *superstition*. But if any man shall *wear*, or *kneel*, or *cross*, with an opinion of *necessity* and for *Conscience sake* towards God, as if those parts of Gods Service wherein those Ceremonies are used in our Church could not be rightly performed without them, yea, although the Church had not appointed them; doubtless the use of those Ceremonies by reason of such his opinion should be *superstition to him*. Because a man cannot be of that *Opinion*, but he must believe it to be *true Doctrine*, that such and such Ceremonies are of themselves *necessary* parts of Gods worship. As on the contrary, if any body should refuse to *wear*, or *kneel*, or *cross*, out of an opinion of their *unlawfulness*; as if those Ceremonies did vitiate the whole act of that Worship whereunto they are applied: I cannot see, but upon the same ground, and by reason of such his opinion, the refusal of those Ceremonies should be to him also *superstition*. Because a man cannot be of that *Opinion*, but he must believe this to be *true doctrine*, that such and such Ceremonies are of themselves *unlawful* to be used in the Worship of God. But the obedient children of the *Church of England*, having no such opinion either of the *necessity* or *unlawfulness* of the said Ceremonies; but holding them to be (as indeed they are) things in their own nature indifferent: are even therefore free from *superstition* in both the kinds aforesaid. So then in the things commanded taken *materially*, that is to say, considered *in themselves* without respect to the Churches command, there is no *superstition*; because there is nothing concerning them *doctrinally* taught either the one way, or the other.

18. Now if we can as well clear these things taken also *formally*, that is to say, considered not in themselves, but as they stand commanded by publick authority of the Church: the whole business is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very commanding them do seem to bring with it a kind of *necessity*, and to lay a tie upon the Conscience, (as that of St. Paul implieth both, *you must needs be subject*, and that for *Conscience sake*:) yet is not that any tie brought upon the Conscience *de novo* by such command of the Church, only that tie that lay upon the Conscience before by virtue of that general Commandment of God of obeying the higher powers in all their lawful commands, is by that Commandment of the Church applied to that particular matter. Even as it is in all Civil Constitutions, & humane positive Laws whatsoever. And the *necessity* also is but an *obediential*, not a *doctrinal necessity*. But the Text requireth a *doctrinal necessity*, to make the thing done a vain and superstitious worship [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in prescribing the aforesaid Ceremonies hath not done; nor by her own grounds could do. For look as the case standeth with private men for *doing*, or *refusing*; even so standeth the case with publick Governours for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refusing* of a thing, as in discretion they shall see cause; but the *doing* of it with an opinion of *necessity* or the *refusing* of it with the opinion of *unlawful*

lawfulness, that maketh the *action superstitious*, as hath been already shewed: So with public Governours; it is not the *commanding*, or *forbidding* of a mutable Ceremony, as for the present they shall deem it fit, for *order*, *decency* or *uniformities* sake, or such other like respect: but the *commanding* of it with an opinion as if it were of *perpetual necessity*, or the *forbidding* it with the like opinion as if it were *simply unlawful*, that maketh the *Constitution superstitious*.

a The Ceremonies that remain are retained for Discipline & Order, which upon just causes, may be altered and changed, and therefore are not to be esteemed equal with Gods law, Pref. of Cerem.
b The Church hath power to decree Rites and Ceremonies, but it ought not besides the Scripture to enforce any thing to be believed for necessity of salvation, Art. 20
Every Particular or National Church hath authority to ordain, change, and abolish Ceremonies, Eccl. Ar. 34.
c Τὴν πρῶτην ματαιὰν τὴν συνηθισμένην ἀναίστασθαι καὶ καθύπερθε.
Chrysost. Orat. 2. contr. Judæos.

19. Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the spirit of *Charity* and *Sobriety* to satisfy his understanding herein; if the *Church of England*, both in the ^a Preface before the Book of *Common-Prayer*, and in the ^b *Articles* of her Confession, and in sundry passages in the *Homilies* occasionally (and these Books are acknowledged her most Authentick Writings, the *two former* especially, and the just standard whereby to measure her whole *Doctrine*;) if, I say, she have not in them all, and that in as plain and express terms as can be desired, disclaimed all *humane Traditions*, that are imposed upon the Consciences of Gods people either in point of *Faith* or *Manners*; and declared to the world, that she challenged no power to her self to order any thing by her own Authority but only in *things indifferent*, and such as are not repugnant to the word of God; and that her *Constitutions* are but for order, comeliness and uniformity sake, & not for Conscience sake towards God; and that therefore any of those her *Orders* and *Constitutions* may be *retained*, *abolished* or *altered* from time to time, and at all times, as the Governours for the time being shall judge to serve best unto Edification. What should I say more? If men list to be contentious, & will not be satisfied, who can help it? yet thus much I dare say more. Let any *Papist* or *Precisian* in the world give instance but in any one single thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except against as a *Commandment of men*: if we do not either shew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is most *ad rem*;) or else (which is enough *ad hominem*) for every single instance they shall bring, return them *ten* of their own teaching, every whit as liable to the same exception as that: we will yield the Bucklers, and confess her guilty.

20. But now, what will you say, if after all this clamouring against *English-Popish Ceremonies*, (as of late they have blazoned them) they that keep all this ado, prove in the end the guilty persons themselves? I am much deceived if it do not clearly prove so, if we either compare her *Doctrine* and theirs together, or take a view of some of theirs by themselves. First, compare them a little, ^c which will also add some confirmation to the former point for the farther justifying of the *Church of England* in this behalf. And for example and perspicuity sake, let the instance be *kneeling at the Communion*; there being the like reason of all the rest. I pray you consider well the *evidence*; weigh the grounds, and observe the course held on both sides, and then give *sentence* accordingly. If, as God hath given those our *Church Governours* power to determine of indifferent mutable circumstances, and they using the liberty of the power given them, have appointed *kneeling* rather than *sitting*, or *standing*, as judging it a gesture of greater *reverence* and well becoming our *unworthiness*, but without any opinion either of the *necessity* of that gesture, or of the *unlawfulness* of the other two; so God had given the like Power to these our *Brethren*, and they using the liberty of that power had appointed *sitting* or *standing*, rather than *kneeling*, as judging either of them a more proper *Table gesture* than it, yet without any opinion of their *necessity*, or of the *unlawfulness* of *kneeling*; the case had then been alike of both. These had been as free as they; neither of them had been guilty of Superstition, in *teaching for Doctrines the Commandments of men*: because there was no *doctrinal necessity*, whereby to bind the Conscience of Gods people on either side. Again, if as these say to their Proselytes peremptorily in effect thus [*you are bound in Conscience not to kneel*; it is an unlawful gesture, a superstitious relique of Popery, and carrieth with it a shrewd appearance of their idolatrous Bread-worship; and therefore we charge you upon your Consciences not to kneel:] so our Church-Governours should say to the people peremptorily in effect thus, [*you are bound in Conscience to kneel*, or else you prophane the holy Sacrament, not discerning the Lords Body; and therefore we charge you upon your Consciences to kneel:] the case of both had here also been alike. Both alike guilty of Superstition, in *teaching for doctrines the commandments of men*: because by that *doctrinal necessity* as well the one sort as the other had laid

a per-

a perpetual obligation upon the Consciences of men, in a matter which God having not any where either *commanded* or *forbidden* hath therefore left free and indifferent. But now taking the case as *de facto* it is, without *If*s and *And*s, set the one against the other, and make the comparison right: and here it is. Our *Brethren* having no publick *authority* given them to order what shall be done or not done in matters of *external government*, do yet bind the Consciences of Gods people, by *teaching* that which they thus forbid to be simply and in it self *unlawful*. Our *Governors* on the contrary, though having publick *authority* to prescribe in such matters, do yet leave the Consciences of men at liberty, without teaching that which they appoint, to be of absolute *necessity* in it self. This being *species facti*, as the *Civilians* speak, the even true state of the case: say now I beseech you in good sooth, and be not partial, *Quid juris?* at whose door lieth the *Superstition*? The one side teaching no such doctrine, but having *authority*, do by virtue of that *authority* appoint the people to *kneel*: The other side having no such authority, but teaching a *doctrine*, do by virtue of that *doctrine* charge the people *not to kneel*: Whether of both sides may rightlier be said to *teach for doctrines the Commandments of men*;

Tu quum sis quod ego, & fortassis nequior—

21. Their guilt herein will yet farther appear, if leaving comparisons, we take a view of some of their *doctrines* by themselves. I say, but some of them: for how many hours would serve to reckon them all? or who indeed (even of themselves) knoweth them all? There are so many *Covies* of *new doctrines* sprung up ever and anon, especially in these late times of connivence and licentiousness; which by that they are well hatcht, presently fly abroad the Country, and are entertained by some or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghost. I dare not affirm it, because I will not put my self to the trouble to prove it, and because I heartily desire and wish I be deceived in it: yet I cannot dissemble my fear that it is but too true, (by the proportion of what we almost daily hear or see) that within little more than this *one twelve-month* last past there have been more false and *superstitious doctrines* vented in the *Pulpits* and *Presses* in *England*, than have been (in so open and daring a manner) in the whole space of *almost fourscore years* before, I mean since the first of *Queen Elizabeth* of blessed memory. And to make good the former charge, omitting sundry other their unwarrantable positions, partly concerning *Church-Government*, Orders, and Ceremonies, established by *Law*, partly concerning sundry received *customs* in matters wholly or in part *Ecclesiastical*, partly concerning the use of sundry *pastimes* and *recreations*, partly concerning sundry *usages* and *customs in vita communi*, in things meerly Civil, and not sacred or Ecclesiastical: the particulars whereof would amount to many scores, if not hundreds: I shall present unto your view a *dozen* only, which I have selected from the rest of those that I have observed to have been most urged of late in *Sermons* and *Pamphlets*; by which you may in part judge of the rest. And they are these.

22. 1. That the appointing of a *set form of Prayer* or Liturgy, to be used in the service of God, is unlawful or Antichristian; or that it is a straitning or limiting of the Holy Spirit of God.

2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the Service of God, which the people are bound to observe, other than such as God hath commanded in his Word.

3. That *Rites* and *Usages*, devised or abused either by *Heathens* or *Idolaters*, may not be lawfully used by Christians in the Service of God.

4. That it is unlawful or superstitious to *kneel at the Holy Communion*, in the act of receiving the Sacrament.

That the observati-
on of annual Festi-
vals in memory
of Christ
or his A-
postles, as
Christ-
mas, Ea-
ster, &c. is
Antichri-
stian, su-
perstiti-
ous, and
unlawful.

5. That *Instrumental Musick* may not be used in the Service of God, as well as *Vocal*.

6. That *Episcopacy* is *Antichristian*, or repugnant to the word of God.

7. That the *Presbyterian Discipline* is the very *Scepter of Christs Kingdom*, or the order appointed by Christ himself for the perpetual Government of his Church, which ought of all particular Congregations to be inviolably observed unto the worlds end.

8. That it is simply unlawful for a Minister to be possessed of *two Benefices*.

9. That *Ecclesiastical persons* may not meddle in *secular affairs*, nor can with a good Conscience exercise any *Civil Office* or *Jurisdiction*, although by humane Authority, Law, or custom allowed them.

[***]

10. That

10. That it is not lawful in *preaching Gods word*, to recite sentences out of *the Fathers*; much less from the writings of *Heathen Writers*.

11. That the *Election or consent of the people* is of necessity required, either to the *ordaining* of the Ministers, or to the appointing of them to their particular charges.

12. Lastly, (which though I find not positively delivered *in terminis*, nor is the danger thereof so generally observed, as of sundry of the former; yet for that I find it often touched upon in these late Treatises, and conceive it to be an error of no less dangerous consequence than many of the former, I thought meet not to omit it :) That the *examples of Christ and of his Apostles* ought to be observed of all Christians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* do unto *obedience*.

23. Concerning which *Positions*, I do here in the face of this Congregation take God to witness, who shall judge us all at the last day, that I do verily believe, and in my conscience am perswaded, that all and every of them are the vain and *superstitious inventions* of men, wholly destitute of all sound warrant from the *written word* of God rightly understood and applied: and (till they shall be better proved) ought to be so esteemed of every man that desireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *mischiefs* otherwise, that come to the Church and people of God, by the *teaching* of these and other like *groundless Positions*: As amongst others, these three following. *First*, great scandal is hereby given to *Atheists, Papists, Separatists*, and other the enemies of our Religion; especially to the *Papists*: who will not only take occasion thence to speak evil of us and of *the way of truth and holiness* which we profess, but will be themselves also the more confirmed in their own wicked errors, by objecting to us, that since we left them, we cannot tell where to stay. *Secondly*, many sober and godly men, both Ministers and others, who cheerfully submit to *the established Laws* and Government, (as they take themselves by *the Law of God* bound to do, in things which they believe not to be repugnant to his word) are by this means unworthily exposed to contempt and mis-censure, as if they were *time-servers*, or inclined to *Popery* or *Superstition* at the least. But if they shall farther endeavour in their Sermons or otherwise, to shew their just dislike, and to hinder the growth of these *unlawful impositions*, and to hold the people in their good belief by instructing them better; they shall be sure to be forthwith branded as *opposers of the Gospel*. As if there were such a *spirit of infallibility* annexed to some mens *Pulpits*, as some have said there is to the *Popes Chair*, that whatsoever they shall deliver thence must needs be *Gospel*. *Thirdly*, hereby many an honest-hearted and well-meaning Christian is wonderfully abused; by being misled into *Error, Superstition, and disobedience*, by having his Conscience brought into bondage in those things, whereunto it was the good pleasure of God to leave him free; and by being disposed to much *uncharitableness* in judging evil of his Brother, that hath given him no just cause so to do.

24. Besides these and sundry other *mischiefs* of dangerous consequence, too long now to repeat: the thing that I am presently to affirm, concerning all and every of the *positions aforesaid*, and other like them, pertinently to the Text and business in hand, is this, That whosoever shall *doctrinally* and positively *teach* any of the same, doth *ipso facto* become guilty of the *Superstition* here condemned by our Saviour, and so far forth symbolizeth with the Pharisees in *teaching for doctrines the commandments of men*. And I doubt not, but there are in the *Church of England* sundry learned, judicious, and *Orthodox Divines*, no way suspected of favouring *Popery* or *Popish Innovations*, that by Gods help and the advantage of Truth will be ready to maintain what I now affirm, in a fair Christian and Scholar-like trial, against whosoever are otherwise minded, whensoever by Authority they shall be thereunto required.

25. I have now finished what I had to say from this Scripture by way of *Application*. From the whole premisses would arise sundry *Inferences*, as *Corollaries* and by way of *Use*. In the prosecution whereof, had we time for it, I should have occasion to fall upon some things that might be of right good use for the settling of mens *Judgments* and *Consciences* in a way of *Truth* and *Peace*. And truly my aim lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my self so far beyond my first purpose already, I shall only give you a short touch of each of them: and it may be hereafter (as I shall see cause, and as God shall dispose) I may take some other occasion, here or elsewhere to enlarge them further.

26. The *first* should be an *earnest request* to such of my Brethren, as through inconsideration, zeal against Popery or profaneness, or any other cause, have been a little too forward and faulty this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and self-seeking laid aside) bestow a little pains to *examine* thoroughly the soundness of those *principles* from which they draw their *Conclusions*: whether they be the very *true word* of God indeed, or but the *fancies* and devices of the wit of man. I know how lothly men are induced to suspect themselves to be in an Error: and that it is with our brethren herein as with other men, may sufficiently appear in this, that few of them will so much as bestow the reading of those books, that might give them satisfaction. But (beloved) better *try your own work* your selves, and if it prove but *hay* or *strubble* burn it your selves, by acknowledging your error and retracting it; that you may build better: than let it lye on still, till a sorer fire catch it. Better for any of us all, whether in respect of our *errors* or *sins*, to prevent the Lords judging of us, by timely *judging our selves*, than to slack the time till his judgment overtake us.

27. The *Second Use* should be an *Admonition* to all my Brethren of the Ministry for the time to come, and that in the Apostles words, *1 Cor. 3. 10. Let every man take heed what he buildeth*. St. Paul himself was very careful this way, not to deliver any thing to the people, but what he had received from the Lord. The Prophets of the Lord still delivered their Messages with this Preface *Hæc dicit Dominus*. Yea, that wretched Balaam, though a false Prophet, and covetous enough, professed yet that if Balak would give him his house full of Silver and Gold, he neither durst nor would go beyond the word of the Lord to do less or more. There is a great proneness in us all to *Idolize our own inventions*: Besides much *Ignorance*, *Hypocrisie*, and *Partiality*; any of which may byass us awry. Our *Educations* may lay such early anticipations upon our judgments; or our *Teachers*, or the *books* we read, or the *Society* we converse withal, may leave such impressions therein, as may fill them with prejudice, not easily to be removed. The *golden mean* is a hard thing to hit upon almost in any thing, without some warping toward one of the *extremes*, either on the right hand, or on the left: and without a great deal of wisdom and care seldom shall we seek to shun one *extreme*, and not run a little too far towards the other, if not quite into it. In all which, and sundry other respects, we may soon fall into gross mistakes and *errors*, if we do not take the more heed; whilst we suspect no such thing by our selves, but verily believe that all we do is out of pure zeal for Gods Glory, and the love of his truth. We had need of all the *piety*, and *learning*, and *discretion*, and *pains*, and *prayers* we have: and all little enough without Gods *blessing* too, (yea, and our own greater care too) to keep us from running into *Errors*, and from *teaching for doctrines the commandments of men*.

28. The *third Use* should be for *Admonition* also, to all the people of God, that they be not halty to believe every spirit; but to try the *Spirits* (especially when they see the *Spirits* to disagree and clash one with another, or find otherwise just cause of suspicion;) and that, as the *Bereans* did, by the *Scriptures*. Using withal all good subsidiary helps for the better understanding thereof: especially those two as the principal; the Rule of *Right Reason*, and the known constant judgment and practice of the *Universal Church*. That so they may fan away the chaff from the *Wheat*: and letting go the refuse, hold fast that which is good. To this end, every man should especially beware, that he do not suffer himself to be carried away with *names*; nor to have any mans person either in *hatred* or *admiration*: but embrace what is consonant to truth and reason, though *Judas* himself should preach it; and reject what even an *Angel* from heaven should teach, if he have no other reason to induce him to believe it, than that he teacheth it.

29. The *Fourth Use* should be for *Exhortation* to the learned sort of my Brethren, to shew their faithfulness, duty, and true hearty affection to God and his Truth and Church, by maintaining the simplicity of the *Christian faith*, and asserting the Doctrine of *Christian Liberty*, against all corrupt mixtures of *mens inventions*, and against all unlawful impositions of *mens commandments*, in any kind whatsoever. If other men be zealous to set up *their own errors*, shall we be remiss to hold up *Gods Truth*? God having deposited it with us, and committed it to our special trust: How shall we be able to answer it to God and the World, if we suffer it to be stolen out of the hearts of our people by our *silence* or neglect! Like enough you shall incur blame and *censure* enough for so doing; as if

you

1 Cor. 11.
31.1 Cor. 11.
23.
& 15. 3.
Quod ac-
cepisti,
non quod
excogi-
tasti.
Vinc. Lit.
cap. 27.
Num. 22.
18.

1 Joh. 4. 1.

Act. 17.
11.

1 Thes. 5.

21.

Jude. 16.

Galt. 3.

Παρεκα-
λε 2. Απο-
κ. 19.

και 20.

και 21.

και 22.

και 23.

και 24.

και 25.

και 26.

και 27.

και 28.

και 29.

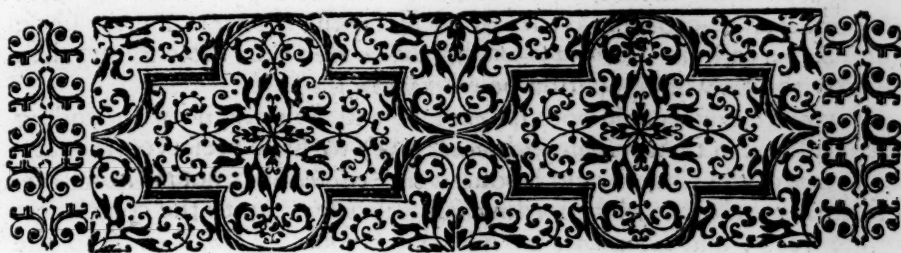
και 30.

και 31.

you sought but your selves in it; by seeking to please those that are in authority in hope to get preferment thereby. But let none of these things discourage you, if you shall not be able by the grace of God in some measure to despise the censures of rash and uncharitable men, so long as you can approve your hearts and actions in the sight of God, and to break through (if need be) far greater tryals and discouragements than these; you are not worthy to be called the servants of Christ.

30. The last Use should be an humble Supplication to those that have in their hands the ordering of the great affairs of Church and State: that they would in their goodness and wisdoms make some speedy and effectual provision, to repress the exorbitant licentiousness of these times, in printing and preaching every man what he list: to the great dishonour of God, scandal of the Reformed Religion, fomenting of Superstition and Error, and disturbance of the peace both of Church and Common-wealth. Lest if way be still given thereunto, those evil spirits that this late connivence hath raised, grow so fierce within a while, that it will trouble all the power and wisdom of the Kingdom to conjure them handsomly down again. But certainly, since we find by late experience, what wildness in some of the Lay-people, what petulancy in some of the inferiour Clergy, what insolence in some both of the Laity and Clergy, our Land is grown into, since the reins of the Ecclesiastical Government have lain a little slack: we cannot but see, what need we have to desire and pray, that the Ecclesiastical Government and Power may be timely settled in some such moderate and effectual way; as that it may not be either too much abused by them that are to exercise it, nor too much despised by those that must live under it. In the mean time, so long as things hang thus loose and unsettled, I know not better how to represent unto you the present face of the times in some respects, than in the words of the Prophet Jeremy, [The Prophets prophesie lies, and the Priests get power into their hands by their means, and my people love to have it so: And what will you do in the end thereof?

31. What the end of these insolencies will be, God alone knoweth. The increase of Profaneness, Riot, Oppression, and all manner of wickedness on the one side; and the growth of Error, Novelty, and Superstition on the other side: are no good signs onward. The Lord of his great mercy grant a better end thereunto, than either these beginnings or proceedings hitherto portend, or our sins deserve. And the same Lord of his infinite goodness vouchsafe, To dispel from us by the light of his Holy Spirit all blindness and hardness of heart; To purge out of us by the fire of his Holy Spirit all dross of pride and hypocrisie; To increase in us by the grace of his Holy Spirit the love of Truth and Godliness; To support us by the comforts of his Holy Spirit amidst all our distresses and fears; And to lead us by the guidance of his Holy Spirit along the paths of holiness unto the ports of happiness. And all this for the alone merits sake of his blessed Son and our alone Saviour Jesus Christ. To which blessed Father, Son, and Holy Spirit, be ascribed by us and the whole Christian Church, all the Kingdom, the Power, and the Glory, from this time forth for evermore. Amen. Amen.



AD
CLERUM.

The First Sermon:

At a Visitation at *Boston, Lincoln,*
17th. Apr. 1619.

ROM. XIV. 3.

*Let not him that eateth, despise him that eateth not :
and let not him that eateth not, judge him that
eateth.*

IT cannot be avoided, so long as there is or *Weakness* on' Earth, or *Malice* in Hell, but that *Scandals* will arise, and *Differences* will grow in the Church of God. What through want of *Judgment* in some, of *Ingenuity* in others, of *Charity* in almost all ; occasions (God knoweth) of offence are too soon both *given* and *taken* : whilest men are apt to quarrel at trifles, and to maintain *differences* even about *indifferent* things. The *Primitive Roman Church* was not a little afflicted with this disease ; for the remedying whereof *S. Paul* spendeth this whole Chapter. The occasion this : In *Rome* there lived in the Apostles times many *Jews*, of whom, as well as of *Gentiles*, divers were converted^a to the *Christian Faith*, by the Preaching of the Gospel. Now of these new *Converts*, some better instructed than others as touching the cessation of *legal Ceremonies*, made no difference of *Meats*, or of *Daies*, but used their lawful *Christian liberty* in them both, as things in their own nature merely *indifferent* ; whereas others, not so thoroughly catechized as they, still made difference for Conscience sake, both of

I.

a Acts 28. 24.

b De novo con-
versum ; Et de
lege Catholica
minus suffici-
enter instru-
tum. Lira.

B

Meats,

Meats, accounting them *Clean* or *Unclean*; and of *Days*, accounting them *Holy* or *Scrvile*, according as they stood under the *Levitical Law*. These latter *S. Paul* calleth *ἡ ἀδυναμία τῆς πίστεως*, *Weak in the faith*: those former then must by the Law of Opposition be *ἡ ἰσχύς τῆς πίστεως*, *Strong in the faith*.

It would have become both *the one* sort, and *the other* (notwithstanding they differed in their *private judgments*, yet) to have preserved *the common peace* of the Church, and laboured *the edification*, not *the ruine* one of another; *the strong* by affording faithful *instruction* to the consciences of the weak; and *the weak*, by allowing favourable *construction* to the actions of the strong. But whilest either measured other by themselves, neither *one* nor *other* did *ὁ καθ' ἑαυτὸν περὶ τὴν ἀλήθειαν*, as our Apostle elsewhere speaketh, *Walk uprightly according to the truth of the Gospel*. Faults and offences there were on all hands. *The Strong* faulty, in *contemning* the *Weak*; the *Weak* faulty, in *condemning* the *Strong*. The *Strong* proudly *scorned* the *Weak*, as *silly* and *superstitious*; for making scruple at some such things as themselves firmly *believed* were *lawful*: The *Weak* rashly *condemned* the *Strong*, as *prophane* and *irreligious*; for adventuring on some such things as themselves deeply *suspected* were *unlawful*. The blessed Apostle, desirous all things should be done in the Church in love and *unto edification*, *ἡ ἀκὴ λανθάνουσα*, and *ἡ ἐκείνου χάριτος* *moderamine*, as Interpreters speak, taketh upon him to *arbitrate*, and to mediate in the business; and like a just Umpire *layeth his hand upon both parties*, unpartially sheweth them their several *oversights*, and beginneth to draw them to a fair and honourable *composition*: as thus, *The strong*, he shall remit somewhat of his *superciliousness*, in *disesteeming* and *despising* the *Weak*; and the *Weak* he shall abate something of his edge and *acrimony* in judging and condemning the *Strong*. If the parties will stand to this Order, it will prove a blessed agreement; for so shall brotherly *Love* be maintained, *Scandals* shall be removed, the *Christian Church* shall be edified, and *God's Name* shall be glorified. This is the scope of my *Text*, and of the whole *Chapter*.

3. In the *three first Verses* whereof, there is *περὶ δεσμός, ἐκ δεσμός* and *νεύσις*. First there is *περὶ δεσμός*, in the first Verse; *the Proposal* of a general Doctrine, as touching the usage of *weak ones*; with whom the Church is so to deal, as that it neither give offence to, nor take offence at, the weakness of any. [*Him that is weak in the faith receive you, but not to doubtful disputations.*] Next there is *ἐκ δεσμός*, in the second Verse, a declaration of the former general Proposal, by *instancing* in a particular case, touching the difference of *Meats*. There is one man *strong in the Faith*; he is infallibly resolved, there is no meat *unclean of it self*, or (if received with thankfulness and sobriety) *unlawful*; and because he knoweth he standeth upon a sure ground, *πισθεύει πάντα*, he is confident he may eat any thing, and he useth his *liberty* accordingly, eating indifferently of all that is set before him, making no question for conscience sake, [*One man believeth he may eat all things.*] There is another man *weak in the Faith*; he standeth yet unresolved and doubtful, whether some kinds of *Meats*, as namely those forbidden in the Law, be *clean*; or, he is rather carried with a strong suspicion that they are *unclean*; out of which timorousness of judgment, he chuseth to forbear those *Meats*, and contenteth himself with the fruits of the Earth; [*Another who is weak, eateth Herbs.*] This is *Species facti*, this is the case. Now the question is, In this case what is to be done, for the avoydance of *scandal*, and the maintenance of *Christian Charity*? And this question my *Text* resolveth in this *third Verse*: wherein is contained

νεύσις

¶ Ver. 1.
d Oī δυνάμει,
Rom. 15. 1.
2.

¶ 2 Cor. 10. 8.

¶ Gal. 2. 14.

¶ 1 Cor. 1. 2.
h Cajetan in
locum.
i Bulling. in
loc.
k Job. 9. 33.

¶ Ver. 1. 1.
m 1 Cor. 10.
23.
n Verse 2.
o 1 Cor. 10. 27.

κεῖνος, S. Paul's judgment, or his counsel rather and advice, upon the Case, *Let not him that eateth despise, &c.* The remainder of the Verse and of the Chapter, being spent in giving reasons of the judgment, in this and another like case, concerning the difference and observation of *Daies*.

I have made choice to intreat at this time of Saint Paul's advice; as useful for this place and Auditory, and the present Assembly. Which advice as the Parties and the faults are, is also two-fold. The Parties two: He that eateth, that is the Strong; and he that eateth not, that is the Weak. The Faults likewise two: The Strong mans fault; that's *ΠΕΡΙΣΒΕΒΗΚΩΣ*, pLiterally sitting at nought; so it is translated, Luk. 23. 11. and the Latine Translation in Terullian readeth here fitly to the Greek, *Qui manducet, ne nullificet non manducantem.* Tert. de jejuni. adversus Psych. c. 15. judging of his brothers liberty. Proportionably, the parts of the advice, accommodated to the Parties and their Faults, are two. The one, for the Strong, that he despise not, *Let not him that eateth, despise him that eateth not.* The other, for the Weak, that he judge not, *Let not him that eateth not, judge him that eateth.* Of which when I shall have spoken somewhat in their general use, I shall by Gods assistance proceed by way of application, to enquire how far the differences in our Church, for conforming, and not conforming, agree with the present case of eating, and not eating; and consequently how far forth Saint Paul's advice in this case of eating and not eating, ought to rule us in the cases of conforming and not conforming in point of Ceremony. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not.*

The terms whereby the Parties are charactered, *He that eateth*, and *He that eateth not*, have in the opening of the Case been already so far unfolded, as that I shall not need any more to remember you, that by *him that eateth*, must be understood the strong in Faith, and by *him that eateth not*, the weak. And so reducing the words, *ab Hypothesi ad Thesin*, this part of the advice [*Let not him that eateth, despise him that eateth not*] beareth sence as if the Apostle had said [*Let not the strong in faith despise the weak*] Weak ones are easily despised; Strong ones are prone to despise: and yet despising is both a grievous sin in the despiser, and a dangerous scandal to the despised. In all which respects, it was but needful the Holy Ghost should lesson us, not to despise one anothers weakness, *Let not him that eateth, despise him that eateth not.*

Weakness and Smalness, be it in what kind soever, is the fittest object to provoke contempt. As we travel by the way, if a fierce Mastiff set upon us, we think it time to look about and bestir our selves for defence; but we take no notice of the little Currs that bark at us, but despise them. When Goliath saw little David make towards him, 1 Sam. 17. the Text saith *He disdained him, for he was but a Youth.* And Saint Paul charging Timothy so to behave himself in the Church of God, as that none should despise his Youth, implyeth, that Youth is obvious to contempt, and like enough to be despised. And though *Wisdom be better than strength*, yet Solomon tells us, *The poor mans wisdom is despised, and his words are not heard, Eccles. 9.* *I am small and of no reputation*, saith David, Psal. 119. And our Saviours Caveat in the Gospel is especially concerning little ones, as most open to contempt: *Take heed that ye despise not any of these little ones.* But of all other, that weakness is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in apprehension, weak in judgment, weak in discretion; or at leastwise are thought so. "Far from any real weakness this way or any other, was our blessed Lord and Saviour Jesus Christ, *In whom were hid all the treasures*

“*treasure of wisdom and knowledge*; yet because upon conference with
 “him, he seemed such unto *Herod*, not answering any of his questions,
 “nor that expectation which the fame of his Miracles had raised of him
 “in *Herod*, *Herod* took him for some silly simple Fellow, and accordingly
 “used him; for he ^y set him at nought, and mocked him, and put him in
 “^z a white Coat, as if he had been some Fool, and sent him back as he came,
 Luk. 23. And of this nature is the *weakness* my Text hath to do withal; a
 weakness in judgment; or as it is *Vers. 1. a weakness in Faith*. Where,
 by *Faith*, we are not to understand that *justifying Faith*, whereby the
 heart of a true Believer layeth fast hold on the gracious *promises* of God,
 and the precious *merits* of Jesus Christ, for the remission of sins; nor by
weakness in Faith, that *ὀλιγοπισία*, wherewith the Apostles are ^a sometimes
 charged; when the *Faith* of a true Believer is sore shaken with temptations
 of incredulity and distrust. But by *Faith* we are to understand an ^b *Hi-*
 storical *Faith* only, which is nothing else but a firm and secure *assent* of the
 judgment unto *doctrinal truths* in matter of *Faith* or *Life*; and by *weak-*
 ness in such *faith*, a doubtfulness and irresolution of judgment concern-
 ing some *divine truths* appertaining to the doctrine of *faith* or *life*; and
 namely concerning the just extent of *Christian liberty*, and the indifferent
 or not indifferent *nature* or *use* of some things. Which *weakness* of judg-
 ment in *faith*, bewraying it self outwardly in a nice, and scrupulous, and
 timorous *forbearance* of some things, for fear they should be *unlawful*;
 which yet in truth are not so, but *indifferent*; doth thereby expose the
 person in whom such *weakness* is, to the contempt and despisings of such
 as are of more confirmed and resolved judgments, and are *stronger in the*
faith.

7. *Weakness* then is in it self contemptible: yet not more than *Strength* is
 contemptuous. *Passive* contempt is the unhappiness of the *weak*; but *Active*
 the fault of the *strong*. They that find truly, or but overweeningly conceit,
 in themselves abilities, either of a *higher nature*, or in a *greater mea-*
sure, than in other men, be it in any kind whatsoever; it is strange to see
 with what scornful state they can trample upon their *weaker* and inferiour
 brethren, and look upon them (if yet they will at all vouchsafe a look)
 from aloft, as upon things below them; which is properly and literally to
 despise. For so much the very words *ὕπεροῦν*, among the Greeks, and a-
 mong the Latines *Despicere*, do import. The *Pharisee*, it is like, cast such
 a disdainful look upon the poor *Publican*, when in contempt he called
 him ^c *Iste Publicanus!* sure I am, that Parable was spoken of purpose con-
 cerning such as trusted in their own righteousness, and ^d despised others, Luke
 18. And they are ever the likeliest thus to despise others, that conceit
 something in themselves more than others. *Wealth*, *honour*, *strength*, *beauty*,
birth, *friends*, *alliance*, *authority*, *power*, *wit*, *learning*, *eloquence*, *reputation*,
 any trifle, can leaven our thoughts (partial as they are towards our selves)
 and swell us, and heave us up above our brethren; and because we think
 we do overtop them, we think we may overlook them too, and despise them
 as vulgar and contemptible. Agar could despise Sarah, the bond-servant
 the free woman, the maid, her mistress; only for a little fruitfulness of
 the womb beyond her; because ^e she saw that she had conceived, and her
 Mistress was barren, Gen. 16. All *strength* and eminency then, we see, be
 it in any little sorry thing, is apt to breed in men a *despising* of their weak-
 er and meaner brethren; but none more than this *strength* of *knowledge*
 and of *Faith*, wherewith we now deal. It should be quite otherwise, our
knowledge should *Præferre facem*, hold the light before us, and help us for
 the

y Luk. 23. 11.
 * Εξουθενώσας.
 z * Εδωκεν
 λαμνέειν, lb.

a Mat. 8. 26.
 14. 31. & c. 8.
 b Fides hęc sig-
 nificat persua-
 sionem de usu
 rerum indiffe-
 rentium: per
 Synecdochen
 generis. Vtcat.
 Schol. in
 Rom. 14. 1.

e Luk. 18. 9.
 11.
 d * Εξουθενώ-
 ντας.
 Luke 18. 9.

e Gen. 16. 4.
 5.

the better discovery of our *ignorance*; and so dispose us to *humility*, not *pride*. But pride and self-love is *Congenitum malum*; it is a close, and a pleasing and inseparable corruption; which by slye and serpentine insinuations conveyeth it self, as into whatsoever else is good and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpness of *wit*, quickness of *conceit*, faithfulness of *memory*, facility of *discourse*, propriety of *elocution*, concinnity of *gesture*, depth of *judgment*, variety of *knowledge* in Arts and Languages, and whatever else of like kind, are but as *wind* to fill the *sails* of our pride, and to make us *swell* above our brethren, in whom the like *gifts* are not, or not in like eminency. "*Scientia inflat*, our Apostle might well say, "*Knowledge puffeth up*; and that it doth so readily and unmeasurably, f 1 Cor. 3. 1. *Quo didicisse nisi hoc fermentum, &c. Pers. Satyr. 1. Vid. Casaub. ibid.* "*that unless there be the greater measure both of humility to prevent, and of charity to vent it, it will in a short time breed a dangerous spiritual tympany in the soul; A disease, from which the strongest constitutions that have been, have not been altogether so free, but that they have had, if not aspice of it, yet at leastwise an inclination unto it. Even this our blessed Apostle, who had so much humility as to account himself of Apostles the least, but^h of sinners the chiefeft; was in so great dangerⁱ to be exalted above measure through the abundance of revelations; that it was needful he should have a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure, 2 Cor. 12. "No marvel then if these new converts, but lately called by God out of the darkness of their ignorance, ^k into his marvellous great light; and not having their understandings well informed, and their judgments thoroughly settled in the Doctrine and Use, in the nature and extent of that Evangelical liberty whereunto they were called; no marvel, I say, if these, upon so sensible a change, were more than a little distempered with this swelling above their brethren, even as far as to despise them. So hard is it, even for the most exercised Christian, not to take knowledge of his own knowledge; or doing so, not to despise and neglect the infirmities of his less-knowing brother. It was not then without good need, that S. Paul should become a remembrancer to the strong in faith, not to despise the weak. And there is as good need the very strongest of us should remember it, and take heed of despising even the very weakest. This despising being hurtful both to the strong and weak; to the strong as a grievous sin; and to the weak as a grievous scandal.*

Despising, first is a sin in the strong: Admit thy weak brother were of so shallow understanding and judgment, that he might say in strictness of truth, what Agur said but in modesty, and that with an Hyperbole too, Pro. 30. that *'surely he were more brutish than any man, and that he had not in him the understanding of a man*: yet the community of nature, and the common condition of humanity, should be sufficient to free him from thy contempts. His body was formed out of the same dust, his soul breathed into him by the same God, as thine were; and he is thy Neighbour. Let his weakness then be what it can be; even for that relation of neighbourhood, as he is a man, it is sin in thee to despise him [^m He that despiseth his Neighbour, sinneth, Prov. 14.] But that's not all: He is not only thy Neighbour as a man, but he is thy Brother too, as a Christian man. He hath embraced the Gospel, he believeth in the Son of God, he is within the pale of the Church, as well as thou; though he be not so exquisitely seen in some higher mysteries; nor so thoroughly satisfied in some other points, as thou art. If it hath pleased God to endow thee with a larger portion of knowledge,

f 1 Cor. 3. 1.
Quo didicisse
nisi hoc fermentum, &c. Pers.
Satyr. 1. Vid.
Casaub. ibid.

g 1 Cor. 15. 9.
h 1 Tim. 1. 15.
i 2 Cor. 12. 7.
Ira un iπar-
αίσματα.

k 1 Pet. 2. 9.

8.

l Prov. 30. 1.

m Prov. 14. 21.

- n John 3. 8.
o 1 Cor. 12. 11.
p 1 Cor. 12. 4.
q 1 Thel. 4. 8.
r 1 Cor. 8. 12.
s Mat. 18. 6.
&c.
t Ibid. 10.
v Plaut. in Ci-
fili. A3. 4.
Scen. 1.
x Habet enim
quendam acu-
leum consume-
lin ; quem pati
prudenter ac
boni viri diffi-
cillime possunt.
Cic. Ver. 3.
y Arifl. lib. 2.
Rhet. 2. cap. 2.
Where he
thus defineth
Anger,
"Εἰς ἡδὺ γὰρ
ὄψεϊς ἀπὸ
λόγους τοῖς ῥω-
γῆς φανουμένης
πᾶσι φανού-
μεν ὀργισμὸν
v Vide opus
Adap. Mega-
sthenes neque
torrisi, neque
quarti.
a Καταφρο-
νισίς.
Ari. ubi supra
b Ἐμπρε-
σμός ἐν ὑβρίσι.
Ibid.
c Οὐ δὲ δὲ
(Ἰπὺνδύ))
ἔστιν ὑπερβό-
ντος ὀργισ-
μὸν, καὶ κατα-
ρῆσιν καὶ
καυμὸν ἐν ἑ-
λοῦσι.
Chryl. Hom.
23 in Gen.
d Have mercy
upon us O Lord
have mercy up-
on us ; for we
are exceedingly
filled with con-
tempt: Our soul
is exceedingly
filled with the
scorning of
those that are
at ease, and
with the con-
tempt of the
proud, Plal.
12. 3. 4.
e Mat. 18. 6.
&c.

Thus you see Despising is hurtful to the *despiser*, as a *Sin*; it is hurtful also, as a *scandal* to the despised. And therefore our Saviour in *Mat.* 18. discourfing of *not offending little ones*; anon varieth the word, and speaketh of *not despising them*; as if *despising* were an especial and principal kind of offending or scandalizing. And verily so it is, especially to the *weak*. Nothing is more grievous to Nature, scarce death it self, than for a man to see himself despised. *⁊ Ego illam anum irridere me ut sinam? Satius est mihi quovis exitio interire*, could he say in the Comedy. It is a thing that pierceth far, and sinketh deep, and striketh cold, and lyeth heavy upon the heart: * flesh and blood will digest any thing with better patience. "The great *Philosopher*, for this reason maketh *Contempt* the ground " of all *Discontent*; and sufficiently proveth it in the second of his *Rhetoricks*; there being never any thing taken offensively, but *sub ratione contemptus*; nothing provoking to *Anger*, but what is either truly a *contempt*, or at leastwise so apprehended. We all know how tenderly every one of us would take it, but to be *neglected* by others; to have no reckoning at all made of us; to be so reputed as if we were not; or not worth the looking after, *⁂ ἔτ' ἐν λόγῳ, ἔτ' ἐν ἀρεθμῶν*, as the Oracle said to the *Megarenfes*. And yet this is but the least degree of *Contempt*; *⁂ a privative contempt* only. How tenderly then may we think a *weak Christian* would take it, when to this *privative* he should find added a *Positive* contempt also? when he should see his *person* and his *weakness*, not only not compassionate, but even *taunted*, and *flouted*, and *derided*, and made a laughing stock, and a jesting theme? when he should see them strive to speak and do such things in his sight and hearing, as they know will be offensive to him, of very purpose to vex, and afflict, and grieve his tender soul? Certainly for a *weak Christian* newly converted to the *Faith*, to be thus despised; it were enough, without Gods singular *⁂ mercy* and support, to make him repent his late *conversion*, and revolt from the *faith*, by fearful and desperate *Apostasie*. And he that by such despising, should thus offend, though but *⁂ one of the least* and weakest of those *that believe in Christ*, a thousand times better had it been for him, that he had never been born; yea, ten thousand times better that a *Mill-stone* had been hung about his neck, and he cast into the bottom of the sea, ere he had done it. *Despising* is a grievous sin in the despiser, in the strong; and *Despising* is a grievous scandal to the despised, to the Weak. Let not therefore the strong despise the Weak; *Let not him that eateth, despise him that eateth not*. And thus much for the former branch of Saint Paul's advice: The other followeth, *Let not him that eateth not, judge him that eateth*.

Faults

Faults seldom go single, but by couples at the least. Sinful men do with sinful provocations, as Ball-players with the Ball. When the Ball is once up, they labour to keep it up; right so when an offence or provocation is once given, it is *tossed to and fro*, the receiver ever returning it pat upon the giver, and that most times with *advantage*; and so betwixt them they make a shift to preserve a *perpetuity* of sinning, and of scandalizing one another. "It is hard to say who beginneth of tner, the *Strong* or the *Weak*; but whether ever *beginneth*, he may be sure the other will *follow*. If this *judge*, that will *despise*; if that *despise*, this will *judge*: either doth his endeavour to *cry quittance* with other; and thinketh himself not to be at all in fault, because the other was *first* or *more*. This Apostle, willing to redress faults in both, beginneth first with the *strong*, and for very good reason. Not that his fault, simply considered in it self, is greater; (for I take it a certain truth, that to *judge one that is in the right*, is a far greater fault, considered *absolutely*, without relation to the abilities of the persons, than to *despise one that is in the wrong*;) But because the *strong* through the ability of his judgment, ought to yield so much to the infirmity of his *weak brother*, who through the weakness of his judgment, is not so well able to discern what is fit for him to do. What in most other contentions is expected, should be done in this: not he that is *most in fault*, but he that hath *most wit*, should give over first. Indeed in reason, the more *faulty* is rather bound to yield; but if he will be unreasonable (as most times it falleth out) and not do it; then in *discretion*, the more able should do it. As ^f *Abraham* in ^f Gen. 13. 9. & *discretion* yieldeth the choice to his Nephew *Lot* upon the contention of their *Heardsmen*, which in *reason* *Lot* should rather have yielded unto him. But where both are *faulty*, as it is not good to stand debating who *began first*; so it is not safe to strain curtesie who shall end, and *mend first*. In the case of my Text, both were *faulty*: and therefore our Apostle would have both *mend*. He hath school'd the *Strong*, and taught him his lesson, not to despise anothers infirmity; *Let not him that eateth despise him that eateth not*. Now the *Weak* must take out his lesson too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth*.

I will not trouble you with other significations of the word; to *judge*, as it is here taken, is as much as to *condemn*: and so the word *κρίνειν* is often taken in the worser sence for *κατακρίνειν*. "Tropically, by a ^h *Synecdoche generis*, say Scholiasts; and they say true. But it is a *Trope*, for which both in this, and in ⁱ divers other words, we are not so much beholden to good *Arts*, as to bad *Manners*. Things that are good or *different*, we commonly turn to *ill*, by using them the worst way: whence it groweth, that *words* of good or indifferent signification, in time degenerate so far, as to be commonly taken in the *worst sence*. But this by the way. The fault of these *weak ones* in the case in hand, was that measuring other mens *actions* and *consciences*, by the model of their own understandings, in their private censures they rashly passed their judgments upon, and pronounced peremptory sentence against such, as used their liberty in some things, concerning the lawfulness whereof themselves were not satisfied, as if they were loose *Christians*, carnal Professors, *Nomine tenus Christiani*, men that would not stick to do any thing, and such as made either none at all, or else very little conscience of their actions. This practice my Text disalloweth and forbiddeth; and the rule hence for us is plain and short, *We must not judge others*. The Scriptures

10.

εὐδαιμονίαι
ἀδίκια ἀδικί-
αν. Et mox.
ὁρᾷ τὸ δίκαιον
χρὴς ἑα-
κὼν, ὡς τὸ πλ-
λῆλα σῶ-
σιν ὅτι ἀδ-
ικίαται;
Max. Tyrini.
δικαιοσύνη.

11.

g Ne condem-
natio. Beza.
h Piscator in
Schol. ad hunc
locum.
i Evil man-
ners have
been the spoi-
ling of many
good words;
as εὐταγμα-
τία, Tyrannus,
Sophista, Latro,
εὐαγγελιστής, Ve-
nenum, Ma-
gus; and in
our English
Tongue,
Knave, Vil-
lain, Churl,
&c. See Mim-
shew, Verbi-
gam, &c.

are

⁊ Matth. 7. 1.
11 Cor. 4. 5.
m Rom. 2. 1.
n Jam. 1. 11.

are exprefs, ^k Judge not, that ye be not judged, Matth. 7. ^l Judge nothing before the time, &c. 1 Cor. 4. ^m Thou art inexcusable, O man, whoſoever thou art that judgeſt, Rom. 2. And ⁿ If thou judgeſt, thou art not a doer of the Law, but a Judge, James 4.

12.

I.

* Exod. 22. 9.
2 Chro. 19. 6.
Rom. 13. 4. &
elſewhere.

2.

o 1 Cor. 13. 5.
⁊ Aoy(ε) το
κακα.
p Ibid. verſ. 7.
κα(ε)α κακα.
q ⁊ 5 Walter
Mapes ſome.
times Arch-
deacon of Ox-
ford, rela-
ting the groſs
Simony of the
Pope, for
confirming
the Election
of Reginald,
Baſtard Son
to Joceline
Biſhop of Sa-
rum, into the
See of Bath;
concludeth
the narration
thus, Sit ta-
men domina
materque no-
ſtra Roma bu-
culus in aqua
fractus; ⁊ ab-
ſit credere qua
videmus. Ma-
hap. de nugis
Curialium,
diſtinct. 1. c. 12.
r Cum debemus
aliquibus malis
adhibere reme-
dium, ſive no-
ſtris, ſive alie-
nis; expedit ad
hoc ut ſecurius
remedium ap-
ponatur, quod
ſupponatur id
quod eſt deterio-
ius: quia reme-
dium quod eſt
efficax contra
majus malum,
multo magis eſt
efficax contra
minus malum.
Aqui. 2. 2. 40.
60. art. 4. ad 3.
ſ Job 1. 5.

“Not that it is unlawful to exerciſe civil judgment, or to paſs condemn-
ing ſentence upon perſons orderly and legally convicted, for ſuch as have
calling or authority thereunto in Church or Common-wealth; for this
publick politick judgment is commanded * in the Word of God; and
Reason ſheweth it to be of *absolute neceſſity* for the preſervation of *States*
and *Common-wealths*. Nor that it is unlawful *ſecondly*, to paſs even our
private cenſures upon the outward actions of men; when the Law of
God is directly tranſgreſſed, and the tranſgreſſion apparent from the *e-
vidence* either of the *Fact* it ſelf, or of ſome *ſtrong ſigns* and preſumptions
of it. For it is *ſtupidity* and not *charity*, to be credulous againſt ſenſe.
Charity is ^o *ingenuous*, and will ^p *believe anything*, though more than
Reason: but Charity muſt not be ^q *ſervile*, to believe any thing againſt
Reason: Shall any Charity bind me to think the *Crow* is white, or the
Blackmore beautiful? Nor yet *thirdly*, that all ſiniſter ſuſpicions are ut-
terly unlawful, even there where there wanteth *evidence* either of *fact*,
or of great *ſigns*; if our ſuſpicions proceed not from any corrupt affe-
ctions, but only from a ^r *charitable jealousie* of thoſe over whom we have
ſpecial charge, or in whom we have ſpecial *intereſt*, in ſuch ſort as that
it may concern us to admoniſh, reprove, or correct them when they do
amifs; ſo was Job ^s ſuſpicious of his Sons, for *ſinning and curſing God in
their hearts*. But the judgment here and elſewhere condemned, is either
firſt, when in our private thoughts or ſpeeches, upon ſlender preſumpti-
ons we *raſhly pronounce* men as guilty of committing ſuch or ſuch ſins,
without ſufficient evidence either of *fact*, or pregnant *ſigns* that they
have committed them. Or *ſecondly*, when upon ſome actions ^t undoubt-
edly ſinful, as *blaſphemy*, *adultery*, *perjury*, &c. we too ſeverely cenſure
the *perſons* either for the future, as *Reprobates* and *Caſtaways*, and ſuch
as ſhall be certainly damned; or at leaſt wiſe for the preſent, as *hypocrites*
and *unſanctified* and *profane*, and ſuch as are in the ſtate of damnation;
not conſidering into what fearful ſins it may pleaſe God to ſuffer, not
only his ^u *choſen ones* before Calling, but even his ^x *holy ones* too after
Calling, ſometimes to fall, for ends moſt times unknown to us, but ever
juſt and gracious in him. Or *thirdly*, when for want either of *Charity* or
knowledge (as in the preſent caſe of this Chapter) we *interpret* things
for the worſt to our brethren; and condemn them of ſin for ſuch acti-
ons as are not *directly*, and in themſelves *neceſſarily* ſinful; but may (with
due circumſtances) be performed with a good conſcience, and without
ſin. Now all *judging* and condemning of our brethren in any of theſe
kinds is ſinful and damnable; and that in very many reſpects, eſpecially
theſe *four*; which may ſerve as ſo many weighty *reaſons*, why we ought
not to judge one another. The *uſurpation*, the *raſhneſs*, the *uncharitable-
neſs*, and the *ſcandal* of it.

Firſt, it is an *Uſurpation*. He that is of right to judge, muſt have a
calling and commiſſion for it. ^y *Quis conſtituit te?* ſharply replied upon
Moses, Exod. 2. *Who made thee a Judge?* and ^z *Quis conſtituit me?* rea-

t *Aperta non ita reprehendamus, ut de ſanitate deſperemus.* Gloſſ. Ordin. in Rom. 14. 13. *Non quicquid reprehenden-
dum, etiam damnandum eſt.* Sen. 1. 6. de Benef. cap. 39. u As Paul, Mary Magdalen, &c. x As David, Peter, &c.
y Exod. 2. 14. z Luke 12. 14.

sonably alleadged by our Saviour, *Luke 12. Who made me a Judge?* Thou takest too much upon thee then, thou son of man, whosoever thou art that judgest; thus saucily to thrust thy self into Gods seat, and to² invade his Throne. Remember thy self well, and learn to know thine own rank. *Quis tu? Who art thou that judgest another?* *James 4.* Or, *who art thou that judgest anothers Servant?* in the next following Verse to my Text. As if the Apostle had said; What art thou? Or what hast thou to do to judge him that ^b *standeth or falleth to his own Master?* Thou art his fellow-Servant, not his Lord. He hath another Lord that can and will judge him; who is thy Lord too, and can and will judge thee: for so he argueth anon at Verse 10. *Why dost thou judge thy brother? We shall all stand before the Judgment-Seat of Christ.* “God hath reserved^c three *Prerogatives Royal to himself,* ^d *Vengeance,* ^e *Glory,* and ^f *Judgment.* “As it is not safe for us then to encroach upon^g *Gods Royalties* in either of “the other two; *Glory,* or *Vengeance*: so neither in this of *Judgement*; “*Dominus judicabit,* ^h *The Lord himself will judge his people,* *Heb. 10.* It is flat *Usurpation* in us to judge; and therefore we must not judge.

Secondly, it is *rashness* in us. A Judge must understand the truth, both for matter of *fact*, and for point of *Law*; and he must be sure he is in the right for both, before he proceed to sentence; or else he will give *rash judgment*. How then dare any of us undertake to sit as *Judges* upon other mens *Consciences*, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our own? We are not able to search the depth of our own *wicked and deceitful hearts*; and to ransack thoroughly the many secret windings and turnings therein: how much less then are we able to fathome the bottoms of *other mens hearts*, with any certainty to pronounce of them either good or evil? We must then leave *the judgments* of other mens *Spirits, and hearts, and reins*, to him that is *the Father of Spirits*, and alone *searcheth the hearts and reins*; before whose eyes all things are *τετελεσμενα*, as the word is most Emphatical, *Heb. 4*. Wherefore our Apostles precept elsewhere is good to this purpose, *1 Cor. 4*. *Judge nothing before the time, until the Lord come who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* “Unless we be able to bring these *hidden things* to light, and to “make manifest these *counsels*; it is *rashness* in us to judge: and therefore “we must not judge.

k Et normam, & causam: Normam, secundum quam; & causam, de qua statuendum. Ad Factum hac pertinet, illa ad jus: ad illam, Peritia opus est; ad hanc, Prudentia. 1 Jer. 17. 9. I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the LORD. 1 Cor. 4. 4. If our heart condemn us, GOD is greater than our heart, and knoweth all things, 1 John 3. 21. Latet me facultas mea, quia in me est; ut animus meus de viribus suis ipse se interrogans, non facile sibi credendum existimet, quia & quod inest, plerumque occultum est. Aug. lib. 10. Confess. c. 32. m Heb. 12. 9. n Psal. 79. & 26. 2. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. o Heb. 4. 13. p 1 Cor. 4. 5. q Temeritas est damnare quod nescias. Sen. Epist. 91. Sunt quedam facta media, quia ignorantur quo animo fiunt, quia & bono & malo fieri possunt, de quibus temerarium est judicare. Augusti. 1. 2. de Serm. Dom. in monte can. 18.

Thirdly, this judging is *uncharitable*. Charity is not easily *suspicious*; but upon just cause: much less then, *ensorious* and peremptory. Indeed when we are to judge of *Things*, it is wisdom to judge of them *Secundum quod sunt*, as near as we can, to judge of them just as they are, without any sway or partial inclination either to the right hand, or to the left. But when we are to judge of *Men*, and their *Actions*; it is not altogether so: there the rule of charity must take place, *Dubia in meliorem partem sunt interpretanda*. Unless we see manifest cause to the con-

interpretatur in melius, Aquin 2. o. qu. 60. art. 4. ad 3. and he giveth a subaltern reason for it, *ib. in resp. id. 2.*
s Glossa Ord. in hunc loc. & Theologi passim. Semper quicquid dubium est, humanitas inclinat in melius, Sen. ep. 81.

| trary, |

z Tí 8^a p^a p^a
 zec rē rē dī-
 nō dē rē dī-
 &c. Chryl. in
 Gen. hom. 42.
 a Jam. 4. 12.
 b Rom. 14. 4.
 c Mali operis
 vindictam,
 Boni gloriam,
 utriusque Ju-
 d. Deur. 32. 35.
 e Ila. 42. 8.
 Rom. 12. 19.
 f Rom. 14. 4.
 — 10.
 Jam. 4. 11, 12.
 g Tres homi-
 num species
 maximam Do-
 faciunt injuri-
 am : Superbi,
 qui anferunt
 ei Gloriam ; I-
 vacandi, qui
 Vind & am;
 Rígidi, qui
 Judicium.
 b Heb. 10. 30.

I4.

2.

Et nunc Re-
ges intelligite :
erudimini, quia
judicatis ter-
ram, Psal. 2. 10.
si judicas, cog-
nosce. Sen. in
Med. Aet. 2.
M. d. r. l. xxi.
v. a. s. m. o.
v. a. s. p. a. s.
e. a. C. r. e.
Phocylid.

15.

3.

*I In rerum ju-
dicio debet ali-
quis nisi ad
hoc, ut inter-
pretetur u-
numquodque
secundum
quod est: in
judicio autem
personarum, ut*

5 Error Charitatis, salutarius error.

1 Adhuc est quod aliquis frequenter fallatur, habens bonam opinionem de malo homine, quàm

quod rarius fallatur habens malam opinionem de bono homine: quia ex hoc fit injuria alicui; non autem ex primo. Aq. 2. a. qu. 60. Art. 2. ad 1.

5 Aquam licet statueris, haud aqua fuit. Sen. in Med. Act. 2.

2 1 Cor. 13. 5.

7 Si suspiciones vitare non possumus, quia homines sumus: judicia tamen, id est, definitivas firmasque sententias continere debemus. Glos. Ordin. in 1 Cor. 4.

16.

2 1 Cor. 4. 3.

17.

18

trary, we ought ever to interpret what is done by others, with as much favour as may be. "To erre thus is better than to hit right the other way; "because this course is 'safe, and secureth us, as from 'injuring others, "so from endangering our selves: whereas in judging ill, though right, we "are still 'unjust, in *we judge* *Ceas*, the event only, and not our choice "freeing us from wrong judgment. True Charity is *ingenuous*; it * *thinketh no evil*, 1 Cor. 13. How far then are they from Charity, that are ever *suspicious*, and think nothing well? For us, let it be our care to maintain Charity; and to avoid, as far as humane frailty will give leave, even *sinister suspicions* of our brethrens actions: or if through frailty we cannot that, yet let us not from light suspicions fall into *uncharitable censures*: let us at leastwise suspend our ' *definitive judgment*, and not determine too peremptorily against such as do not in every respect just as we do, or as we would have them do, or as we think they should do. It is *uncharitable* for us to judge, and therefore we must not judge.

Lastly, There is *scandal* in judging. Possibly he that is judged, may have that strength of Faith and Charity, that though rash and uncharitable censures lye thick in his way, he can lightly skip over all those *stumbling-blocks*, and scape a fall. Saint Paul had such a measure of strength; ² *With me it is a very small thing*, saith he, *that I should be judged of you, or of humane judgement*, 1 Cor. 4. If our judging light upon such an object, it is indeed no *scandal* to him: but that's no thanks to us. We are to esteem things by their *natures*, not *events*: and therefore we give a scandal, if we judge; notwithstanding he that is judged take it not as a scandal. For, that *judging* is in it self a *scandal*, is clear from Vers. 13. of this Chapter; *Let us not therefore*, saith S. Paul, *judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way*. And thus we see four main *Reasons* against this judging of our brethren. 1. We have *no right* to judge; and so our judging is *usurpation*. 2. We may erre in our judgments; and so our judging is *rashness*. 3. We take things *the worst way* when we judge; and so our judging is *uncharitable*. 4. We offer occasion of *offence* by our judging; and so our judging is *scandalous*. *Let not him therefore that eateth not, judge him that eateth*.

And so I have done with my Text in the general use of it: wherein we have seen the two faults of *despising* and of *judging* our brethren, laid open; and the ugliness of both discovered. I now descend to make such *Application*, as I promised, both of the *case* and *rules*, unto some *differences*, and to some *offences*, given and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintain in our Church are many in the particulars; (as of *kneeling*, and not *kneeling*; *wearing* and not *wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may be comprehended in gross under the terms of *Conforming*, and not *Conforming*. Let us first compare the *Cases*; that having found wherein they agree, or disagree, we may thereby judge how far S. Paul's advice in my Text ought to rule us, for not *despising*, for not *judging* one another. There are four special things, wherein if we compare this *our Case* with the Apostles; in every of the four we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their several *practice* about the things: and 4. Their mutual carriage one towards another. And first, let us consider how the *two Cases* agree in each of these.

First, The *matter* whereabout the *eater* and the *not-eater* differed in the case

case of the *Romans*, was in the nature of it *indifferent* ; so it is between the *Conformer* and not *Conformer* in our Case. As there, *fish*, and *flesh*, and *herbs* were merely *indifferent* ; such as might be eaten, or not eaten without sin ; so here, *Cap* and *Surplis*, *Cross* and *Ring*, and the rest, are things merely *indifferent* ; such as (in regard of their own nature) may be *used* or not *used* without sin ; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God.

Secondly, The *Persons* agree. For as there, so here also, some are *strong in Faith* some *weak*. There are many, whose judgments are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplis*, and *Cross*, and the rest, are things *lawful*, and such as may be used with a good Conscience. There are some others again, who through *ignorance*, or *custom*, or *prejudice*, or otherwise weakned in their judgments ; cannot (or will not) be perswaded that these things are altogether free from *superstition* and *Idolatry* : nor consequently the use of them from sin.

Thirdly, The *practice* of the persons are much alike. As there, the *strong* did use his liberty according to the assurance of his knowledge (*πιστεύει φανεῖν*) and did eat freely without scruple ; and the *weak* did forbear to eat, because of his doubting and irresolution : So here, most of us in assured confidence that we may *wear*, and *cross*, and *kneel*, and use other *Ceremonies* and *Customs* of our Church, do willingly, and *ex animo*, conform our selves thereunto. Yet some there are, who out of I know not what niceness and scrupulosity, make dainty of them, and either utterly refuse *conformity*, or at leastwise desire respite, till they can better inform themselves.

Lastly, There is some correspondence also in the *fanly carriage* of the parties each towards other. For as there the *Eater* despised the *Not-eater* ; and the *Not-eater* judged the *Eater* : so here, it cannot be denied, but that some *Conformers* (although I hope far the lesser, I am sure far the worse sort) do despise and scandalize the *Non-conformers* more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the *Non-conformers* (but too generally, yea, and the better sort of them too, but too often and much) do pass their *censures* with marvellous great freedom ; and spend their judgments liberally upon, and against the *Conformers* ? Hitherto the *Cases* seem to agree. One would think, *mutatis mutandis*, the Apostle's rule would as well fit our Church and Case, as the *Roman* ; and should as well free the *Non-conformers* from our *Contempt*, as us from their *Censures*. Let not him that Conformeth, despise him that Conformeth not : and let not him that Conformeth not, judge him that Conformeth.

But if you will please to take a second surview of the *four* several particulars, wherein the *Cases* seemed to agree ; you shall find very much disparity and disproportion betwixt the *two Cases* in each of the *four* respects. In the case of my Text, the *matter* of difference among them, was not only *indifferent* in the nature of it ; but it was also left as *indifferent* for the *use* : the Church (perhaps) not having *determined* any thing positively therein ; at least no publick authority having either *enjoyed*, or *forbidden* the use of such or such meats. But in the Case of our Church it is far otherwise. *Cap*, *Surplis*, *Cross*, *Ring*, and other *Ceremonies*, which are the Matter of our differences ; though they be things *indifferent* for their *nature*, and in themselves ; yet are not so for their *use*, and unto us. If the Church had been silent, if *Authority* had prescribed nothing herein ; these *Ceremonies* had then remained for their *use*, as they are for their

a Article 20.
 aereable to
 the confessi-
 ons of other
 Protestant
 Churches.
 b Εὐχρησ-
 τας ἡ ἀντι-
 ἑστ. 1 Cor. 14.
 20.
 c Confit. &
 Canon. 30.
 20.
 d Ex 1 Cor. 7.
 35.
 e Lincolnsh.
 Abridg. p. 34.
 f Mat. 7. 8, &c.
 g In Spiritum
 Sanctum blas-
 phemant, qui
 sacros Canones
 violant. 25. qu.
 1. Violatores.
 h Confit. &c.
 can. 74. art. 20.
 A& for Uni-
 formity; and
 Treat. of cere-
 monies pre-
 fixed to the
 Book of com-
 mon Prayer.
 i Without pre-
 judice to the
 liberty of o-
 ther Churches.
 See
 Pref. to Com-
 munion Book.
 k The Church
 ought not to
 enforce any
 thing besides
 the holy Writ,
 so be believed
 for necessity of
 salvation.
 Artic. 20.
 l See Confe-
 rence at Ham.
 Court, pa. 70,
 71.
 m In rebus me-
 diis lex posita
 est obedientia.
 Bern. Epist. 7.
 n De huiusmo-
 di quippe nec
 preceptor ex-
 postulandum,
 nec prohibitor
 auscultandus
 est. Bern. de
 prec. & dif-
 pensat.
 See Agel. 2.
 Noct. Artic. 7.
 & Bern. Ep. 7.
 o See Sa. Col-
 lins Sermon
 on 1 Tim. 6. 3
 pag. 44. &c.
 2.

nature, indifferent: *Lawful* and such as might be *used* without sin; and yet *Arbitrary*, and such as might be also *forborn* without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church^a hath power, for ^bdecency and orders sake, to ordain and constitute *Ceremonies*. Which being once ordained, and by publick Authority enjoined, cease to be *indifferent* for their use, though they remain still so for their *nature*: and of *indifferent* become so *necessa-ry*, that neither may a man without sin ^crefuse them, where Authority requireth; nor use them, where Authority restraineth the use.

Neither is this accession of *Necessity* any impeachment to *Christian Liberty*; or ^dinsnaring of mens consciences, as ^esome have objected. For then do we ensnare mens consciences by *humane Constitutions*, when we thrust them upon men as if they were *divine*; and bind mens consciences to them immediately, as if they were immediate parts of *Gods worship*, or of absolute necessity unto salvation. This *Tyranny* and *Usurpation* over mens Consciences, the ^fPharisees of old did, and the Church of *Rome* at this day doth exercise, and we justly hate in her: ^gequalling, if not preferring her *Constitutions* to the Laws of God. But our *Church* (God be thanked) is far from any such impious presumption; ^hand hath sufficiently *declared* her self by solemn Protestation, enough to satisfy any ingenuous impartial judgment, that by requiring obedience to these ceremonial *Constitutions*, she hath no other purpose, than to reduce all ⁱher children to an *orderly uniformity* in the outward worship of God; so far is she from seeking to draw any opinion, either of ^kdivine necessity upon the Constitution, or of *effectual holiness* upon the Ceremony. And as for the prejudice which seemeth hereby to be given to *Christian Liberty*; it is so slender a conceit, that it seemeth to bewray in the Objectors a desire, not so much of *satisfaction* as *cavil*. For first, the liberty of a Christian to all indifferent things, is in the *Mind* and *Conscience*: and is then infringed when the conscience is bound and straitned, by imposing upon it an opinion of *doctrinal Necessity*. But it is no wrong to the *Liberty* of a Christian mans conscience, to bind him to *outward observance* for Order's sake; and to impose upon him a *necessity of Obedience*. Which one distinction of *Doctrinal* and *Obediential Necessity* well weighed, and rightly applied, is of it self sufficient to clear all doubts in this point. For, to make all *restraint* of the outward man in matters *indifferent*, an impeachment of *Christian Liberty*; what were it else, but even to bring flat ^lAnabaptism and *Anarchy* into the Church? and to overthrow all bond of *subjection* and *obedience* to lawful Authority? I beseech you consider, wherein can the immediate power and Authority of *Fathers, Masters*, and other *Rulers* over their Inferiours consist; or the due *obedience* of Inferiours be shewn towards them; if not in these ^mIndifferent and Arbitrary things? For, things ⁿabsolutely necessary, as commanded by God, we are bound to do; whether humane Authority require them or no: and things *absolutely unlawful*, as prohibited by God, we are bound *not to do*; whether humane Authority forbid them or no. There are none other things left then, wherein to express properly the *Obedience* due to superiour Authority, than these *Indifferent things*. And if a ^oFather or Master have power to prescribe to his Child or Servant in indifferent things; and such restraint be no way prejudicial to *Christian liberty* in them: why should any man either deny the like power to *Church-Governours*: to make *Ecclesiastical Constitutions* concerning indifferent things? or interpret that power to the prejudice of *Christian Liberty*? And again Secondly, Men must under-stand,

stand, that it is an error to think *Ceremonies* and *Constitutions* to be things merely *indifferent*; I mean in the general. For howsoever every particular *Ceremony* be indifferent; and every particular *Constitution* * arbitrary and alterable; yet that there should be some *Ceremonies*, it is necessary, *Necessitate absolutâ*, in as much as no outward work can be performed without Ceremonial circumstances, some or other; and that there should be some *Constitutions* concerning them, it is also necessary (though not simply and absolutely, as the former; yet *Ex hypothesi*, and) ^p *necessitate convenientiæ*. Otherwise, since some Ceremonies must needs be used; every *Parish*, nay every ^q *Man* would have his own fashion by himself, as his humour led him: wherefore what other could be the issue, but infinite distraction, and unordered confusion in the Church? And again thirdly, To return their weapon upon themselves; if every restraint in *indifferent things* be injurious to Christian *Liberty*; then themselves are injurious no less by their *negative* restraint from some Ceremonies, ^r *Wear not, Cross not, Kneel not, &c.* than they would have the World believe our Church is by her positive restraint unto the Ceremonies of *wearing*, and *crossing*, and *kneeling*, &c. Let indifferent men judge, nay let themselves that are parties judge, Whether is more injurious to Christian Liberty, *publick Authority* by mature advice commanding what might be forborn; or *private spirits*, through humorous dislikes, forbidding what may be used: the whole Church imposing the use, or a few *Brethren* requiring the forbearance of such things, as are otherwise and in themselves equally *indifferent* for use, or for forbearance.

But they say, *Our Church* maketh greater matters of Ceremonies than thus; and preferreth them even before the most necessary duties of Preaching and administering the *Sacraments*; in as much as they are imposed upon *Ministers* under pain of Suspension and Deprivation from their Ministerial *Functions* and *Charges*. First, for actual Deprivation; I take it, unconforming Ministers have no great cause to complain. "Our Church, "it is well known, hath not always used that rigour she might have done. "Where she hath been forced to proceed as far as *Deprivation*; she hath "ordinarily by her fair, and slow, and compassionate proceedings therein, "sufficiently manifested her unwillingness thereto; and declared her self a Mother every way indulgent enough to such ill-nurtured Children, as will not be ruled by her. Secondly, Those that are *Suspended* or *Deprived*, suffer it but justly for their *obstinacy* and *contempt*. For howsoever they would bear the World in hand, that they are the *only persecuted ones*, and that they suffered for their Consciences; yet in truth, they do but abuse the credulity of the simple therein; and herein (as in many other things) jump with the *Papists*, whom they would seem above all others most abhorrent from. For, as *Seminary Priests* and *Jesuits* give it out, they are Martyr'd for their ^t *Religion*; when the very truth is, they are ^u justly executed for their prodigious Treasons, and felonious or treacherous practices against lawful Princes and Estates: So the *Brethren* pretend they are *persecuted* for their Consciences; when indeed they are but justly *censured* for their obstinate and pertinacious contempt of lawful Authority. For it is not the refusal of these Ceremonies they are Deprived for, otherwise than as the matter wherein they shew their contempt: it is the ^v *Contempt*

* Artic. 34.

^p See Calvin lib. 4. Instit. c. 16. sect. 27. ^q Quot capita tot Schismata. Hieronym.

3.

^r Like that Col. 2. 21. Touch not, taste not, handle not.

21.

1.

2.

^t Pro inficili- one pontificatus femini. A- quipont. in resp. ad Sohn de Antichristo Thess. 1. 5. speaking of the Priests executed in the reign of Qu. Elizabeth. ^u See Donnes Pseudo Martyr per totum: especially c. 5. &c.

^v The practice of our Church suffi-

ciently confirmeth this: which censurcth no man for the bare omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties chearful and general conformity otherwise, that such omission proceedeth not either from an opinionative dislike of the Ceremony imposed, or from a timorous and obsequious Humouring of such as dislike it. *Whoever willingly and purposely doth openly break, &c.* Artic. 34.

it

x In minimis
quoque man-
datis culpam
facit non mini-
mam: & con-
vertit in cri-
men gravis re-
bellionis na-
vum satis le-
vem simplicis
transgressionis.
Bern. de prec.
& dispens.

22.

it self, which formally and properly subjecteth them to just Ecclesiastical censure of Suspension or Deprivation. And contempt of Authority, though in the ^x smallest matter, deserveth no small punishment: all Authority having been ever solicitous (as it hath good reason) above all things to vindicate and preserve it self from contempt; by inflicting sharp punishments upon contemptuous persons in the *smallest* matters, above all other sorts of offenders in any degree whatsoever. Thus have we shewed and cleared the first and main difference betwixt the *case* of my Text, and the case of our Church, in regard of the *Matter*: the things whereabout they differed being every way *indifferent*; ours not so.

1.

2.

3.

4.

And as the *Matter*, so there is secondly much odds in the condition of the *Persons*. The refusers in the Case of my Text, being truly *weak* in the Faith; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the *Doctrine* and *Use* of *Christian Liberty* in things indifferent: whereas with our refusers it is much otherwise. *First*, They are not new *Profelytes*; but Men born, and bred, and brought up, in the bosom of the Church; yea many, and the chiefest of them, such as have taken upon them the *calling* of the *Ministry*, and the *charge* of Souls, and the *office* of teaching and instructing others. And such men should not be *weaklings*. *Secondly*, Ours are such as take themselves to have far more knowledge, and understanding, and insight in the Scriptures, and all divine Learning, than other men: such as between pity and scorn seem most to wonder at the *ignorance* and simplicity of the *vulgar*, and to lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many years since:) the want of *knowledge*, and the unsufficiency of some of the *Clergie* in the Land. And with what reason should these men expect the privilege of *Weak* ones? *Thirdly*, Our Church hath sufficiently declared and published the *innocency* of her purpose and meaning in injoyning the *Ceremonies*: nor so only, but hath been content to hear, and receive, and admit the *Objections* and *Reasons* of the *Refusers*; and have taken pains to *answer* and *satisfie* to the full all that ever yet could be said in that behalf. And therefore it is vanity for these men (or their Friends in their behalf) to alledge *weakness*, where all good means have been plentifully used for full information in the points in doubt. *Lastly*, Upon the premises it doth appear that the *weakness* of our Brethren, pretended by those that are willing to speak favourably of them, proceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*; as out of an ignorance, at the best in some degree of *wilfulness* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by Reason: if not out of the poyson of *corrupt* and *carnal* affections (as they give us sometimes but too much cause to suspect) of *pride*, of *singularity*, of *envy*, of *contention*, of factious admiring some mens persons. By which, and other like partial *affections*, mens *judgments* become oftentimes so blinded, that of *unwilling* at the first, they become at length *unable* to discern things with that freedom and ingenuity they should. And so the *Cases* differ in regard of the *Persons*.

23.

They differ *thirdly*, in the *Practice* of the *Persons*. There the *strong* did eat, because he was well assured he might do it, *πιστεύει φαγεῖν*, in the Verse before my Text; and the *weak* did no more but *forbear* eating; as indeed he might do, no Authority interposing to the contrary. But here we conform, not only because we know *we may* lawfully do it; but for that we know *we must* of necessity do it, as bound thereunto in obedience

y Ἀνάγκη
καὶ ἀνάγκη.
Rom. 13. 5.

to

to lawful Authority, and in the ² conscience we ought to make of such obedience. And the refusers do not only *de facto*, not conform; to the contempt of Authority, and the scandal of others: but they stand in it too, and trouble the peace of the Church by their restless *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons and grounds of their such refusal. "And verily, this *Countrey* and the *County* hath been not the least buſſe in these factious and tumultuous courses: "both in troubling our most gracious, judicious, and religious Sovereign with their ² *Petitions*; and also in publishing their *Reasons*, in a Book called *The Abridgment*, Printed 1605. to their own shame, and the shame of their *Countrey*. He who (as I have been informed) was thought to have had a chief hand in the collecting of those *Reasons*, and Printing of that Book; was for his obstinate refusal of *Conformity*, justly deprived from his *Benefice* in this *Diocese*, and thereupon relinquished his *Ministry* for a time, betaking himself to another Calling: so depriving the Church and People of God of the fruit and benefit of those excellent gifts which were in him. But since that time he hath, upon better and more advised judgment, *Subscribed* and *Conformed*; and the Church like an indulgent Mother hath not only received him into her bosom again, but hath restored him too, though not to the same, yet to a *Benefice* elsewhere of far greater value.

2. Not only for wrath, but also for conscience sake. *Ibid.*

a Meditations on the Lords Prayer. pag. 12. in the Margent:

Lastly, There is difference in the faulty carriage of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemn us with much liberty of speech and spirit, having yet less reason for it than the weak *Romans* had (for the strong among them might have forbore some things for the weak's sake; and it would have well become them for the avoiding of scandal so to have done; which we cannot do without greater scandal in the open contempt of lawful Authority:) yet we do not despise them, (I mean with allowance from the Church; if particular men do more than they should, it is their private fault, and ought not to be imputed to us, or to our Church) but use all good means we can to draw them to moderate courses, and just obedience; although they better deserve to be despised than the weak *Romans* did: they being truly Weak, ours Obstinate; they Timorous, ours also Contemptuous.

24.

Now these differences are opened betwixt the Case in my Text, and the Case of the Church: we may the better judge how far forth Saint Paul's advice here given to the *Romans* in their case of eating, and not-eating, ought to rule us in our case of conforming, and not-conforming in point of Ceremony. And first, of not despising; then, of not judging. The ground of the Apostles precept for not despising him that ate not, was his Weakness. So far then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our *Non-conforming Brethren*, so far forth as it may probably appear to us they are weak and not wilful. But so far forth, as by their courses and proceedings it may be reasonably thought their refusal proceedeth from corrupt or partial affections, or is apparently maintained with obstinacy and contempt: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort even despise them.

25.

But because they think they are not so well and fairly dealt withal as they should be: Let us consider their particular grievances, wherein they take themselves despised; and examine how just they are. They say, first, they are despised in being scoffed and flouted, and derided by loose companions, and by profane or Popishly affected persons; in being stiled

26.

Puritans,

b All benefit of
Law being de-
nyed them, and
they debarred
of other means
by conference
or writing for
their defence
Def. of Mini-
sters reasons
part 1. pref.
to the Rea-
der, We do ac-
cuse the Re-
verend Bishops in
the sight of God
and Man, for
their hard and
extream deal-
ing towards us.
Removal of
Imputations,
p. 40.

27.

* Many by
their factious
behaviour
were driven
to be Papists
The Kings Ma.
in Confer. at
Hamp. p. 68.

28.

Puritans, and *Brethren*, and *Precisians*, and having many jests and fooleries fastned upon them, whereof they are not guilty. They are *secondly*, despised, ^b they say, in that when they are convented before the *Bishops* and others in Authority, they cannot have the favour of an indifferent Hearing; but are proceeded against as far as *Suspension*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many honest and religious men, of excellent and useful *gifts*, cannot be permitted the liberty of their *Consciences*, and the free exercise of their *Ministry*; only for standing out in these things, which our selves cannot but confess to be *indifferent*.

To their first *Grievance* we answer, That we have nothing to do with those that are *Popishly* affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that; let them answer for themselves. "But by the way, let our *Brethren* consider, whether their stiff and unreasonable opposing against those lawful *Ceremonies* we retain, may not be one principal means to *confirm*, but so much the more in their darkness and superstition, those that are wavering, and might possibly by more ingenious and seasonable *insinuations* be won over to embrace the truth which we profess. And as for loose persons and profane ones, that make it their sport upon their Ale-benches to rail and scoff at *Puritans*; as if it were warrant enough for them to drink drunk, talk bawdy, swear and stare, or do any thing without controll, because forsooth they are no *Puritans*: As we could wish, our *Brethren* and their *Lay-followers*, by their uncouth and sometimes ridiculous behaviour, had not given profane persons too much advantage to play upon them, and through their sides to wound even *Religion* it self: so we could wish also that some men by *unreasonable* and *unjust*, other some by *unseasonable* and *indiscreet* scoffing at them, had not given them advantage to *triumph* in their own *innocency*, and persist in their affected *obstinacy*. It cannot but be some confirmation to men in error, to see men of dissolute and loose behaviour, with much eagerness, and petulancy, and virulence, to speak against them. We all know how much *scandal* and prejudice it is to a right good cause, to be either followed by persons open to just exception, or maintained with slender and unsufficient reasons, or *prosecuted* with unseasonable and undiscreet violence. And I am verily perswaded, that as the increase of *Papists* in some parts of the Land, hath occasionally sprung (by a kind of *Antiperistasis*) from the intemperate courses of their neighbour-*Puritans*; so the increase of *Puritans*, in many parts of the Land, oweth not so much to any sufficiency themselves conceive in their own grounds, as to the disadvantage of some *profane*, or *scandalous*, or *idle*, or *ignorant*, or *indiscreet* opposers. But setting these aside, I see not but that otherwise the name of *Puritan*, and the rest, are justly given them. For appropriating to themselves the names of *Brethren*, *Professors*, *Good men*, and other like; as differences betwixt them and those they call *Formalists*: Would they not have it thought that they have a *Brotherhood* and *Profession* of their own, freer and purer from Superstition and Idolatry, than others have, that are not of the same stamp? and doing so, why may they not be called *Puritans*? The name, I know, is sometimes fastned upon those that deserve it not; *Rascal people* will call any man that beareth but the face of honesty, a *Puritan*; but why should that hinder others from placing it where it is rightly due?

"To their second *Grievance* I answer: Publick means by *Conferences*,
Disp-

Disputations, and otherwise, have been often used: and *private men* not seldom afforded the favour of respite and liberty to bring in their *Allegations*. "And I think it can be hardly, or but rarely instanced, that ever " *Deprivation* hath been used, but where fatherly *Admonitions* have first " been used, and time given to the *Delinquents* to consider of it, and in- " form themselves better. This course usually hath been taken; though " every private particular man hath no reason to expect it. The *Reve- rend Fathers* of our Church, we may well think, amid so much other im- ployment, cannot be so unthrifty of their good hours, as to lavish them out in hearing contentious persons *eandem cantilenam*, sing the same note a hundred times over, and require farther satisfaction, after so many pub- lick and unanswerable satisfactions already given. Yet have the ^b *Bishops* and other *Church Governours* out of their religious Zeal for the peace of Gods Church, been so far from *despising* our *Brethren* herein; that they have dispensed sometimes with their other weighty occasions, and taken pains to answer their *Reasons*, and confute their *Exceptions*, satisfie all their *Doubts*, and discover the weakness of all their *grounds* in the points questioned.

b Witness the learned Books of divers re- verend Pre- lates: *John Whitgift, John Buckeridge, Tho. Morton, &c.*

And as to their *third Grievance*: First, for my own part, I make no doubt, neither dare I be so uncharitable as to think, but that many of them have honest, and upright, and sincere *hearts* to God-ward, and are unfeignedly zealous of Gods *Truth* and for *Religion*. "They that are such, " no doubt feel the *comfort* of it in their own souls: and we see the *fruits* " of it in their conversation, and rejoice at it. But yet I cannot be so ig- norant on the other side as not to know, that the most sanctified and zealous men are *men*, and subject to carnal and corrupt *affections*; and may be so far swayed by them in their *judgments*, as not to be able to dis- cern, without prejudice and partiality, truth from error. "Good " men, and Gods dear children may continue in some " *error in judgment*, " and consequently in a *sinful practice* arising thence, and live and dye in " it (as some of these have done in *disobedience* to lawful Authority) and " that unrepented of otherwise, than as in the lump of their *unknown sins*. " It is not *Honesty*, nor *Sincerity*, that can privilege men from either er- " ring or *sinning*. Neither ought the unproved conversation of men countenance out their *opinions*, or their *practices*, against light of *Divine Scripture*, and *right reason*: As we read *Cyprian's* error in old time; and we see in our dayes not only the suspected Tenents of ^d *Arminius*, but even the bold Heresies of *Faustus Socinus* have spread much the more for the reverend opinion men had of their *personal* endowments and sanctity. Secondly, though *comparisons* be ever harsh, and most times *odious*; yet since honesty and piety is alledged (without disparagement be it spoken to the best of them) there are as good, and honest, and religious, and zealous men every way, of them that willingly and chearfully conform, as of them that do not. In the times of *Popish* persecution, how many godly *Bishops* and conformable *Ministers* laid down their lives for the testimony of *Gods Truth*, and for the maintenance of his *Gospel*? And if it should please God in his just judgment (as our sins, and amongst others our *Schisms* and *distractions* most worthily deserve) to put us once again to a *fiery trial* (which the same God for his goodness and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of God) resist unto Blood, embrace the Faggot, and burn at a Stake, in detestation of all *Popish*, *Antichristian Idolatry*, as readily, and chearfully, and constantly, as the hottest, and precisest, and most scrupu-

29.

c *Sancti flant charitate pos- sunt errare etiam contra Ca- tholicam veri- tatem* Oecch. Dial. part. 1. l. 2. c. 4. d So *Pelagius* from whole root *Papery* (in that branch) sprouted, was a man as strict for life as most Ca- tholics; yet a most dange- rous and pe- sistent Here- tick. *Pelagii, viri, ut audio San- cti, & non par- vo profectum Christiani.* Aug. 3. de pec. merit. & rem. 1. *Ipsum, sicut cum qui novitum lo- quuntur, bo- num ac predi- candum vi- um.* lb. c. 3.

d Non enim in
cujusquam
persona prae-
mittendum est,
quod institutis
generalibus
continetur:
Leo. Dist. 61.
Miramur.

lous *Non-conformer*. But *Thirdly*, Let mens honesty, and piety, and gifts be what they can : must not men of honesty, and piety, and gifts live under laws? And what reason these, or any other respects, should exempt any man from the just censure of the Church, in case he will not obey her Laws, and conform to her Ceremonies? especially, since such mens impunity would but encourage others to presume upon the like favour : and experience teacheth us, that no mens errors are so exemplary and pernicious as theirs, who for their eminency of gifts, or sanctity of life, are most followed with popular applause, and personal admiration.

30.
e I refer the
Reader for
more particu-
lar satisfacti-
on to Fr. Ma-
sons Sermon on
1 Cor. 14. 40.
pag 30. Sam.
Collins Sermon
on 1 Tim. 6. 3.
pa. 21. 22. and
others : but
especially to
their own
Writings.

We see their Grievances against us, how unjust they are, in the matter of *Despising*. I would they did no more despise the Churches Authority, than we do their infirmities ! But in matter of judging, see if we have not a just grievance against them. As might be declared at large in many instances, out of their Printed Books, and private Letters, and common Discourses. I will but give you a taste, because I know, I grow tedious, and I long to be at an end.

31.
f Brightman in
Apoc. cap. 3.
g This Simile
was first used
by a very Re-
verend, grave
and worthy
Dean (who
hath many
ways deserv-
ed well of our
whole Church)
Alexander Noel Dean of Pauls in a Sermon before Queen Elizabeth : and modestly and moderately urged, not at all against the Ceremonies (which by his practice he did allow) but for the further restraint of Popish Priests and Jesuites, who lay thick in Ireland, and the Western Coasts of England and Wales, as heaps of dust and dirt behind the doors. Yet I here ascribed it to the Puritans, (who though they father it upon that good Man) must own it as their own Brat, because by mis-applying it to the Ceremonies, they have made it their own. --- Male dum recitas, incipit esse tuum. h Meditations on the Lords prayer, pag. 21. &c. primæ edit. 1619. See Hooker's Preface, Sect. 8.

First, They judge our Church as half Popish and Antichristian, for retaining some Ceremonies used in Popery ; though we have purged them from their Superstitions, and restored them to their Primitive use. Their great admired Opener of the Revelation, maketh our Church the Linsey-Wolsey Laodicean Church, neither hot nor cold. And some of them have slovenly compared our late gracious Sovereign Queen Elizabeth of most blessed memory, to a Slutish Housewife ; that having swept the House, yet left the dust and dirt behind the doors ; meaning thereby the Ceremonies. If our Church were but half so ill, as these men would make it, I think every honest religious man should hold himself bound to separate from it, as his most excellent Majesty^h hath observed the Brownists have done upon their very grounds ; accounting them as Luke-warm for not quite separating, as they do us for no further reforming.

32. Secondly, They judge our Bishops, and other Church governours, as Limbs of Antichrist, Locusts of the bottomless pit, domineering Lords over Gods heritage, Usurpers of temporal Jurisdiction, Spiritual Tyrants over mens Consciences, &c. Seeking by all means to make the name of Lord-Bishop odious to the Gentry and Commons. Witness their Mar-prelate, and other infamous and scandalous Libels in that kind. " Having power in their hands, if the Bishops should use more rigorous courses towards them than they have done, could ye blame them ?

33. Thirdly, They judge those that subscribe and conform, Machiavilian Time-servers, formal Gospellers, State-Divines : men that know no conscience, but Law, nor Religion, but the Kings : and such as would be as forward for the Mass, as the Communion, if the State should alter.

34. Fourthly, All such Ministers as are not endowed with gifts for the Pulpit, they damn, as hirelings, and not shepherds : calling them Idol-Shepherds, betrayers of Christs flock, intruders into the Ministry without a Calling, dumb Dogs, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of Gifts, to perform such duties as the Church requireth : to present the prayers of the people

people to God; to declare (by reading the holy *Bible*, and good *Homilies* for that purpose appointed) the will of God to the people; to *instruct* the younger sort in the points of *Catechism*; to *visit* and comfort the sick and afflicted; and to *administer* reverently and orderly the holy Sacraments of *Baptism* and the *Lords Supper*.

Fifthly, They judge all such as *interpose* for the Churches peace, and *oppose* their novelties, as enemies to all goodness, men of profane minds; haters of *Religion*, despisers of the Word; *persecutors* of the Brethren; imps of Satan, instruments of Hell, and such as utterly abhor all godly and Christian courses.

Sixthly, and lastly (for I irk to rake longer in this sink) they bewray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in *goodness*, none made *profession* of the Gospel, but themselves. Whereas others have received the *sign* of their *Profession* in their foreheads after *Baptism*, which perhaps they did not; whereas others daily stand up in the Congregation to make *profession* of their *Christian Belief*, which it may be they do not: or (if those things be not material) whereas others by the grace of God are as steadfastly resolved in their hearts, if need should be, to seal the truth of their *profession* with their *blood*, as any of them can be.

But they will say, These peremptory Censures are but the faults of some few: all are not so hot and fiery. There be others that are more *temperate* in their speeches, and *moderate* in their courses; and desire only they may be spared for their own particular: but they Preach not against any of these things, nor intermeddle to make more stirs in the Church.

I answer *first*, It were lamentable, if this were not so: "If all were of that *hot temper*, or *distemper* rather, that many are; they would quickly tire out themselves without spurring. Far be it from us to *judge* men's hearts; or to condemn men for what we know not by them. Yet of some that carry themselves with tolerable moderation *outwardly*, we have some cause to suspect, that they do *inwardly* and in their hearts *judge* as deeply as the hottest spirited Railers. And we gather it from their forwardness at every turn, and upon every slender occasion, obliquely to gird, and indirectly to glance at our *Church*, and the *Discipline*, and the *Ceremonies* thereof, as far as they well dare. And if such men meddle no further, we may reasonably think, it is not for want of good will to do it, but because they dare not.

Secondly, Though they preach not against these things in the *publick Congregations*; yet in their *private Conventicles* it is not unknown some do. Though their *Pulpits* do not ring with it, yet their *Houses* do: though their ordinary *Sermons ad Populum* be more modest; yet their set *Conferences* are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves (for fear of Censure) thus Preach but *in the ear*; their *Lay-disciples* openly Preach *on the house top*.

Thirdly, Although both their *Pulpits* and *Tables* should be silent: yet their *Practice* sufficiently preacheth their dislike. And who knoweth not that a *Real* and *Exemplary* seducement maketh the Author guilty, as well as a *Verbal* and *Oratory*? Saint Peter did not Preach *Judaisme*; but only, for offending the Jews, forbear to eat with the Gentiles: yet Saint Paul reproveth him for it *to his face*, and interpreteth that fact of his, as

35.

36.

37.

1.

i Eadem vult
eos cognosces:
da posse, quan-
tum volunt.
Sen. EP. 42.

2.

k Mat. 10. 27.

3.

Gal. 2. 14. *Unique conversionis fuit vitium, non predicationis. Tert. de præs. cap. 23. Non imperio, sed fado. Lyr. Non docentis imperio, sed conversationis exemplo. Gloss. O. d. ibid.*

4. *Otherwise what else do we but deny and betray the truth? Def. of Min. Reas. part. 1. Pref. to the Reader*

Artic. 20.

Artic. 34.

Heb. 3. 2.

Acts 20. 27.

an effectual and almost *compulsive* seducement; *Cogis Judaizare*, Gal. 2. *Why compellest thou the Gentiles to Judaize?*

Lastly, It is to be considered, whether it may be enough for a *Pastor*, not to meddle with these things: and whether he be not in conscience bound, especially in case he live among a people distracted in opinions, to declare himself expressly either for them or against them. If they be utterly *unlawful*, and he know it so; how is he not bound in conscience to reprove those that use them, or require them? Otherwise he betrayeth the *truth of God* by his silence, and suffereth men to go on in their *superstition* without *rebuke*. But if he be sufficiently resolved of their *lawfulness*, how is he not bound in conscience to reprove those that *refuse* them, or *oppose* them? Otherwise he betrayeth the *peace of the Church* by his silence, and suffereth men to go on in their *disobedience* without *rebuke*. Nay more, every *Minister* that hath received Pastoral Charge, hath *twice or thrice* (if not oftener) witnessed his allowance of all and singular the *39. Articles* of the Church of *England*. Once at his *Ordination* before the *Bishop*; then at his *Institution* into his *Benefice*, before his *Ordinary*; and both these by *Subscription* under his hand: and then after upon his *Induction* before his own *Flock*; and that by verbal *Approbation*. By which *Subscription* and *Approbation*, he hath not only acknowledged *in the Church* the power of ordaining *Rites and Ceremonies*, *Artic. 20.* but he hath after a sort also bound himself *openly to rebuke such as willingly and purposely break the Traditions and Ceremonies of the Church, as offenders against the common Orders of the Church, and wounders of the consciences of the weak Brethren, Artic. 34.* He then that, for any respect whatsoever, is *meal-mouth'd* in these things, wherein he is bound both in *Conscience*, and by virtue of his own *voluntary Act* to speak freely: neither is constant to his own hand and tongue; nor is *faithful in God's House, as was Moses*, in discharging a good *Conscience*, and revealing unto his people *the whole Counsel of God*.

38.

Thus have I endeavoured, having the opportunity of this place (as I held my self both in *Conscience*, and in regard of my *Subscription* bound) to deliver my opinion freely, so far as my Text gave occasion, concerning the *Ceremonial Constitutions* of our Church; and therein laboured to free, not only the *Conformer* from all unjust *censures*; but even the *Non-conformer* also, so far as he hath reason to expect it, from all scandalous *despisings*. I beseech you pardon my length, if I have been troublesome; I had much to say, and the matter was weighty; and I desired to give some satisfaction in it to those that are contrary-minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the hearts of us all *charitable affections* one towards another, *due obedience* to lawful Authority, and a *conscionable care* to walk in our several callings, *faithfully, painfully, and peaceably*; to the comfort of our own Souls, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Son, and Holy Ghost, three persons and one God: To whom be ascribed by us and the whole Church, as is most due, the Kingdom, the Power, and the Glory, for ever and ever, *Amen*.



A D
C L E R U M.

The Second Sermon.

At a Visitation at *Boston, Lincoln,*
24th. Apr. 1621.

ROM. III. 8.

And not rather (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come : whose damnation is just.



Little before, at the fourth Verse, S. Paul had delivered a Conclusion sound and comfortable: and strengthened it from David's both experience and testimony in *Psalm 51.* A place pregnant and full of sinews to enforce it. The Conclusion in effect was, that *Nothing in Man can annul the Covenant of God.* Neither the original unworthiness of God's Children, through the universal corruption of nature; nor their actual unfaithfulness bewrayed (through frailty) in particular trials, can alienate the free love of God from them, or cut them off from the Covenant of Grace: but that still God will be glorified in the truth and faithfulness of his promises, notwithstanding any unrighteousness or unfaithfulness in Man.

But never yet was any Truth so happily innocent, as to maintain it self free from Calumny and Abuse. Malice on the one hand, and Fleishliness on the other, though with different aims, yet do the same Work. They both pervert the Truth, by drawing pestilent Corollaries from sound Conclusions; as the Spider sucketh poyson from medicinable Herbs. But with this difference; Malice slandereth the Truth, to discountenance it; but Fleishliness abuseth the Truth, to countenance it self by it. The cavilling Sophister, he would fain bring the Apostles gracious Doctrine into discredit: The carnal Libertine, he would as fain bring his own ungracious

1.

a That thou mightest be justified in thy sayings, and mightest overcome when art judged, Psalm 51. 4.

2.

b Triplex in-
conueniens,
Lyranus hic.

1.

c Verf. 5.

2.

d Verf. 7.

3.

4.

Obseru. I.

5.

e Propter hoc
arguendos facit
Paulus hic
quasi digressio-
nem tractando
huc. Cajetan.
hic.

cious behaviour into *credit*. Both, by making *false* (yet colourable) *Inferences* from the former Conclusion. There are ^b three of those *Inferences*; but never a good. The *First*, If so, then cannot God in reason and justice take vengeance of our unrighteousness. The *Colour*: for why should he *punish* us for that, which so much magnifieth and commendeth his righteousness? [^c But if our unrighteousness commend the righteousness of God, what shall we say? Is God *unrighteous* that taketh vengeance?] The *Second Inference*: If so, then it is unjust either in God or Man to condemn us as *sinners*, for breaking the Law. The *Colour*: for why should that action be censured of *sin*, which so abundantly redoundeth to the glory of God? [^d For if the truth of God hath more *abounded* through my lie unto his glory, why yet am I also judged as a *sinner*?] The *Third*, and last, and worst *Inference*: If so, then it is a good and wise resolution, Let us sin freely, and boldly commit evil. The *Colour*; for why should we fear to do that, from which so much good may come? In this Verse of my Text [And not rather, let us do evil that good may come.]

This last *cavilling Inference*, the Apostle in this Verse both bringeth in, and casteth out again: bringeth in as an *objection*; and casteth out by his *answer*. An answer which at once cutteth off both it, and the former *Inferences*. And the *Answer* is double; *Ad rem*, *Ad hominem*. That concerneth the force and matter of the *Objection*; this the state, and danger of the *Objectors*. *Ad rem*, in the former part of the Verse [And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil that good may come:] *Ad hominem*, in the latter end [Whose damnation is just.] In the former part there is an *Objection*, and the *Rejection* of it. The *Objection*. And not rather, Let us do evil that good may come. The *Rejection* thereof with a *Non sequitur*; implying not only the bare *inconsequence* of it upon the Apostles conclusion, but withall, and especially the *falseness* and unsoundness of it taken by it self; As we be slanderously reported, and as some affirm that we say, Let us do evil, &c.

My aim at this present is to insist especially upon a *Principle of practick Divinity*; which by joynt consent of Writers old and new, *Orthodox* and *Popish*, resulteth from the very body of this Verse, and is of right good use to direct us in sundry difficulties, which daily arise in *vita communi*, in point of *Conscience*. The *Principle* is this, We must not do any evil, that any good may come of it. Yet there are besides this, in the Text divers other inferiour *observations* not to be neglected. With which I think it will not be amiss to begin, and to dispatch them first briefly; that so I may fall the sooner, and stay the longer upon that which I mainly intend.

Observe first the Apostle's *Method*, and substantial manner of proceeding: how he cleareth all as he goeth; how diligent he is and careful, betimes to remove such *cavils* (though he ^e stept a little out of his way for it) as might bring scandal to the *Truth* he had delivered. When we Preach and instruct others, we should not think it enough to deliver *positive truths*: but we should also take good care as near as we can, to leave them *clear*; and by prevention to stop the *moules* of such as love to pick quarrels at the *truth*, and to bark against the *light*. It were good we would (so far as our *leisure* and *gifts* will permit) wisely forecast, and prevent all *offence* that might be taken at any part of Gods truth; and be careful as not to broach any thing that is *false*, through *rashness*, *error* or *intemperance*; so not to betray any *truth* by ignorant handling, or by superficial, slight, and unsatisfying answers. But then especially concerneth it us to be

be most careful herein ; when we have to speak before such, as we have some cause before-hand to suspect to be, through *ignorance*, or *weakness*, or *custom*, or *education*, or *prejudice*, or *partial affections*, or other wise contrary-minded unto, or at leastwise not well perswaded of, those *Truths* we are to teach. If the *ways* be rough and knotty, and the passengers feeble jointed and dark-sighted, it is but needful the *Guides* should remove as many *blocks* and stones out of the *way*, as may be. When we have gone as warily as we can to work, *Cavillers* (if they list) will take *exceptions* : it is our part to see we give them no advantage ; lest we help to justify the *Principals*, by making our selves *Accessories*. Those men are ill advised, however zealous for the Truth, that stir in controverted points, and leave them worse than they found them. *Stomach* will not bear out a matter without *strength* : and to encounter an adversary are required *Shoulders* as well as *Gall*. A good cause is never betrayed more, than when it is prosecuted with much *eagerness*, but little *sufficiency*. This from the *Method*.

Observe *secondly* the Apostles manner of speech, καὶ μὴ καδὲς βλασφημῶμεθα, Translators render it, *As we are wrongfully blamed*. *As we are slandered*. *As we are slanderously reported*. And the word indeed from the *Original* importeth no more ; and so writers both profane and sacred use it. But yet in Scriptures by a specialty it most-times signifieth the highest degree of *slander* ; when we open our mouths against God, and speak ill, or amiss, or unworthily of God : that is *blasphemy*, and properly, the sin we call *Blasphemy*. And yet that very word of *Blasphemy*, which for the most part referreth immediately to God, the Apostle here useth, when he speaketh of himself and other *Christian Ministers*, καδὲς βλασφημῶμεθα, as we are *slandered*, nay as we are *blasphemed*. A *slander* or other *wrong*, or *contempt* done to a *Minister*, quā talis, is a sin of a higher strain, than the same done to a *Common Christian*. Not at all for his *persons* sake ; for so he is no more Gods good creature than the other ; no more free from sins, and infirmities, and passions, than the other. But for his *Callings* sake ; for so he is Gods *Embassadour*, which the other is not : and for his works sake ; for that is Gods *Message*, which the others is not. *Personal Slanders* and *Contempts* are to a *Minister*, but as to another man ; because his *person* is but as another mans *person*. But *slanders* and *contempts* done to him as a *Minister*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man : as reaching unto God himself, whose *person* the *Minister* representeth in his *Calling* ; and whose errand the *Minister* delivereth in his *Doctrine*. For *Contempt* S. Paul is express elsewhere ; *He that despiseth, despiseth not man, but God*. And as for *slanders* ; the very choice of the word in my Text inferreth as much. The dignity of our *Calling* enhaunceth the sin ; and every slander against our regular *Doctrines*, is more than a bare *Calumny* ; if no more, at least *petty blasphemy*, καδὲς βλασφημῶμεθα, as we are *slandered*, as we are *blasphemed*. That from the word.

Observe *thirdly*, the wrong done to the *Apostle* and to his *Doctrine*. He was slanderously reported to have taught that which he never so much as thought : and his *Doctrine* had many scandalous imputations fastened upon it, whereof neither he nor it were guilty [*As we are slanderously reported, and as some affirm that we say.*] The best truths are subject to mis-interpretation : and there is not that *Doctrine*, how firmly soever grounded, how warily soever delivered ; whereon *Calumny* will not fasten, and stick slanderous imputations. Neither *Johns Mourning*, nor *Christ*

f *Ant animo demas aut viribus addas.* Dictum Archidami ad filium, apud Plutarch. in Laconicis.

g *As Zuinglius said of Carolo- stadius whom he judged too weak to undertake the defence of the truth against Luther in the point of Consubstantiation* Non satis humerorum habet Sleidan.

6.

Observ. II. h *Itaqz τὸ βλάπτειν τὴν φημὴν.*

i *Orationes* Dr. s. Acts 14. 15. & Jam. 5. 17. k 2 Cor. 5. 20. l 1 Thef. 2. 13.

m 1 Thef. 4. 8. n We have heard him speak blasphemous words against Moses and against God. Acts 6. 11.

7.

Observ. III.

o Matt. 11. 17. p.

Christ's piping can pass the Pikes : but the one hath a *Devil*, the other is a *Glutton and a Wine-bibber*. Though ^p Christ come to fulfil the *Law*, yet there be will accuse him as a *destroyer of the Law*, *Matth. 5*. And though he decide the question plainly for *Cæsar*, and that in the case of *Tribute*, ^q *Mat. 22. 21.* *Matth. 22.* [*Give unto Cæsar the things that are Cæsars*] yet there be that charge him, as if he ^r *spake against Cæsar*, *John 19.* and that in the very case of *Tribute*, as if he ^s *forbade to give Tribute to Cæsar*, *Luke 23.* Now if they ^t called the Master of the house *Beelzebub*, how much more them of his household? If Christs did not, think we the Doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny* and *cavil*? How the Apostles were slandered as *Seducers* and *Sectaries*, and vain *Bablers*, and *Hereticks*, and *broachers* of new and false and pestilent Doctrines, their *Epistles* and the *Book* of their *Acts* witness abundantly to us. And for succeeding times, read but the *Apologies* of *Athenagoras*, and *Tertullian*, and others : and it will amaze you to see what *Blasphemous*, and *Seditious*, and *odious*, and horrible impieties were fathered upon the *Ancient Christian Doctors*, and upon their *Profession*. But our own experience goeth beyond all. Sundry of the Doctors of our Church teach truly, and agreeably to Scripture the ^v *effectual* concurrence of Gods *Will* and *Power*, with subordinate Agents in *every*, and therefore even in *sinful* actions; Gods ^x *free Election* of those whom he purposeth to save of his own grace, without any *motives* in, or from themselves; the *immutability* of Gods ^y *Love* and *Grace* towards the *Saints* elect, and their *certain perseverance* therein unto *Salvation*; the ^z *Justification* of sinners by the *imputed* righteousness of Christ, apprehended and applyed unto them by a lively *faith*, without the *works* of the *Law*. These are sound, and true, and (if rightly understood) comfortable, and right profitable Doctrines. And yet they of the *Church of Rome* have the forehead (I will not say to *slander*, my Text alloweth more) to *blaspheme* God and his Truth, and the *Ministers* thereof for teaching them: *Bellarmino*, *Gretser*, *Maldonat*, and the *Jesuits*; but none more than our own English *Fugitives*, *Bristow*, *Stapleton*, *Parsons*, *Kellison*, and all the rabble of that crew, freely spend their mouths in barking against us, as if we made *God the author of sin* : as if we would have men *sin* and be *damned* by a *Stoical fatal necessity*; *sin* whether they will or no, and be *damned* whether they deserve it or no; as if we opened a gap to all *licentiousness* and *profaneness*; let them believe, it is no matter how they live, *Heaven is their own cock-sure* : as if we cryed down *good works*, and condemned *charity*. Slanders loud and false, yet easily blown away with one single word, *βλασφημία*. These *imputations* upon us and our Doctrine are *unjust*; but *καὶ μακάριον*, let them that thus mis-report us, know, that without repentance, their *damnation will be just*.

8.

It would be time not ill spent, to discover the *grounds* of this observation, and to press the *uses* of it something fully. But because my aim lyeth another way; I can but point at them, and pass. If seldom Truth scape unslandered, marvel not : the *reasons* are evident. On Gods part, on Mans part, on the Devils part. " God *suffereth*, Man *raiseth*, and the " Devil *furthereth* these slanders against the Truth. To begin *ordine retrogrado*, and to take them backwards. First, on the *Devils* part; a kind of *Contrariety* and *Antipathy* betwixt him and it. He being the

I.

^a John 8.44.
^b Ephes. 6.12.

^a *Father of lies*, and ^b *Prince of darkness*, cannot away with the Truth, and with the Light : and therefore casteth up slanders, as Fogs and mists against the truth to bely it, and against the Light to darken it. Secondly,

II.

on

on *Mans* part: And that partly in the *understanding*; when the *judgment*, either of it self *weak*, or else weakned through *precipitancy*, *prejudice*, or otherwise, is deceived with fallacies instead of substance, and mistaketh seeming *inferences* for necessary and natural *deductions*. Partly in the *Will*: when men of *corrupt minds* set themselves purposely against the known truth, and out of *malicious wilfulness* (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that profess it. Partly in the *Affections*; when men, overcome by carnal affections, are content to cheat their own souls, by giving such constructions to God's Truth, as will, for requital, give largest allowance to their practices; and so rather choose to *crooken* the *Rule* to their own bent, than to level themselves and their affections and lives according to the *Rule*. Thidly, on *God's* part; who *suffereth* his own truth to be slandered and mistaken. Partly in his *Justice*, as a fearful judgment upon wicked ones, whereby their hard hearts become yet more hardened, and their most just condemnation yet more just. Partly in his *goodness*, as a powerful fiery trial of true Doctors, whose constancy and sincerity is the more *ap- proved* with him, and the more *eminent* with men, if they *flee not when the Wolf cometh*, but keep their standing, and stoutly maintain God's Truth, when it is deepliest slandered and hotly opposed. And partly, in his *Wisdom*, as a rich occasion for those whom he hath gifted for it, *ἀναζωπυρεῖν*, to awaken their zeal, to quicken up their *industry*, to muster up their abilities, to scour up their *spiritual armour*, (which else through dis-use might gather rust) for the defence and for the rescue of that *ἡ ἀληθεύσα λόγος*, that precious truth whereof they are *depositories*, and wherewith he hath entrusted them.

These are the *Grounds*. The *Uses*, for instruction, briefly are, to teach and admonish every one of us; that we be not either *first* so wickedly *malicious*, as without apparent cause to raise any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to believe any slander; or *thirdly*, so basely *timorous*, as to flinch from any part of God's truth for any slander. But I must not insist. This from the slander.

Observe *fourthly*, how peremptorily the Apostle is in his censure against the *slanderers* or *abusers* of holy truths: *Whose damnation is just*.

^b Some understand it with reference to the *slanderers*; As we be *slandrously* reported, and as some affirm that we say: *whose damnation is just*: that is, their damnation is just, who thus unjustly slander us.

ⁱ Others understand it with reference to that ungodly resolution: Let us do evil, that good may come: *whose damnation is just*: that is, their damnation is just for the evil they do, who adventure to do any evil, under whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, than prefer either. I ever held it a kind of honest *spiritual thrift*; where there are two fences given of one place, both agreeable to the *Analogy* of *Faith* and *Manners*, both so indifferently applicable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make use of both. And so will we: Take it the *first* way: and the slanderer may read his doom in it. Here is his wages and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He condemneth God's truth *unjustly*: God condemneth him *justly* for it, [*whose damnation is just*.] If we be countable (and we are countable at the day of Judgement) for *every idle word* we speak; though neither in it self

E

false

1.

2.

3.

III.

I.

2 Thess. 1. 10, 11, 12.

2.

1 Cor. 11. 19.

John 10. 12.

3.

2 Tim. 1. 6.

1 Tim. 6. 20.

2 Tim. 1. 14.

9.

I.

2.

3.

10.

Observ. IV.

h Ambrosius,

Lyræ, Piscator,

Pareus, &c.

i Chrysostomus,

Cajetanus, E-

rasmus, &c.

k Mat. 12. 35,

false, nor yet hurtful and prejudicial unto others: what less than damnation can they expect, that with much falsehood for the thing it self, and infinite prejudice in respect of others, blaspheme God and his holy Truth?

11.

But if it be done of purpose, and in malice to despight the Truth, and the professors thereof: I scarce know whether there be a greater sin or no. Maliciously to oppose the known Truth, is by most Divines accounted a principal branch of that great unpardonable sin, the sin against the Holy Ghost: by some, the very sin it self. I dare not say it is so; nor yet that it is unpardonable, or hath final impenitency necessarily attending it: I would be loth to interclude the hope of Repentance from any sinner, or to confine God's Mercy within any bounds. Yet thus much I think I may safely say; it cometh shrewdly near the sin against the Holy Ghost, and is a fair (or rather a foul) step toward it, and leaveth very little hope of pardon. That great sin against the Holy Ghost, the Holy Ghost it self in the Scriptures chu-
a Mat. 12. 31, 32. leth, rather than by any other, to express by this name of ^a Blasphemy, Mat. 12. And whereas our Apostle, 1 Tim. 1. saith, That though he
b 1 Tim. 1. 13. were a Blasphemer, yet ^b he obtained mercy, because he did it ignorantly in unbelief: he leaveth it questionable, but withal suspicious, whether there may be any hope of Mercy for such as blaspheme maliciously, and against knowledge. If any mans be, certainly such a mans damnation is most just.

12.

But not all Slanderers of God's Truth are of that deep dye: not all Slanderers sinners in that high degree. God forbid they should. There are respects which much qualifie and lessen the sin. But yet allow it any in the least degree, and with the most favourable circumstances, still the Apostles sentence standeth good: Without Repentance their damnation is just. Admit the Truth be dark and difficult, and so easily to be mistaken: admit withall the man be weak and ignorant, and so apt to mistake; his understanding being neither distinct through incapacity to apprehend and sort things aright, nor yet constant to it self through unsettledness and levity of judgment. Certainly his misprision of the Truth is so much ^c lesser, than the others wilful Calumny; as it proceedeth less from the irregularity of the Will to the Judgment. And of such a man there is good hope, that both in time he may see his error, and repent expressly and particularly for it; and that in the mean time he doth repent for it implicite, and inclusively in his general contrition for, and confession of, the massie lump of his hidden and ^d secret and unknown sins. This Charity bindeth us both to hope for the future, and to think for the present: and S. Paul's example and words in the ^e place but now alledged, are very comfortable to this purpose. But yet still thus much is certain: He that through ignorance, or for want of apprehension or judgment, or by reason of whatsoever other defect or motive, bringeth a slander upon any divine Truth, though never so perplexed with difficulties, or open to cavil: unless he repent for it, either in the particular, (and that he must do if ever God open his eyes, and let him see his fault) or at leastwise in the general; it is still a damnable sin in him; His damnation is just. We have the very case almost in terminis laid down, and thus resolved in 2 Pet. 3.
f 2 Pet. 3. 18. ^f In which are some things hard to be understood, (observe the condition of the things; hard to be understood) which they that are unlearned and unstable, (observe also the condition of the persons, unlearned and unstable) wrest, as they do also the other Scriptures, to their own destruction. Where we have the matter of great difficulty, hard to be understood; the persons
of

^c Involuntari-
 um minus de
 ratione peccati.

^d Psal. 19. 12.

^e 1 Tim. 1. 13.

of small sufficiency, *unlearned and unstable*: and yet if men, even of that *weakness*, wrest and pervert truths, though of that *hardness*, they do it *πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν*, to their own destruction, saith S. Peter there; to their own *just damnation*, saith S. Paul in my Text. This from the Censure in the first sence.

Take it in the other sence, with reference to this ungodly resolution, *Let us do evil, that good may come*: it teacheth us that no pretension of doing it *in ordine ad Deum*, for God's glory, to a good end, or any other colour whatsoever, can excuse those that presume to *do evil*; but that still *the evil* they do is damnable, and it is but *just* with God to render *damnation* to them for it. [*Whose damnation is just.*] And thus understood, it openeth us a way to the consideration of that main Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, do any evil*. For the farther opening, and better understanding whereof, (since the rule is of infinite use in the whole practice of our lives:) that we may the better know when, and where, and how far to apply it aright for the direction of our Consciences and Actions; we must of necessity unfold the extent of this word *evil*, and consider the several kinds and degrees of it distinctly and a-part. We must not do *evil*, that good may come.

First, *evil* is of two sorts. The evil of *fault*, and the evil of *punishment*. *Malum delicti*, and *Malum supplicii*; as ^a Tertullian calleth them: or, as the more received terms are, *Malum Culpe*, and *Malum Pœnæ*. The evil we commit against God, and the evil God *inflicteth* upon us. The evil we do, unjustly, but yet willingly: and the evil we suffer, unwillingly, but yet justly. In a word, the evil of *sin*, and the evil of *pain*. Touching *evils of pain*; if the Case be put, When two such evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The resolution is ^b common and good from the old Maxim, *E malis minimum*, we may incur the less, to prevent the greater evil. "As we may deliver our purse to a Thief, rather than fight upon unequal terms to save it: and in a tempest cast our wares into the Sea, to lighten the ship that it wreck not: and endure the lancing and searching of an old sore, to keep it from festering and spreading. And this Principle in my Text is not a rule for that Case: that being propounded concerning *evils of pain*; whereas my Text is intended only of *the evils of sin*. We are here hence resolved, that we are not to do any evil, that good may come of it: for all which yet we may suffer some evil, that good may come of it. Although (to note that by the way) the common answer *e malis minimum*, even in the *evils of pain* is to be understood (as most other practical conclusions are) not as simply and *universally*, but as *commonly* and ordinarily true. For (as ^c one saith well) perhaps there are Cases, wherein two evils of Pain being at once propounded, it may not be safe for us to be our own carvers.

But I must let pass the Questions concerning *the evils of Pain*, as impertinencies. The *evils of sin* are of two sorts. Some are *evil* formally, simply, and *per se*; such as are *directly* against the scope and purpose of some of Gods Commandments: as *Atheism*, against the first, *Idolatry* against the second, and so against the rest, *Blasphemy*, *Profaneness*, *Disloyalty*, *Cruelty*, *Adultery*, *Injustice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*positis quibuscunque circumstantiis*) be done well. Othersome are *evil* only respectively, and *by accident*: but otherwise in their own nature *indifferent*; and such as

13.

14.
a Tertul. l. 2.
adv. Marcion.
cap. 14.

b Inter hac datur electio; & minus damnum facere licet, ut evitentur majus, Pareus h. c.

c Slater on this place.

may be, and are done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many *Cases of Conscience*: we must yet more distinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *means*, whereby things otherwise in nature *indifferent*, become *accidentally evil* for their use.

16.

a' *Ἰνδιάφορα*
πρὸς ἐξῆς πρὸς
b' *Ἰνδιάφορα*
πρὸς ἑν.

Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I think not altogether unfitly) ^a *indifferentia ad utrumlibet*; and ^b *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things, are such, as (barely considered) are arbitrary either way, and hang in *aequilibrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propension unto either rather than other: as to *drink fasting*, to *walk into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning such things as these, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience whether they were *good* or *evil*; as namely, whether he should do *well* or *ill*, to walk abroad into the fields a mile or two with his friend, the thing it self is so *equally indifferent*, that it were resolution enough to leave it in *medio*, and to answer him, there were neither good nor hurt in it: the Action of walking, *barely considered*, being not considerably either *morally good*, or *morally evil*. "I say [*morally*]; for in matter of *health*, or *civility*, or otherwise, it may be good, or evil: "but not ^c *morally*, and *spiritually*, and in matter of *Conscience*. And I say withall [*barely considered*] for there may be circumstances, which may make it *accidentally evil*. As to *walk* abroad in the fields, when a man should be at Divine service in the Church, is *by accident* *morally evil*, through the circumstance of *Time*: as, on the contrary, "*not to walk*, "if we have promised to meet a friend at such a time, and in such a place, "who standeth in need of our present help, is *by accident* *morally evil*, through the obligation of that former *promise*. But yet still, these and other circumstances set aside, *barely to walk*, or *barely not to walk*, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that equally) indifferent.

c Quia eorum
obj. sum non
includit ali-
quid pertinen-
s ad ordinem ra-
tionis. Aquin.
1. 2. qu. 18. art.
8. in corp.

17.

Things *unequally indifferent* are such, as though they be neither *universally* good, nor *absolutely* evil; yet even *barely* considered, sway more or less rather the one way than the other. And that either unto *good*, or unto *evil*. Of the former sort are such outward actions, as being in Moral Precepts *indefinitely commanded*, are yet sometimes sinfully and ill done: as *giving* an Alms, *hearing* a Sermon, *reproving* an Offender, and the like. Which are in themselves *good*; and so to be accounted, rather than evil, though some unhappy circumstance or other may make them ill. Of the latter sort are such outward actions, as being in Moral Precepts *indefinitely prohibited*, are yet in some cases lawful, and may be well done: as, *swearing* an oath, *travelling* on the Sabbath day, *playing* for Money, and the like. Which are in themselves rather *evil* than *good*, because they are ever evil, unless all circumstances concur to make them good. Now of these actions, though the former sort carry the face of *good*, the latter of *evil*; yet in very truth both sorts are indifferent. Understand me aright: I do not mean indifferent *indifferentia contradictionis*, such as may be indifferently either done, or not done; but indifferent only *indifferentia contrarietatis*, such as (suppose the doing) may be indifferently either good or evil: because, so they may be done, as to be *good*; and so they

they may be done also, as to be *evil*. But yet with this difference, that those former, though indifferent, and in some cases *evil*, are yet of themselves *notably* and *eminently* inclined unto *good* rather than *evil*; and these later proportionably unto *evil* rather than *good*. From which difference it cometh to pass, that to the *Question* barely proposed concerning the former actions, whether they be good or evil; the answer is just and warrantable, to say *indefinitely* they are *good*: and contrarily concerning the later actions, to say *indefinitely* they are *evil*.

Which difference well weighed (to note that by the way) would serve to justify a common practice of most of us in the exercise of our *Ministry* against such as distaste our *doctrine* for it, or unjustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitely* condemn as evil, swearing, and gaming for money, and dancing, and recreations upon the Sabbath day, and going to Law, and retaliation of injuries, and Monopolies, and raising of Rents, and taking forfeiture of bonds, &c. and in our own coat Non-residency and Pluralities. Most of which yet, and many other of like nature, most of us do, or should, know to be in some cases *lawful*; and therefore in the number of those indifferent things which we call *Indifferentia ad unum*. You that are our hearers should bring so much *charitable discretion* with you, when you hear us in the Pulpits condemn things of this nature; as to understand us no otherwise, than we either do or should mean, and that is thus: that such and such things are *evil*, as now-a-days, through the corruptions of the times, most men use them, and such as therefore should not be adventured upon without *mature* and *unpartial disquisition* of the uprightness "of our affections therein, and a severe trial of all circumstances whether they carry weight enough with them to give our consciences a sufficient security, not only "of their lawfulness in themselves, and at large, but of their particular lawfulness too unto us, and them. But this by the way.

Now to proceed. There are divers means whereby things not simply evil, but in themselves (either equally or unequally) indifferent, may yet become accidentally evil. Any defect or obliquity, any unhappy intervening circumstance is enough to poison a right good action, and to make it stark naught. I may as well hope to grasp the Sea, as to comprehend all those means. I make choice therefore to remember but a few of the chiefest; such as happen oft, and are very considerable. Things not simply evil, may accidentally become such; as by sundry other means, so especially by one of these three: Conscience, Scandal and Comparison. First, Conscience, in regard of the Agent. Though the thing be good, yet if the Agent do it with a condemning, or but a doubting Conscience, the Action becometh evil. [*To him that esteemeth any thing to be unclean, to him it is unclean; and^b he that doubteth, is damned if he eat, because he eateth not of Faith, chap. 14. of this Epistle.] Secondly, Scandal; in regard of other men. Though the thing be good, yet if a brother stumble, or be offended, or be made weak by it, the action becometh evil. [^d All things are pure; but it is evil for that man who eateth with offence, ver. 20. there.] Thirdly, Comparison in regard of other actions. Though the thing be good, yet if we prefer it before better things, and neglect or omit them for it, the action becometh evil, [^e Go, and learn what that is, I will have mercy and not sacrifice: Matth. 9.]

The stuff thus prepared, by differencing out those things, which undistinguished, might breed confusion; our next business must be, to lay the rule, and to apply it to the several kinds of evil, as they have been differenced

18.

^a Let every man be fully persuaded (convinced) in his own mind, ver. 5.

17.

I.

* Rom. 14. 14.
^b Ibid. v. 23.

2.

^c Ibid. ver. 21.
^d Ibid. ver. 20.

3.

^e Matth. 9. 13.

20.

renced

rence. I foresaw we should not have time to go thorow all that was intended: and therefore we will content our selves for this time, with the consideration of this *Rule*, applied to things *simply evil*. In them the *Rule* holdeth perpetually, and without exception: *that which is simply evil, may not for any good be done*. We know not any greater good (for there is not any greater good) than *the Glory of God*: we scarce know a lesser sin (if any sin may be accounted little) than a harmless *officious lye*. Yet may not ^a this be done; no not for that. *Will you speak wickedly for God, and talk deceitfully for him?* Job 13. 7. If not for the glory of God; then certainly not for any other inferiour end: not for the saving of a *life*, not for the ^b conversion of a *Soul*, not for the peace of a *Church*, and (if even that were possible too) not for the redemption of a *world*. No ^c intention of any *end* can warrant the choice of sinful *means* to compass it.

The *Reasons* are strong. One is; because sin in its own nature, is ^d *de numero ineligibilium*: and therefore as not eligible *propter se*, for its own sake, (there is neither form nor beauty in it, that we should desire it;) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution of the Schools. In civil and popular elections, if men make choice of such a person, to bear any office or place among them, as by the local *Charters*, *Ordinances*, *Statutes*, or other *Customs* which should rule them in their choice, is altogether *ineligible*, the election is *de jure nulla*, naught and void; the incapacity of the person elected making a nullity in the *act of election*. No less is it in moral actions and elections, if for any intended *end* we make choice of such *means*, as by the Law of God (which is our rule, and must guide us) are *ineligible*; and such is every sin.

Another reason is grounded upon that Principle, * *Bonum ex causa integra, Malum ex partiali*: Any partial or particular defect, in *Object*, *End*, *Manner*, or other *Circumstance*, is enough to make the whole action bad; but to make it good, there must be an *universal* ^e concurrence of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lip*, maketh the face *deformed*; but to make it *comely* there is required the due proportion of every part. "And any one short *Clause* or *Provision*, ^f *so*, not legal, is sufficient to *abate* the whole *Writ* or *Instrument*, though "in every other part absolute and without exception. The *Intention* then, be it granted never so good, is insufficient to warrant an *Action* good, so long as it faileth either in the *object*, or *manner*, or any requisite *circumstance* whatsoever. * *Saul* pretended a good end, in sparing the fat things of *Amalek*, that he might therewith *do sacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that ^g *Ozzab* intended the safety of Gods Ark, when it tottered in the *Cart*, and he stretched out *his hand to stay it* from falling: but God interpreted it a *presumption*, and punished it, 2 *Sam.* 6. Doubtless ^h *Peter* meant no hurt to Christ, but rather good; when he *took him aside*, and advised him to be good to himself, and to keep him out of danger: yet Christ rebuked him for it, and sent him packing in the Devils name, *Get thee behind me Satan*, Matth. 16.

But what will we say (and let that stand for a third reason) if our pretended *good intention* prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; such it will prove to be, if it set us upon any sinful or unwarranted *means*: indeed no good intention, but a *bad*. For, granted it must be, that

a Vide fusc
Augustinum
in lib. de Men-
dacio, & contra
Mendacium,
& alibi.

b Ad sempiter-
nam salutem
nullus ducen-
dus est, opitu-
lante menda-
cio. Aug. de
mend. ca. 19.
c Ea qua con-
stat esse pecca-
ta, nullo bona
causa obtentu,
nullo quasi bo-
no fine, nulla
velut bona in-
tentione faci-
enda sunt.
Aug. contra
Mendac. c. 7.

21.

d Sapientia natu-
ra repugnat
peccato quod sit
eligibile: &
propterea, nec
propter aliud
bonum, est eligi-
bile, Cajet. in
hunc locum.

22.

* Aquin. 1. se-
cunda, qu. 18.
art. 4. ad 3. &
qu. 19. art. 6.
ad 1. ex Diony-
sio c. 4. de Di-
vin. nomin.
e Non est actio
bona simplici-
ter, nisi omnes
bonitates con-
currant: sed
quilibet defe-
ctus singularis
causat malum.
Aquin. 1. 2. qu.
18. art. 4. ad 3.
f 1 Sam. 15.

20. & c.
g 2 Sam. 6. 6.
h Mat. 16. 12.
23.

that the *Intention* of any end doth *virtually* include the *means*: as in a Syllogisme, the *Premises* do the *Conclusion*. No more then can the choice of *ill means* proceed from a *good intention*; than can a *false Conclusion* be inferred from *true Premises*: and that is impossible. "From which ground it is, that the ^a *Fathers*, and other *Divines* do oftentimes argue "from the *Intention* to the *Action*, and from the goodness of the one, to "the goodness of both: to that purpose applying those speeches of our "Saviour, in the twelfth, and in the sixth of *Matthew*, ^b *Either make the "tree good, and his fruit good, or else make the tree corrupt, and his fruit "corrupt*; And, ^c *If thine eye be single, thy whole body shall be full of light: "but if thine eye be evil, thy whole body shall be full of darkness*. The light of the body is the eye; and of the work the *intention*. No marvel, when the eye is evil, if the whole body be dark; and when the *intention* is evil, if the whole work be naught. That which deceiveth most men in judging of good or bad intentions, is, that they take the *end* and the *intention* for one and the same thing: betwixt which two there is a spacious difference. For the *end* is the thing *propter quid*, for which, we work, that whereat we aim in working, and so hath *rationem causæ finalis*: but the *intention* is the cause *à qua*, from which we work, that which setteth us on working; and so hath *rationem causæ efficientis*. "Now between these "two kinds of causes, the *final* and the *efficient*, there is not only a great "difference, but even a repugnancy; in such sort, as that it is impossible "they should at any time *coincidere*, which some other kinds of causes may do. It is therefore an error to think, that if the *end* be good, the *intention* of that end must needs be good: for there may as well be ^d a bad *intention* of a good *end*, as a bad *desire* of a good *object*. Whatsoever the *end* be we intend, it is certain, that *intention* cannot be good, which putteth us upon the choice of evil means.

Methinks the *Church of Rome* should blush, (if her forehead died red with the blood of God's Saints, were capable of any tincture of shame) at the discovery of her manifold impostures, in counterfeiting of *Reliques*, in coining of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory indexes*; in juggling with Magistrates by lewd *equivocations*, &c. Practices warrantable by no pretence. Yet in their account but ^e *præ fraudes*; for so they term them, no less *ridiculously* than fallily: for the one word contradicteth the other. But what do I speak of these, but petty things, in comparison of those her lowder Impieties? breaking covenants of truce and peace; dissolving of *lawful*, and dispensing for *unlawful* marriages; alloying Subjects from their *Oaths* and *Allegiance*; plotting *Treasons*, and practising *Rebellions*; excommunicating and dethroning *Kings*; arbitrary disposing of *Kingdoms*; stabbing and murdering of *Princes*; warranting unjust *invasions*; and blowing up *Parliament houses*. For all which, and divers other foul attempts, their *Catholick* defence is the advancement (forsooth) of the *Catholick Cause*: Like his in the Poet, ^f *Quocunque modo rem*, is their Resolution: by right, or wrong, ^g the *State* of the *Papacy* must be upheld. That is their *unum necessarium*: and if heaven favour not, rather than fail, help must be had from *hell*, to keep *Antichrist* in his throne.

But to let them pass, and touch nearer home. There are (God knoweth) many *Ignorants* abroad in the world: some of them so unreasonable, as to think they have *non-plus'd* any reprovcr; if being admonished of something ill done, they have but returned this poor reply, *Is it not better to do so, than to do worse?* but alas, what necessity of doing either so

^a Gregl. ib. 28.
^{Moral.} cap. 13.
^{Euseb. Emiff.}
^{bom.} 26. and
others.
^b Mat. 12. 33.

^c Mat. 6. 22.

^d Sed videre ne
forte non sit
verè oculus
simplex qui
fallatur. Bern.
de præcept. &
dispensat.
22.

^e Sancta Hypo-
crisis was Do-
minicus his
word.

^f Horat. lib. 1.
Epist. 1.
^g Gaudco, sive
per veritatem,
sive per occasio-
nem, Romane
Ecclesia digni-
tatem extolli.
Joseph. Ste-
phanus de
Osc. pe. in E-
pist. ad lect.
25.

OR

^a James 2. 10.
11.

^b Eadem doctrinā quā horremus facere mala ut eveniant bona, horere debemus facere mala ut evitemus peiora. Evitare enim peiora, multo minus bonum est, quā evenire bonum. Cajetan. hic.

26.

^c Non enim datur perplexio ex parte rerum: sed contingere potest ex parte hominis nescientis evadere, nec videntis aditum evadendi absque aliquo peccato. Cajet. hic. See the Gloss on dist. 13. item adversus, where he proveth against Gratian that there can be no perplexity. ^d Non docet eligere minus peccatum, sed solutionem minoris malis. Cajetanushic, speaking of the Council of Toledo. See c. 29. q. 4. per tot. ^e Mat. 5. 37.

or worse; when Gods law bindeth thee from both? ^a He that said, Do not commit adultery; said also, Do not kill: and he that said, Do not steal; said also, Do not lye. If then thou lye, or kill, or do any other sin; though thou thinkest thereby to avoid stealth, or adultery, or some other sin: yet thou art become a transgressor of the Law, and by offending in one point of it, guilty of all. It is but a poor choice, when a man is desperately resolved to cast himself away; whether he should rather hang, or drown, or stab, or pine himself to death: there may be more horror, more pain, more lingring in one than another; but they all come to one period, and determine in the same point; death is the issue of them all. And it can be but a slender comfort for a man, that will needs thrust himself into the mouth of hell by sinning wilfully, that he is damned rather for lying, than for stealing, or whoring, or killing, or some greater crime: Damnation is the wages of them all. Murther can but hang a man; and (without favour) Petty Larceny will hang a man too. The greatest sins can but damn a man; and (without Gods mercy) the smallest will damn a man too. But what? will some reply: In case two sins be propounded, may I not do the lesser, to avoid the greater; otherwise must I not of necessity do the greater? The answer is short and easie: If two sins be propounded, do neither. *E malis minimum*, holdeth as you heard (and yet not alwaies neither) in evils of Pain: But that is no Rule for evils of sin. Here the safer Rule is, *E malis nullum*. And the reason is found, from the Principle we have in hand. If we may not do any evil, to procure a positive good; certainly ^b much less may we do one evil, to avoid or prevent another.

But what if both cannot be avoided, but that one must needs be done? In such a strait may I not choose the lesser? To thee, I say again as before, Choose neither. To the Case, I answer, It is no Case: because, as it is put, it is a case impossible. For, *Nemo angustiat ad peccandum*: the Case cannot be supposed, wherein a man should be so straitned, as he could not come off fairly without sinning. A man by rashness, or fear, or frailty, may foully entangle himself; and through the powerful engagements of sin drive himself into very narrow straits, or be so driven by the fault or injury of others: yet there cannot be any such straits, as should enforce a necessity of sinning; but that still there is one path or other out of them without sin. The perplexity that seemeth to be in the things, is rather in the men who puzzle and lose themselves in the Labyrinths of sin, because they care not to heed the clue that would lead them out, if it were well followed. Say, a man through heat of blood make a wicked vow to kill his brother: here he hath by his own rashness brought himself into a seeming strait, that either he must commit a murther, or break a vow; either of which seemeth to be a great sin, the one against the fifth, the other against the third Commandment. But here is in very deed no strait or perplexity at all: Here is a fair open course for him without sin. He may break his vow; and there's an end. Neither is this the choice of the lesser sin; but only the ^d loosening of the lesser bond: the bond of charity being greater than the bond of a promise; and there being good reason that (in terms of inconsistency, when both cannot stand) the lesser bond should yield to the greater. But is it not a sin for a man to break a vow? Yes, where it may be kept *salvis charitate & justitia*, there the breach is a sin: but in the case proposed, it is no sin. As Christ saith in the point of swearing, so it may be said in the point of breach of vow ^e *ὅτι τὸ πονηρὸν ἔστιν*. Never was any breach of vow, but it was peccatum, or

“ or *ex peccato* : the breaking is either it self formally a sin : or it argueth at least a former sin, in the making. So as the sin, in the case alledged, was before, in making such an unlawful vow ; and for that sin the party must repent ; but the breaking of it now it is made, is no new sin ; (“ Ra-
 “ ther it is a necessary duty, and a branch of that repentance which is due
 “ for the former rashness in making it) because a hurtful vow is, (and
 “ that *virtute precepti*) rather to be broken than kept. The ^d Egyptian ^d Exod. 1.15,
Midwives, not by their own fault, but by *Pharaohs* tyrannous command, &c.
 are driven into a narrow strait, enforcing a seeming necessity of sin : for
 either they must destroy the Hebrew Children, and so sin by *Murder* ;
 or else they must devise some handsome shift to carry it cleanly from the
 Kings knowledge, and so sin by *lying*. And so they did ; they chose ra-
 ther to *lie* than to *kill*, as indeed in the comparison it is by much the *lesser*
sin. But the very truth is, they should have done neither : they should
 flatly have refused the Kings commandement, though with hazard of
 their lives ; and have resolved rather to suffer any evil, than to do any.
 “ And so ^e Lot should have done : he should rather have adventured his
 “ own life, and theirs too, in protecting the chastity of his Daughters, and
 “ the safety of his Guests ; than have * offered the exposal of his Daughters
 “ to the lusts of the beastly *Sodomites* ; though it were to redeem his
 “ guests from the abuse of fouler and more abominable filthiness. Absolu-
 tely, there cannot be a Case imagined, wherein it should be impossible
 to avoid one sin, unless by the committing of another. The Case which
 of all other cometh nearest to a Perplexity, is that of an erroneous consci-
 ence. “ Because of a double bond ; the bond of Gods Law, which to
 “ transgress, is a sin : and the bond of particular conscience, which also to
 “ transgress, is a sin. Whereupon there seemeth to follow, an inevita-
 “ ble necessity of sinning ; when Gods Law requireth one thing, and parti-
 “ cular conscience dictateth the flat contraty : for in such a case, a man must
 “ either obey Gods Law, and so sin against his own conscience ; or obey his
 “ own conscience, and so sin against Gods Law. But neither in this case is
 “ there any perplexity at all in the things themselves : that which there is,
 “ is through the default of the man only, whose judgement being errone-
 “ ous mis-leadeth his conscience, and so casteth him upon a necessity of
 “ sinning. But yet the necessity is no simple and absolute, and unavoidable,
 “ and perpetual necessity : for it is only a necessity, *ex hypothesi*, and for a
 “ time, and continueth but *stante tali errore*. And still there is a way out
 betwixt those sins, and that without a third : and that way is *deponere er-
 roneam conscientiam*. He must rectifie his judgement, and reform the
 error of his Conscience, and then all is well. There is no perplexity, no
 necessity, no obligation, no expediency ; which should either enforce,
 or persuade us to any sin. The resolution is damnable, *Let us do evil that
 good may come*.

I must take leave, before I pass from this point, to make two instances ;
 and to measure out from the Rule of my Text an answer to them both.
 They are such, as I would desire you of this place to take due and special
 consideration of. I desire to deal plainly ; and I hope it shall be (by Gods
 blessing upon it) effectually, for your good, and the Churches peace. One
 instance shall be in a sin of Commission ; and the other in a sin of Omissi-
 on.

The sin of Commission wherein I would instance, is indeed a sin beyond
 Commission : it is the usurping of the Magistrates Office without a Com-
 mission. The Question is, Whether the zealous intention of a good end
 F may

^e See August.
 contra mendac.
 cap. 19.
 * Gen 19. 8.
 Perturbatio
 animi fuit, non
 consilium. Hist.
 Scholast. in
 Gen. cap. 52.

^f Sin is the
 transgression
 of the Law,
 1 Joh. 3. 4.
^g Whatsoever
 is not of faith,
 is sin, Rom. 14.
 23.

*Omne quod fit
 contra consci-
 entiam adifi-
 cas ad gehem-
 nam. c. 28. q. 1.
 Omnes sec. Ex
 his,*

28.

29.

may not warrant it good, or at least excuse it from being evil, and a sin? I need not frame a *Case* for the illustration of this *instance*: the inconsiderate forwardness of some hath made it to my hand. You may read it in the disfigured *windows* and *walls* of this Church: *Pictures* and *Statua's*, and *Images*; and for their sakes the *windows* and *walls* wherein they stood, have been heretofore, and of late pulled down, and broken in pieces and defaced: without the *Command*, or so much as leave, of those who have power to reform things amiss in that kind. Charity bindeth us to think the best of those that have done it: that is, they did it out of a forward (though *misgoverned*) zeal; intending therein *Gods glory* in the farther suppression of *Idolatry*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, the *Question* is, Whether the *intention* of such an end can justify such a *deed*? And the fact of

Num. 25. 7, 8.

Phinebas, Num. 25. (who for a much like end, for the staying of the people from *Idolatry*, executed vengeance upon *Zimri* and *Cosbi*, being but a private man, and no Magistrate;) seemeth to make for it.

29.

1.

2.

3.

4.

Rom. 2. 22.

b' Ενδε α πιν
πυ δδδδδδδδδ
ταλλα αυμ
βαίνε.
ε 2 Kings 18.
44, 45.

But my Text ruleth it otherwise. If it be *evil*, it is not to be done, no not for the preventing of *Idolatry*. I pass by some considerations otherwise of good moment; as namely *first*, whether *Statua's* and *Pictures* may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civil* and *historical* uses, not only lawfully and decently, but even *profitably*? I must confess, "I never heard substantial reason given, why they might not: at the least, so long as there is no apparent danger of superstition. And *secondly*, whether things either in their first *erection*, or by succeeding *abuse* superstitious may not be profitably continued, if the *Superstition* be abolished? Otherwise, not *Pictures* only, and *Crosses*, and *Images*; but most of our *Hospitals*, and *Schools*, and *Colledges*, and *Churches* too must down: and so the hatred of *Idolatry* should but usher in licentious *Sacrilege*, contrary to that passage of our Apostle in the next Chapter before this, *Thou that abhorrest Idols, committest thou Sacrilege*? And *thirdly*, whether these forward ones have not bewrayed somewhat their own self-guiltiness in this Act, at least for the *manner* of it, in doing it secretly and in the dark? A man should not *dare* to do that, which he would not willingly either be *seen*, when it is *doing*; or *own* being *done*. To pass by these; consider no more but this one thing only, into what dangerous and unsufferable absurdities a man might run, if he should but follow these mens grounds. *Erranti nullus terminus*: Error knoweth no stay; and a *false Principle* once received, multiplieth into a^b thousand *absurd conclusions*. It is good for men to go upon sure grounds, else they may run and wander in *infinitum*. A little error at the first, if there be way given to it, will increase beyond belief. "As a small *spark* may fire a large City, and a^c *cloud* no bigger than a *mans hand*, in short space overspread the face of the whole Heavens. For grant, for the suppression of *Idolatry*, in case the *Magistrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiss, and to do the part and office of a *Magistrate* (which must needs have been their ground, if they had any, for this action;) there can be no sufficient cause given, why, by the same reason, and upon the same grounds, a private man may not take upon him to establish *Laws*, raise *Powers*, administer *Justice*, execute *Malefactors*, or do any other thing the *Magistrate* should do; in case the *Magistrate* slack to do his duty in any of the premises. Which if it were once granted, (as granted it must be, if these mens fact be justifiable:) every wise man seeth, the end could be

no

no other but vast *Anarchy* and confusion both in *Church & Common-wealth*: whereupon must unavoidably follow the speedy subversion both of *Religion* and *State*. If things be amiss, and the *Magistrate* help it not; private men may lament it, and, as occasion serveth, and their condition and calling permitteth, soberly and discreetly put the *Magistrate in mind of it*: But they may not make themselves *Magistrates to reform it*.

And as to the act of *Phinehas*: though I rather think he did; yet what if he did not well in so doing? It is a thing we are not certain of: and we must have certainer grounds for what we do, than uncertain examples. Secondly, what if *Phinehas* had the *Magistrates* authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the story is laid down, Num. 25. 5. especially parallel'd with another story of much like circumstances, Exod.

32. 27. that as there the *Levites*, so here *Phinehas* drew the Sword in execution of the express command of *Moses* the supreme *Magistrate*. If

neither thus, nor so: yet Thirdly, (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawn from some singular actions of Gods worthies;) Men of Heroical spirits and gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some special service for the good of Gods Church, were exempt from the common rules of life: and did many things (as we are to presume) not without the secret motion and direction of Gods holy and powerful Spirit, which were therefore good in them (that secret direction being to them loco specialis mandati, like that to Abraham for sacrificing his Son) but not safe or lawful for us to imitate. Opera liberi spiritus, say Divines, non sunt exigenda ad regulas communes nec trahenda in exemplum vite. The extraordinary Heroical acts of Gods Worthies are not to be measured by the common rules of life, nor to become exemplary unto others. Of which nature was David's single combat with Goliath; and Samson's pulling down the house upon himself and the Philistines; And Moses slaying the Egyptian; and Ehud's stabbing of King Eglon; and Elias's calling down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which last fact we have our blessed Saviours judgment in Luk. 9. that it was done by the extraordinary and peculiar instinct of God's spirit, but it is not to be imitated by others, without particular certain assurance of the like instinct. Where when the Disciples would have called down for fire from Heaven upon the Samaritans, and alledged Elias for their precedent; Lord, wilt thou that we command fire to come down from Heaven and consume them, as Elias did? His answer was with a kind of indignation (as both his gesture and speeches shew) Nescitis cujus spiritus estis; You know not what manner of spirit you are of. Elias was indued with an extraordinary spirit, in the freedom whereof he did what he then did: but it is not for you or others to propose his example, unless you can demonstrate his spirit. And if Phinehas Act also was (as most think it was) such as these: it can no more justify the usurpation of Magistracy; than David's act can bloody Duels, or Samson's self murder, or Moses's secret slaughter, or Ehud's King-killing, or Elias's private revenge. I have stood the longer upon the discovery of this sin, that men might take right judgment of it; and not think it either warrantable or excuseable by any pretension of zeal, or of whatsoever other good: and that both such as have gone too far this way in their practice already for the time past, may acknowledge

3. a Nec Samson aliter excusatur, quod seipsum cum hostibus ruinâ domus oppressit, nisi quod latenter Spiritus hoc jussit, qui per illum miracula faciebat. Aug. lib. 1. de Civ. Dei. cap. 21. Si defenditur non fuisse peccatum, privatum habuisse consilium indubitanter credendum est. Bern. de prec. & dispensat. b Gen. 22. 2. c Chytr. in Gen. 1. and in Exod. 32. d 1 Sam. 17. e Judg. 10. 30. f Exod. 2. 12. g Judg. 3. 5. &c. h 2 Kings 1. 10, 12. imitando ab aliis exprimi nec possunt, nec debent, nisi eadem πλανεσθω-εία Spiritus excitentur. Chytr. in Exod. 2. k Luke 9. 52. l 1 Cor. 13. 3. m De Phinees autem dicendum est, quod ex inspiratione divina, zelo Dei commotus, hoc fecit. Aquil. 2. qu. 60. art. 6. ad 2. & Theologi passim.

be touched in the *publick*; the *specialities* not unfolded, but in the *private* exercise of our ministry: nor yet that promiscuously to every one that should out of curiosity desire satisfaction in them; but only to such men, (and that but only so far) as they may concern in point of *Conscience*, and of *practice*. Besides these, there are other *Cases* many, in which it may be more convenient to *conceal*, than to *teach* some divine truths at some *times*, and in some *places*.

But yet in the *Case* here proposed, if it be a truth *questioned*, about which God's people are much *distracted* in their opinions; much mistaken by some through error in judgment; much abused by sinful, especially publick practice, occasioning *Scandals* and offences among brethren; likely to be overwhelmed with *custom*, or *multitude* of those that think or do against it; and be otherwise of material importance: I take it, the *Omission* of it upon seasonable opportunity, is a grievous sin, and not colourable by any pretence. Beloved, the Minister is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a fair ^a *flourish* against sin. (Here he could have it, and there he could have it, but hath it no where) but rather as a *Captain* into the *Field*, to bend his forces specially against the *strongest* Troops of the Enemy; and to squander, and break thorow the thickest ranks; and to drive at the ^b *fairest*. It is not enough for a *Prophet* ^c to cry aloud, and to lift up his voice like a trumpet, and to tell Judah and Israel of sins, and of transgressions at large: but if he would whet them up to the battel, he must give a more ^d *certain sound*; he must tell Judah of her sins, and Israel of her transgressions. If there be in *Damascus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Judah*, or *Israel*, ^e three transgressions, or four, more eminent than the rest: it is fit, they that are sent to *Damascus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Israel*, should make them hear of *three* or *four*, more than all the rest. *Sins* and *Errors*, when they begin to get head and heart, must be handled roughly. *Silence* in such a case is a kind of *flattery*: and it is ^f almost all one, when sin grows outrageous, to hold our peace at them; and to cry *Peace*, *Peace* unto them. Our Apostle in *Act*. 20. would not have held himself sufficiently discharged from the guilt of other mens blood, if he had shunned (as occasion was offered) to have declared unto them ^g *ἐπὶ πάντων τῶν βουλευτῶν τὸ θεῶς*, even the whole counsel of God.

In my Application of this *Instance* and *Case*, blame me not, if I do it with some reference to my self. Being heretofore by appointment, as now again I was, to provide my self for this place against such a meeting as this is; as in my conscience I then thought it needful for me, I delivered my *mind*, (and I dare say, the *Truth* too, for substance) something freely, touching the *Ceremonies* and *Constitutions* of our Church. And I have now also with like freedome, shewed the unlawfulness of the late disorderly attempts in this Town; and that from the ground of my present Text. I was then blamed for that; I think unjustly; (for I do not yet see what I should retract of that I then delivered:) and it is not unlikely, I shall be blamed again for this, unless I prevent it. You have heard now already, both heretofore, that to *judge* any mans heart, and at this time, that to *slander* any truth, are (without repentance) sins justly damnable: *νεμίμα ἐνδικον*, they that offend either in the one, or the other, their *damnation is just*. To preserve therefore both you from the *sin*, and my self from the *blame*, consider I pray you, with reason and charity, what I shall say.

You that are our hearers, know not with what hearts we speak unto you:
that

33.

^a ὁ τῶν πικρῶν
πικρῶν, ἀπὸ τῆς
ἀπορίας.
^b 1 Cor. 9. 25.
^c Fight neither
with small nor
great, save on-
ly with the
King of Israel.
^d 2 King. 22. 31.
^e Esay 58. 1.
^f If the tram-
pet give an un-
certain sound,
who shall pre-
pare himself to
the battel?
^g 1 Cor. 14. 8.
^h Amos 1. & 2.
ⁱ Penè idem est
fidem nolle as-
serere & nega-
re. Fulg. l. 1. ad
Thrasim, c. 1.
^j Sicut incauta
locutio in erro-
rem pertrahit,
ita indiscretum
silentium in er-
rore relinquit.
Greg. in Mor.

g Acts 20. 26;

27.

34.

a 1 Joh. 3. 20. that is only known to our own hearts ; and to ^a God who is greater than our hearts, and knoweth all things. That which you are to look at, and to regard, is, with what ^b truth we speak unto you. So long as what we preach is true, and agreeable to Gods Word, and right reason : you are not, upon I know not what light surmizes, or suspicions, to judge with what spirits or with what dispositions of heart we preach. Whether we ^c preach Christ of envy, and strife, or of good will ; whether sincerely, or of Contention ; whether in pretence, or in truth ; it is our own good, or hurt : we must answer for that ; and at our peril be it, if we do not look to that. But what is that to you ? Notwithstanding every way, so long as it is Christ, and his truth which are preached, it is your part therein to rejoice. ^c If an ^d Angel from Heaven should preach any untruth unto you, ἀνὸς ἄγγελος, Let ^c him be accursed : but if the very Devil of hell should preach the truth, he ^c must be heard, and believed and obeyed. So long as ^e Scribes and Pharisees hold them to Moses's Text and Doctrine, let them be as damned ^e Hypocrites as Scribes and Pharisees can be : yet all whatsoever they bid you ^c observe, that you are to observe and do.

b ἡ ἀλήθεια
ταύτην

A&S 17. 11.

Non requiritur

quis, vel qualis

prædicet ; sed

quid prædicet.

Distinct. 19.

Secundum.

παύλος γὰρ

ὁ τὸ σκεπ-

τικὸν, οὗτος αὐτὸ

ἠπυν, ἀλλὰ

πὸ τοῦ ἀλη-

θείας λέγοντος

ἡ δ. Plat. in

Charmide.

Phil. 1. 15,

16, 17, 18.

d Gal. 1. 8, 9.

e Mat. 23. 23.

f Woe unto you

Scribes and

Pharisees, Hy-

porites, Mat.

23. 13, 14, &c.

1.

2.

g Gal. 4. 15.

3.

4.

Let me then demand : Did I deliver any untruth ? It had been well done then to have shewn it, that I might have acknowledged, and retracted it. Did I speak nothing but the truth ? with what conscience then could any that heard me, say, as yet I heard some did ; that I preached factiously, That I came to cast bones among them, That I might have chosen a fitter Text, That I might have had as much thanks to have kept away ? For Faction, I hate it : my desire and aim, next after the good of your souls, was, above all, the Peace of the Church, and the Unity of Brethren. For casting bones (if that must needs be the phrase) they were cast in these parts long before my coming, by that great enemy to peace and unity, and busie sower of discord, the Devil : otherwise I should not have found at my first coming such snarling about them, and such biting and devouring one another, as I did. My endeavour was rather to have gathered up the bones, and to have taken away the matter of difference, (I mean, the error in judgment about, and inconformity in practice unto, the lawful ceremonies of the Church) that so if it had been possible, all might have been quiet, without despising or judging one another for these things ; For thanks, I hold not that worth the answering : alas, it is a poor aim for Gods Minister, to preach for thanks.

For the choyce of my Text and Argument, both then and now : how is it not unequal, that men, who plead (so as none more) for liberty and plainness in reprovng sin, should not allow those that come amongst them, that liberty and plainness against themselves and their own sins ; I dare appeal to your selves. Have you never been taught, that it is the Ministers duty, as to oppose against all errors and sins in the general, so to bend himself (as near as he can) especially against the apparent errors and sins of his present auditory ? And do you not believe it is so ? Why then might I not ; nay how ought I not, bend my speech, both then against a common error of sundry in these parts in point of Ceremony ; & now against the late petulancy, (or at least oversight) of some misguided ones ; "The noise of these things a-
" broad ; and the scandal taken thereat by such as hear of them ; and the
" ill fruits of them at home in breeding jealousies, and cherishing con-
" tentions among neighbours : cannot but stir us up, if we be sensible (as
" every good member should be) of the damage and loss the Church ac-
" quireth by them, to put you in mind and to admonish you (as opportu-
" nities invite us) both privately and publickly. Is it not time, trow ye,

to thrust in the sickle, when *the fields look white unto the harvest*? Is it not time our *Pulpits* should a little *eccho* of these things, when all *the Countrey* far and near ringeth of them?

For my own part; however others censure me, I am sure, *my own heart* telleth me, I could not have discharged my Conscience; if, being called to this place, I should have balked what either *then* or *now* I have delivered. My Conscience prompting me, all circumstances considered, that these things were *pro hinc & nunc* necessary to be delivered, rather than any other: If for any outward inferiour respect I should have passed them over with silence; I think I should have much swerved from *the Rule* of my Text, and have done a great *evil*, that some small *good* might come of it. But many thousand times better were it for me, that all *the world* should *censure* me for speaking what they think I should not; than that my own *heart* should *condemn* me for not speaking what it telleth me I should. And thus much of things *simply evil*.

I should proceed to apply this Rule, *We must not do evil, that good may come*; unto evils, not simply, but *accidentally* such: and that both in the general, and also in some few specials of greatest use; namely, unto evils which become such through *Conscience*, *Scandal* or *Comparison*. In my choice of the Scripture, I aimed at all this: and had gathered much of my provision for it. But *the Cases* being many and weighty; I foresaw I could not go onward with my first project, without much wronging one or both: either *the things* themselves, if I should *contract* my speech to the scanting of *time*; or *you*, if I should *lengthen* it to the weight of *the matter*. And therefore I resolved here to make an end, and to give place (as fit it is) to the business whereabout we meet. *The Total* of what I have said, and should say, is in effect but this: No pretension of a *good end*, of a *good meaning*, of a *good event*, of *any good* whatsoever; either can sufficiently *warrant* any sinful action to be done, or *justifie* it being done: or sufficiently excuse *the Omission* of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son and Holy Spirit, &c.

35.

Ad

to the fact that the...
the... of these things which are...



AD CLERUM.

The ^{Third} ~~First~~ Sermon.

At a Visitation at *Boston, Lincoln,*
13 March, 1620.

1 COR. XII. 7.

*But the manifestation of the Spirit is given to every man,
to profit withall.*



IN the First Verse of this Chapter S. Paul proposeth to himself an *Argument*, which he prosecuteth the whole Chapter through, and (after a profitable *digression* into the praise of *Charity* in the next Chapter) resumeth again at the fourteenth Chapter, spending also that whole Chapter therein : and it is concerning *spiritual gifts*, (* Now concerning *spiritual gifts*, brethren, I would not have you ignorant, &c.) These gracious gifts of the holy Spirit of God, bestowed on them for the edification of the Church ; the *Corinthians*, (by making them the fuel either of their *pride*, in despising those that were *inferiour* to themselves ; or of their *envy*, in malicing those that excelled therein) abused to the maintenance of *Schism*, and *Faction*, and *Emulation* in the Church. For the remedying of which evils, the *Apostle* entreth upon the *Argument* : discoursing fully of the *variety* of these *spiritual gifts*, and who is the *Author* of them, and for what *end* they were given, and in what manner they should be employed ; omitting nothing that was needful to be spoken anent this subject.

In this part of the Chapter, entreating both before and after this verse of the wondrous great, yet sweet and useful, *variety* of these *spiritual gifts* : he sheweth, that howsoever *manifold* they are either for *kind* or *degree*, so as they may differ in the *material* and *formal* ; yet they do all agree both in the *same efficient*, and the *same final cause*. In the *same efficient cause*, which is *God the Lord* by his *Spirit*, ver. 4. 6. [Now there are diversities of gifts, but

1.

a Verse 1.
b η τὸ αὐ-
τὸν χάρισμα
αὐτοῖς ἐκτε-
π—διτε
καὶ τὰ μί-
ζονα ἔχοντες,
ἐπιεργάζο-
ντο καὶ
τὰ ἐλάτ-
τοια καὶ τιμά-
ρον. ὅσοι δὲ
αὐτοὶ πάλιν ἡλ-
γυν, καὶ πῶς τὰ
μικροῦ αἰχ-
μαίνοντες.
Chrysost. in 1.
Cor. hom. 29.

2.

the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.] And in the same final cause; which is the advancement of Gods glory, in the propagation of his Gospel, and the edification of his Church; in this verse. [But the manifestation of the Spirit is given to every man to profit withal.]

3. By occasion of which words, we may enquire into the nature, conveyance, and use of these gifts. First, their nature in themselves, and in their original; what they are, and whence: they are the works of Gods Spirit in us; [the manifestation of the Spirit.] Secondly, their conveyance unto us; how we come to have them, and to have property in them: it is by gift; [It is given to every man.] Thirdly, their use and end; why they were given us, and what we are to do with them: they must be employed to the good of our Brethren and of the Church; it is given to every man [to profit withal.] Of these briefly, and in their order; and with special reference ever to us that are of the Clergy.

4. By manifestation of the Spirit here our Apostle understandeth none other thing, than he doth by the adjective word πνευματικὰ in the first, and by the substantive word χαρισματα in the last verse of the Chapter. Both which put together, do signifie those spiritual gifts and graces whereby God enableth men (and specially Church-men) to the duties of their particular Callings for the general good. Such as are those particulars, which are named in the next following verses, the word of Wisdom, the word of Knowledge, Faith, the gifts of healing, working of miracles, prophesie, discerning of spirits, divers kinds of tongues, interpretation of tongues. All which, and all other of like nature and use, because they are wrought by that one and self-same Spirit, which divideth to every one severally as he will: are therefore called πνευματικὰ, Spiritual gifts; and here φανερώσις τῆς πνευματικῆς, the manifestation of the Spirit.

5. The word [Spirit] though in Scripture it have many other significations, yet in this place I conceive to be understood directly of the Holy Ghost, the third Person in the ever-blessed Trinity. For First, in verse 3. that which is called the Spirit of God in the former part, is in the latter part called the Holy Ghost: [I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.] Again that variety of gifts, which in ver. 4. is said to proceed from the same Spirit, is said likewise in ver. 5. to proceed from the same Lord, and in ver. 6. to proceed from the same God: and therefore such a Spirit is meant, as is also Lord and God; and that is only the Holy Ghost. And again, in those words, in ver. 11. [All these worketh that one and the self-same Spirit, dividing to every man severally as he will;] The Apostle ascribeth to this Spirit the collation and distribution of such gifts according to the free power of his own will and pleasure: which free power belongeth to none but God alone, Who hath set the members every one in the body, as it hath pleased him.

6. Which yet ought not to be so understood of the Person of the Spirit; as if the Father, and the Son, had no part or fellowship in this business. For all the Actions and operations of the Divine Persons, (those only excepted which are of intrinsecal and mutual relation) are the joynt and undivided works of the whole three Persons: according to the common known Maxim, constantly and uniformly received in the Catholick Church, Opera Trinitatis ad extra sunt indivisa. And as to this particular, concerning gifts the Scriptures are clear. Wherein, as they are ascribed

to God the Holy Ghost in this Chapter; so they are elsewhere ascribed unto God the Father, ^k [Every good gift and every perfect giving is from above, from the Father of Lights, Jam. 1.] and elsewhere to God the Son, ^l [Un-
to every one of us is given grace, according to the measure of the gift of
Christ: Eph. 4.] Yea, and it may be, that for this very reason in the three
verses next before my text, these three words are used; Spirit in ver. 4.
Lord, in ver. 5. and God in ver. 6. to give us intimation, that ^m these
spiritual gifts proceed equally and undividedly from the whole three
persons; from God the Father, and from his Son Jesus Christ our Lord,
and from the eternal Spirit of them both the Holy Ghost, as from one entire,
indivisible, and coessential Agent.

But for that we are gross of understanding, and unable to conceive
the distinct Trinity of Persons in the Unity of the Godhead, otherwise
than by apprehending some distinction of their operations and offices to us-
ward: it hath pleased the wisdom of God in the holy Scriptures, (which
being written for our sakes, were to be fitted to our capacities) so far to
condescend to our weakness and dulness, as to attribute some of those great
and common works to one person, and some to another, after a more special
manner than unto the rest; although indeed and in truth none of the three
persons had more or less to do than other in any of those great and common
works. This manner of speaking Divines use to call ⁿ Appropriation. By
which appropriation, as Power is ascribed to the Father, and Wisdom to the
Son; so is Goodness to the Holy Ghost. And therefore, as the Work of Creation
wherein is specially seen the mighty power of God, is appropriated to the
Father; and the work of Redemption, wherein is specially seen the wisdom
of God, to the Son: and so the works of sanctification, and the infusion of
habitual graces, whereby the good things of God are communicated unto us
is appropriated unto the Holy Ghost. And for this cause, the gifts thus com-
municated unto us from God, are called πνευματικά, spiritual gifts, and φαν-
ερά τῆς πνεύματος, the manifestation of the Spirit.

We see now, why spirit? but then; why manifestation? The word, as
most other verbals of that form, may be understood either in the active or
passive signification. And it is not material, whether of the two waies we
take it in this place: both being true; and neither improper. For these
spiritual gifts are the manifestation of the spirit *actively*: because by these
the Spirit manifesteth the will of God unto the Church; these being the
Instruments and means of conveying the knowledge of salvation unto the
people of God. And they are the manifestation of the spirit *passively* too:
because where any of these gifts, especially in any eminent sort, appear-
ed in any person, it was a manifest evidence that the spirit of God
wrought in him. As we read in Acts 10. that they of the Circumcision
were astonished ^o when they saw, that on the Gentiles also was poured out
the gift of the Holy Ghost. If it be demanded, But how did that appear? it
followeth in the next verse, [For they heard them speak with tongues, &c.]
The spiritual Gift then is a ^p manifestation of the Spirit, as every other sen-
sible effect is a manifestation of its proper cause.

We are now yet farther to know, that the Gifts and Graces wrought
in us by the holy Spirit of God, are of two sorts. The Scriptures some-
times distinguish them by the different terms of χάρις and χάρισμα:
although those words are sometimes again used indifferently and
promiscuously, either for other. They are commonly known in
the Schools, and differenced by the names of ^q Gratia gratum
facientes, & Gratia gratis data. Which terms though they be

^k Jam. 1. 17.
^l Ephes. 4. 7.
^m Negratia
& donum di-
visum sit per
personas Pa-
tris, & Filii, &
Sp. Sancti: sed
indiscreta uni-
tatis & natu-
ra trium u-
num opus in-
telligatur.

Ambros. in
1 Cor. 7. c. 61.

7.

ⁿ V. Aquin.
1. qu. 39. 7.

8.

^o Act. 10. 45.
^p Id. est, do-
num spiritus;
quo dono spiri-
tus suam in
hominis presen-
tiam declarat,
Metonymia ef-
fecti. Piscat.
in schol. hic.

9.

^q Aquin. 1. 2. q.
111. 1.

† Duplex est o-
peratio Sancti
spiritus; opera-
tur enim in no-
bis aliud prop-
ter nos, aliud
propter proxi-
mos. Bern. in
parvis Ser. 55.
† Gemina ope-
rationis expe-
rimentum:
Unum, quā nos
primū in suis
virtutibus so-
lidat, ad salu-
tem: alterum,
quā foris quoque
in meritis or-
nat, ad lucrum.
Illum nobis, has
nostris accipi-
mus. Bernard.
in Cant. Ser.
18.

IO.

† Gal. 5. 22.

1.

2.

† 1 Cor. 7. 7.

† Verse 8.

3.

† Mat. 5. 16.

not very proper, (for the one of them may be affirmed of the other ; whereas the *members* of every good distinction ought to be *opposite* :) yet because they have been long received, (and *change* of terms, though hap- ly for the better, hath by experience been found for the most part *unhap- py* in the event, in multiplying unnece ssary book-quarrels ;) we may re- tain them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the Graces of *sanctification* ; whereby the per- son that hath them, is enabled to do acceptable service to *God*, in the du- ties of his *General Calling* : these latter, which they call *Gratis datas*, are the Graces of *Edification* ; whereby the person that hath them is enabled to do profitable service to *the Church* of *God* in the duties of his *particular Calling*. Those are given *Nobis*, & *Nobis* ; both *to us*, and *for us*, that is chiefly for our own good ; these *Nobis*, *sed Nostris* ; *to us* indeed, but *for others*, that is, chiefly for the good of our Brethren. Those are given us *ad salutem*, for the saving of our Souls : these *ad lucrum*, for the winning of other mens Souls. Those proceed from *the special* love of *God* to *the Person* ; and may therefore be called *personal*, or *special* : these proceed from *the Ge- neral* love of *God* to his *Church*, (or yet more general to *humane socie- ties* :) and may therefore rather be called *Ecclesiastical* or *General* Gifts or Graces.

Of the first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humi- lity*, and all those other holy graces and *fruits of the Spirit*, which accom- pany Salvation : Wrought by the blessed and powerful operation of *the holy Spirit* of *God*, after a most *effectual*, but unconceivable manner, *regene- rating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not *the Gifts* so much spoken of in this chapter : and namely in my Text: Every branch whereof excludeth them. Of those graces of sanctification first ; we may have indeed *probable* inducements to persuade us, that they are, or are not, in this or that man : But *hypocrisie* may make such a semblance, that we may think we see *spirit* in a man, in whom yet there is nothing but *flesh* : and *infirmities* may cast such a fogge, that we can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But *the gifts* here spoken of do incurr into the *senses*, and give us *evident* and infallible assurance of *the spirit* that wrought them : here is *manifestation of the Spirit*. Again, *Secondly*, those Graces of sanctification are not communicated by *distribution*, *Alius sic, alius verò sic* ;) *Faith* to one, *Charity* to another, *Repentance* to another : but where they are given, they are given all at once and *together*, as it were strung upon one *thread*, and linked into one *chain*. But *the Gifts* here spoken of are *distributed* as it were by *deal*, and divided severally as it pleased *God*, shared out into several portions, and given to every man some, to none all ; for *to one is given by the Spirit the Word of Wisdom*, to another the word of Know- ledge, &c. *Thirdly*, those Graces of sanctification, though they may and ought to be exercised to the benefit of *others*, who by the *shining of our light*, and the *sight of our good works*, may be provoked to glorify *God* by walking in the same paths : yet that is but *utilitas emergens*, and not *finis proprius* ; a good use made of them upon the *bye*, but not the *main* proper and direct end of them, for which they were chiefly given. But *the Gifts* here spoken of, were given directly for this end, and so intended by the giver, to be employed for the benefit of others, and for the edifying of the Church ; they were given to profit *withal*.

II.

It then remaineth, to understand this Text and Chapter of that other and later kind of *spiritual Gifts* : Those Graces of *Edification*, (or *Gratis* gratis

gratis data) whereby men are enabled in their several *Callings* according to the quality and measure of the *graces* they have received, to be profitable members of the *publick body*, either in Church or Common-wealth. Under which appellation, (the very first natural powers and *faculties* of the Soul only excepted, which flowing *à principiis speciei*, are in all men the same and like;) I comprehend all other *secondary endowments*, and abilities whatsoever of the *reasonable Soul*, which are capable of the *degrees* of more and less, and of better and worse; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they be first, *supernatural graces*, given by immediate and extraordinary infusion from God: such as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *prophecie* properly so called, and many other like; which were frequent in the infancy of the Church, and when this *Epistle* was written, according as the necessity of those primitive times considered God saw it expedient for his Church. Or whether they be, *Secondly*, such as Philosophers call *Natural dispositions*: such as are promptness of *Wit*, quickness of *Conceit*, fastness of *Memory*, clearness of *Understanding*, soundness of *Judgment*, readiness of *Speech*, and other like; which flow immediately *à principiis Individui*, from the individual condition, constitution, and temperature of particular persons. Or, whether they be, *Thirdly*, such as Philosophers call *intellectual habits*: which is, when those natural dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*, that men become thereby skilful *Linguists*, subtle *Disputers*, copious *Orators*, profound *Divines*, powerful *Preachers*, expert *Lawyers*, *Physicians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or faculty whatsoever. To which we may add, in the *fourth* place, all *outward subservient helps* whatsoever, which may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits*: such as are health, strength, beauty, and all those other *Bona corporis*; as also *Bona Fortune*, Honour, Wealth, Nobility, Reputation and the rest. All of these, even those among them which seem most of all to have their foundation in *Nature*, or perfection from *Art*, may in some sort be called *πνευματικά*, *spiritual gifts*: in as much as the *spirit of God* is the first and principal *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but *second Agents* under him; and as *means* ordained, or as *Instruments* used by him, for the accomplishing of those *ends* he hath appointed.

And now we have found out the just latitude of the *spiritual gifts* spoken of in this Chapter, and of the *manifestation of the Spirit* in my Text. From whence not to pass without some observable *Inferences* for our Edification: We may here *first* behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and over his Church. For the *building* up whereof, he hath not only furnished it with fit *materials*, men endowed with the faculties of *understanding*, *reason*, *will*, *memory*, *affections*; not only lent them *tools* out of his own rich store-house, his holy *Word*, and sacred *Ordinances*: but, as sometimes he filled * *Bezaleel* and *Aholiab* with skill and wisdom for the building of the material *Tabernacle*; so he hath also from time to time raised up serviceable *Men*, and enabled them with a large measure of all needful *gifts* and *graces*, to set forward the building, and to give it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, than a *Body*; or if having such members, there were yet no *vital spirits* within to enable them to their proper offices,

1.

2.

3.

4.

12.

Exod. 35: 30.
&c.

it were rather a *Corps* than a *Body*; but the *vigour* that is in every part to do its office, is a certain evidence and *manifestation* of a *Spirit* of life within, and that maketh it a *living Organical* body. So those active *gifts*, and graces, and abilities, which are to be found in the *members* of the *mystical body* of Christ, (I know not whether of greater *variety* or *use*) are a strong manifestation, that there is a powerful *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

13. Secondly, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, *our own*, and the *Churches* loss: yet we should possess our Souls in *patience*, and sustain our selves with this comfort, that it is the same *God* that still hath *care* over his *Church*; and it is the same *Head Jesus Christ*, that still hath *influence* into his members; and it is the same blessed *Spirit of God*, and of *Christ*, that still *actuateth*, and *animateth* this great *mystical Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himself from time to time, unto the end of the world; in *raising up instruments* for the service of his Church, and *furnishing* them with gifts in some good measure meet for the same; more or less according as he shall see it expedient for her, in her several different estates and conditions: giving ^a some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*; for the perfecting of the *Saints*, for the work of the *Ministry*, for the edifying of the *Body of Christ*, till we all meet in the unity of the *Faith*, and of the knowledge of the *Son of God*, unto a perfect man, unto the measure of the stature of the fulness of *Christ*. He hath promised long since, who was never yet touched with breach of promise, that he would ^b be with his *Apostles* (and their successors) *always unto the end of the World*.

^a Eph. 4. 11, 13.

^b Matt. 28. 20.

14. Thirdly, where the Spirit of God hath manifested it self to any man by the distribution of *gifts*, it is but reason, that man should *manifest* the *Spirit* that is in him, by exercising those *gifts* in some lawful Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man the *Necessity of a Calling*. Our Apostle in the seventh of this Epistle, joineth these two together, a *Gift*, and a *Calling*; as things that may not be severed: ^c *As God hath distributed to every man, as the Lord hath called every one*. Where the end of a thing is the *use*, there the difference cannot be great, whether we *abuse* it, or but *conceal* it. The ^d *unprofitable Servant*, that wrapped up his *Masters Talent* in a *napkin*, could not have received a much heavier doom, had he *mis-spent* it. O then *up and be doing*: ^e *Why stand ye all the day idle?* Do not say, because you heard no *voice*, that therefore no man hath called you: those very *gifts* you have received, are a *Real Call*, pursuing you with continual restless importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All the *members* of the *body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those *offices* they have also their proper and distinct *names*. As then in the *body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in the *Church*, he that cannot style himself by any other name than a *Christian*, doth indeed but usurp that too. If thou sayest, thou art of the *body*: I demand then, What is thy *office* in the *Body*? If thou hast no *office* in the *Body*, then thou art at the best but *Tumor præter naturam* (as Physicians call them) a *Scab*, or *Botch*, or *Wenne*, or some other monstrous and unnatural

^d Mat. 25. 30.

^e Mat. 20. 6.

unnatural *excrefcency* upon the body ; but certainly thou art no true part and *member* of the body. And if thou art no *part* of the body, how darest thou make challenge to the head, by mis-calling thy self *Christian*? If thou hast a *Gift*, get a *Calling*.

Fourthly, We of the *Clergy*, though we may not ingross the *Spirit* unto our selves, as if none were *spiritual persons* but our selves : yet the voice of the World hath long given us the Name of *Spirituality* after a peculiar sort ; as if we were *spiritual persons* in some different singular respect from other men. And that not altogether without ground, both for the name, and thing. The very name seemeth to be thus used by S. Paul in the 14. Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spiritual man* all one, (and by *Prophefying*, in that whole Chapter he most what meaneth *Preaching* :) ' If any man think himself to be a *Prophet*, either spi- f 1 Cor. 1. 37: ritual, let him acknowledge, &c. But howsoever it be for the Title, the thing it self hath very sufficient ground from that form of speech which was used by our blessed Saviour, when he conferred the *Ministerial power* upon his Disciples ; and is still used in our Church at the collation of Holy Orders, ' Accipite Spiritum Sanctum, Receive the Holy Ghost. Since then g Joh. 20. 22. at our admission into holy Orders we receive a *spiritual power* by the imposition of hands, which others have not ; we may thenceforth be justly styl- ed *spiritual persons*. The thing for which I note it, is, that we should therefore endeavour our selves h 2 Tim. 1. 6. that are in us ; as that by the eminency thereof above that which is in ordinary temporal men, we may shew our selves to be indeed, what we are in name, *Spiritual persons*. If we be of the *Spirituality*, there should be in us another gates manifestation of the Spirit, than is ordinarily to be found in the *Temporality*. God forbid, I should censure all them for intruders into the *Ministry*, that are not gifted for the Pulpit. The severest censurers of *Non-preaching Ministers*, if they had lived in the beginning of the *Reformation*, must have been content, as the times then stood, to have admitted of some thousands of *Non-preaching Ministers*, or else have denied many Parishes and Congregations in England the benefit of so much as bare reading. And I take this to be a safe Rule : Whatsoever thing the help of any circumstances can make lawful at any time, that thing may not be condemned as universally, and *de toto genere*, unlawful. I judge no mans conscience then, or calling, who is in the *Ministry* ; be his gifts never so slender ; I dare not deny him the benefit of his *Clergy*, if he can but read : if his own heart condemn him not, neither do I. But yet this I say ; As the times now are, wherein learning aboundeth even unto wantonness ; and wherein the world is full of questions, and controversies, and novel- ties, and niceties in Religion ; and wherein most of our Gentry, very Wo- men and all (by the advantage of long Peace, and the customs of modern Education, together with the help of a multitude of English Books and translations) are able to look through the ignorance of a *Clergy-man*, and censure it if he be tripping in any point of History, Cosmogrophy, Moral or Natural Philosophy, Divinity, or the Arts ; yea, and to chastise his very method and phrase, if he speak loosely, or impertinently, or but improperly, and if every thing be not point-wise : I say, as these times are, I would not have a *Clergy-man* content himself with every mediocrity of gifts ; but by his prayers, care and industry improve those he hath, so as he may be able upon good occasion to impart a spiritual gift to the people of God, i Rom. 1. 11. whereby they may be established ; and to speak with such understanding, and sufficiency, and pertinency (especially when he hath just warning, and a convenient

convenient *time* to prepare himself,) in some good measure of proportion to the quickness and *ripeness* of these present times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, & Tit. 2. 7, 8. whereat justly to quarrel: *Shewing in his Doctrine* (as our Apostle writeth to *Titus*) *uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him.* They that are called *spiritual persons*, should strive to answer that name by a more than ordinary *manifestation* of spiritual gifts. And thus much shall suffice us to have spoken concerning the *name and nature* of these *spiritual gifts*, by occasion of the title here given them, *The manifestation of the Spirit.*

Consider we next, and in the *second* place, the conveyance of these gifts over unto us ; how we come to have a *property* in them, and by what right we can call them *ours*. The *Conveyance* is by deed of *gift* ; the manifestation of the Spirit *is given to every man*. Understand it not to be so much intended here, that every particular man hath *the manifestation of the Spirit*, (though that may also be true in some sence ;) as that *every man* that hath the manifestation of the Spirit, hath it *given* him, and *given* him withall to this end, that he may do good with it. Like as when we say, *Every man* learneth to read before he learn to write ; it is no part of our meaning to signifie each particular person so to do, (for there be many that learn neither of both ;) but we only intend to shew *the received order* of the things to be such, as that every man that learneth *both*, learneth that *first*. As we conceive his meaning, who directing us the way, to such or such a place, should tell us, *Every man* rideth this way ; and as we conceive of that speech of the Ruler of the Feast in the Gospel, *Every man* at the beginning setteth forth good Wine, and then after that which is worse ; though there be many thousand men in the world that never rode that way, or had occasion to set forth any Wine at all, either better or worse : very so, ought we to conceive the meaning of the universal particle, *Every man*, both in this, and in many other like speeches in the Scriptures ; with ^m due limitations, according to the tenour and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it true, be it false otherwise,) whether *every man* have received a *spiritual gift*, or no : only thus much is directly intended that ⁿ every man who hath received such a gift, hath received it *by way of gift*. All spiritual *graces*, all those *dispositions, habits, and abilities* of the understanding part, from which the Church of God may receive *edification* in any kind, together with all the secondary and inferiour *helps* that any way may conduce thereunto ; they are all the good gifts of God. *The manifestation of the Spirit is given to every man.*

17. The variety both of the gifts meet for several Offices, and of the Offices wherein to imploy those gifts, is wonderful; and no less wonderful the distribution of both gifts and offices. But all that variety is derived from one and the same fountain, the holy Spirit of God: and all those distributions pass unto us by one and the same way, of most free and liberal donation. Have all the Word of *Wisdom*? Have all the word of *Knowledge*? Have all *Faith*? Have all *Prophecy*? or other spiritual grace? No; they had not: but *to one the Word of Wisdom, the Word of Knowledge to another*, and to others other gifts. There is both variety you see, and distribution of these graces. But yet there is the same Author of them, and the same manner of communicating them: For *to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit,*

rit, and to others, other graces; but they are all from the same Spirit, and they are all given. And as the gifts, so the offices too. To that question in ver. 29. *Are all Apostles? Are all Prophets? Are all Teachers?* Answer may be made, as before, negatively, No; they are not: but some Apostles, and some Prophets, and some Teachers. There is the like variety, and distribution, as before: but withal, the same Donor, and the same donation, as before. For ^fhe gave some Apostles, and some Prophets, and some Pastors and Teachers: Eph. 4. And ^fGod hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers, &c. beneath at ver. 28. Both gifts and offices, as they are à Deo, for the Author: so they are ex dono, for the manner, from God, and by way of gift. If we had no other, the very names they carry, like the superscription upon *Cæsar's penny*, were a sufficient proof, from whom we first had them. When we call them *χαρισματα*, *Gratias gratis datæ*, gifts and graces, and manifestations of the Spirit; do we not by the use of those very names confess the receipt? For what more free than gift? and what less of debt or desert than grace? Heathen men indeed called the best of their perfections, *ἔξαις*, *Habits*: but Saint James hath taught us Christians a fitter name for ours, *δῶρεα*, *gifts*. They say they had them, and looked no farther: but we must know, as that we have them, so as well how we came by them. And therefore this Apostle above at Chap. 4. joyneth the having and the receipt together; as if he would have us behold them *uno intuitu*, and at once. [^x *Quid habes, quod non accepisti? What hast thou, that thou hast not received?*]

Verse 29.

f Ephes. 4. 11.
f 1 Cor. 12. 28.

u Jam. 1. 17]

x 1 Cor. 4. 7.

Possibly thou wilt alledge thy excellent natural parts; these were not given, but thou broughtest them into the world with thee: or thou wilt vouch what thou hast attained to by Art and Industry; and these were not given thee, but thou hast won them *proprio Marte*, and therefore well deserveest to wear them. Deceive not thyself: it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such challenges. [^y *Quis te discrevit? who made thee to differ from another?*] Say there were (as there is not) such a difference in and from Nature as thou conceivest; yet still in the last resolution there must be a receipt acknowledged: for even ^z Nature it self in the last resolution is of Grace; for God gave thee that. Or, say there were (as there is not) such a difference of desert, as thou pretendest: yet still, that were to be acknowledged as a gift too: for God gave thee that ^a power whatsoever it was, whereby thou hast attained to whatsoever thou hast. But the truth is, the difference that is in men in regard of these gifts and abilities, ariseth neither from the power of Nature, nor from the merit of labour; otherwise than as God is pleased to use these as second causes under him: but it cometh merely from the good will and pleasure of that free spirit, which bloweth where, and when, and how he listeth; ^b dividing his Graces to every man severally as he will, (at the eleventh) and ^c as it hath pleased him, (at verse 18. of this Chapter.) Nature is a necessary agent, and, if not either hindered by some inferiour impediment, or over-ruled by some higher power, worketh always alike, and produceth the same effects in all individuals of the same kind: and how is it possible she should make a difference, that knoweth none? And as for Desert; there is indeed no such thing: and therefore it can work nothing. For can God be a debtor to any man? or hath any man ^d given to him first, that it might be recompensed him again? As a lump of ^e Clay lieth before the Potter; so is all mankind in the hand of God. The Potter at his pleasure out of that Lump frameth vessels of all sorts, of different shape, proportion, strength, fineness, capacity, as he thinketh good, unto the several uses for which

18.

y 1 Cor. 4. 7.

z --- Cum illius sit gratia, quod creatus est.
Hieron. Epist. 139. Attendamus gratiam Dei non solum quæ fecit nos -- Aug. in Psal. 144.a Deut. 8. 18. Eĩ uĩa cĩ 139- 7ĩ 9ĩ 10ĩ, 11ĩ 12ĩ 13ĩ 14ĩ 15ĩ 16ĩ 17ĩ 18ĩ 19ĩ 20ĩ 21ĩ 22ĩ 23ĩ 24ĩ 25ĩ 26ĩ 27ĩ 28ĩ 29ĩ 30ĩ 31ĩ 32ĩ 33ĩ 34ĩ 35ĩ 36ĩ 37ĩ 38ĩ 39ĩ 40ĩ 41ĩ 42ĩ 43ĩ 44ĩ 45ĩ 46ĩ 47ĩ 48ĩ 49ĩ 50ĩ 51ĩ 52ĩ 53ĩ 54ĩ 55ĩ 56ĩ 57ĩ 58ĩ 59ĩ 60ĩ 61ĩ 62ĩ 63ĩ 64ĩ 65ĩ 66ĩ 67ĩ 68ĩ 69ĩ 70ĩ 71ĩ 72ĩ 73ĩ 74ĩ 75ĩ 76ĩ 77ĩ 78ĩ 79ĩ 80ĩ 81ĩ 82ĩ 83ĩ 84ĩ 85ĩ 86ĩ 87ĩ 88ĩ 89ĩ 90ĩ 91ĩ 92ĩ 93ĩ 94ĩ 95ĩ 96ĩ 97ĩ 98ĩ 99ĩ 100ĩ
b distum Agamemnonis ad Achillem apud Homer. Iliad. 2.
c 1 Cor. 12. 11.
d Ibid. 18.

e Rom. 11. 35. Esay 64. 8.

f Rom. 9. 21.

he intendeth them. So God, after the good pleasure of his own will, out of mankind, as out of an untoward lump of Clay, (all of the same piece, equal in nature and desert) maketh up Vessels for the use of his Sanctuary: by fitting several men with several gifts, more or less, greater or meaner, better or worse according to the difference of those offices and employments for which he intended them. It is not the Clay, but the Potter, that maketh the difference there: neither is it any thing in man, but the Spirit of God, that maketh the difference here. Whatsoever spiritual abilities we have, we have them of gift and by grace. The manifestation of the spirit is given to every man.

19. A point of very fruitful consideration for men of all sorts; whether they be of greater, or of meaner gifts. And first, all of us generally may hence take two profitable directions: the one, if we have any useful gifts, whom to thank for them; the other, if we want any needful gifts, where to seek for them. Whatsoever manifestation of the Spirit thou hast, it is given thee: and to whom can thy thanks for it be due, but to the giver? Sacrifice not to thine own nets, either of Nature, or Endeavour; as if these Abilities were the manifestation of thine own spirit: but enlarge thy heart to magnifie the goodness and bounty of him who is ^h Pater spirituum, the Father of the spirits of all flesh, and hath wrought those graces in thee by communicating his spirit unto thee. If thou shinest as a star in the firmament of the Church whether of a greater or lesser magnitude, (as ⁱ one star differeth from another in glory;) remember thou shinest but by a borrowed light from him who is ^k Pater luminum, the Father and Fountain of all lights, as the Sun in the firmament, from whom descendeth every good gift, and every perfect giving. Whatsoever Grace thou hast, it is given thee: therefore be thankful to the giver.

^g Hab. 1. 16.

^h Heb. 12. 9.

ⁱ 1 Cor. 15. 41.

^k Jam. 1. 17.

22.

^l James 1. 5.

But if thou wantest any grace, or measure of grace, which seemeth needful for thee in that station and calling, wherein God hath set thee: herein is a second direction for thee, where to seek it, even from his hands, who alone can give it. ^l If any man lack wisdom (saith S. James) let him ask of God, that giveth to all men liberally; and it shall be given him. A large and liberal promise; but yet a promise most certain, and full of comfortable assurance; provided, it be understood aright, viz. with these two necessary Limitations: if God shall see it expedient; and, if he pray for it as he ought. Thou mayest pray with an humble and upright affection, and put to thy best endeavours withal; and yet not obtain the gift thou prayest for: because, being a common Grace, and not of absolute necessity for Salvation, it may be in the wisdom of God (who best knoweth what is best and when) not expedient for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of sanctification, pray for them absolutely, and thou shalt absolutely receive them, there needeth no conditional clause of Expediency in thy prayers for them; because they can never be inexpedient. But these may: and therefore as thou oughtest not to pray for them, but with all subjection of thy desires to his most holy and most wise appointments; so thou oughtest to take a denial from him, not only contentedly, but even thankfully, as a gracious fruit of his love unto thee, and a certain sign of the inexpediency of the thing desired.

23.

^m Jam. 1. 6. 7.

But if it be expedient; it will not yet come for asking, unless it be asked aright. ^m But let him pray in Faith, saith Saint James: Whoso doth not, let not that man think to receive any thing of the Lord. Now that man only prayeth in Faith, who looketh to receive the thing he prayeth for, upon such terms, as God hath promised to give it: for Faith ever looketh to the promise. And God hath not made us any promise of the End other than conditional; viz. upon

upon our conscionable use of the appointed means. And the means which he hath ordained both for the obtaining, and the improving of spiritual gifts, are, study, and industry, and diligent meditation. We must not now look, as in the infancy of the Church, to have the teats put into our mouths, and to receive spiritual graces by immediate infusion: That Manna, as ⁿ one faith, was for the Wilderness. But now the Church is possessed of the Land, and grown to years of better strength; we must plow, and sow, and eat of the fruit of the Land, in the sweat of our faces: and now he that ^o will not labour, he may thank himself if he have not to eat. He prayeth but with an overly desire, and not from the deep of his heart, that will not bend his endeavours withall to obtain what he desireth: or rather indeed he prayeth not at all. You may call it wishing and woulding (and we have Proverbs against wishers and woulders;) rather than Praying. Salomon accounteth the idle mans prayer no better, and it thriveth accordingly with him: ^p The soul of the sluggard lusteth, and hath nothing, Prov. 13.

ⁿ Hoskins
Serm. on Luk.
12. 48.

^o 2 Thess. 3. 10

^p Prov. 13. 4

To make all sure then, here is your course. Wrestle with God by your fervent prayers; and wrestle with him too by your faithful endeavours; and he will not for his goodness sake, and for his promise sake he cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study, is presumption; and study without prayer, Atheism: the one bootless, the other fruitless. You take your books in vain into your hand, if you turn them over, and never look higher: and you take God's Name in vain within your lips, if you cry *Da Domine*, and never stir farther. The Ship is then like to be steered with best certainty and success; when there is *Oculus ad cælum, manus ad clavum*: when the Pilot is careful of both, to have his eye upon the compass, and his hand at the Stern. Remember, these abilities you pray or study for, are the gifts of God: and as not to be had ordinarily with labour, (for God is a God of order, and worketh not ordinarily, but by ordinary means;) so not to be had merely for the labour; for then should it not be so much a gift, as a purchase. It was Simon Magus his error, to think that ^q the gift of God might be purchased with Money: and it hath a spice of his sin, and so may go for a kind of Simony, for a man to think these spiritual gifts of God may be purchased with labour. You may rise up early, and go to bed late, and study hard, and read much, and devour the fat and the marrow of the best Authors; and when you have all done, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's ^r lean Kine were after they had eaten the fat ones. It is God ^t that both minisreth seed to the sower, and multiplieth the seed sown: the Principal, and the Increase, are both his. If then we expect any gift, or the increase of any gift from him; neither of which we can have without him: let us not be behind, either with our best endeavours to use the means he hath appointed, or with our faithful prayers to crave his blessing upon those means. These instructions are general; and concern us all, whatsoever our gifts be.

22.

^q Acts 8. 20.

^r Gen. 41. 21.

^t 2 Cor. 9. 10.

I must now turn my speech more particularly to you, to whom God hath vouchsafed the manifestation of his Spirit in a larger proportion than unto many of your brethren: giving unto you, as unto his first-born, a ^u double Portion of his Spirit, as ^v Eliza had of Elijah's; or perhaps dealing with you yet more liberally, as Joseph did with Benjamin, whose mess (though he were the youngest) he appointed to be ^w five times as much as any of his brethrens. It is needful that you of all others, should be oft-soons put in remembrance, that those eminent manifestations of the Spirit you have, were given you. First, it will be a good help to take down that ^y swelling, which, as an

23.

^u Deut. 21. 17.

^v 4 Kings 2. 9

^w Gen. 43. 34.

^y Scientia inflat. 1 Cor. 8. 1.

* Magna &
rara virtus
professio est, ut
magna licet
operantem, ma-
gnam se me-
sciat. Bern. in
Cant. Ser. 13.
& Phil. 4. 12.

a 2 Cor. 12. 7.

b Hic ver. 21.

c 1 Cor. 4. 7.

24.

d Gregor.

e Luc. 12. 48.

f Eccle. 1. 18.

25.

*Aposteme in the body through rankness of blood, is so apt to ingender in the soul through abundance of knowledge; and to let out some of the corruption. It is * a very hard thing Multum sapere, and not altum sapere; to know much, and not to know it too much; to excell others in gifts, and not perk above them in self-conceit. S. Paul, who ² in all other things was sufficiently instructed, as well to abound, as to suffer need, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from the ² abundance of revelations. If you find an aptness then in your selves, (and there is in your selves, as of your selves such an aptness, as to no one thing more) to be exalted above measure in your own conceits; boasting to make ostentation of your own sufficiencies; with a kind of unbecoming compassion to cast scorn upon your meaner brethren; and upon every light provocation to fly out into those terms of defiance [I have no need of thee; and, I have no need of thee:] to dispel this windy humour I know not a more sovereign remedy, than to chew upon this meditation; that all the Abilities and perfections you have, were given you, by one who was no way so bound to you, but he might have given them as well to the meanest of your Brethren as to you, and that without any wrong to you, if it had so pleased him. You may take the Receipt from him, who himself had had some experience of the Infirmary; even Saint Paul in the fourth of this Epistle, [What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast as if thou hadst not received it?]*

Secondly, Every wise and conscionable man should advisedly weigh his own Gifts, and make them his Rule to work by: not thinking he doth enough, if he do what Law compelleth him to do, or if he do as much as other neighbours do. Indeed, where Laws bound us by Negative Precepts [Hitherto thou mayest go, but further thou shalt not] we must obey, and we may not exceed those bounds. But where the Laws do barely enjoin us to do somewhat, lest, having no Law to compel us, we should do just nothing; it can be no transgression of the Law, to do more. Whosoever therefore of you have received more or greater gifts than many others have; you must know your selves bound to do so much more good with them, and to stand chargeable with so much the deeper account for them ^d Crescunt dona, crescunt rationes. When you shall come to make up your accounts; your receipts will be looked into: and if you have received ten talents, or five, for your meaner brothers one; when but one shall be required from him, you shall be answerable for ten or five. For it is an equitable course, that ^e to whom much is given, of him much should be required. And at that great day, if you cannot make your accounts straight with your receipts, you shall certainly find that most true in this fence, which Solomon spake in another, ^f Qui apponit scientiam, apponit dolorem: the more and greater your gifts are, unless your thankfulness for them, and your diligence with them rise to some good like proportion thereunto; the greater shall be your condemnation, the more your stripes.

But thirdly; though your Graces must be so to your selves, yet beware you do not make them Rules to others. A thing I the rather note, because the fault is so frequent in practice, and yet very rarely observed, and more rarely reprehended. God hath endowed a man with good abilities and parts in some kind or other; I instance but in one gift only for examples sake, viz. an ability to enlarge himself in prayer readily, and with fit expressions upon any present occasion. Being in the Ministry, or other Calling, he is careful to exercise his gifts by praying with his family, praying with the sick, praying with other company upon such other occasions as may fall out. He thinketh
(and

(and he thinketh well) that if he should do otherwise or less than he doth, he should not be able to discharge himself from the guilt of *unfaithfulness*, in not *employing the talent* he hath received to the best advantage, when the exercise of it might redound to the glory of the giver. Hitherto he is in the right: so long as he maketh his gift a *Rule* but to himself. But now, if this man shall stretch out this *Rule* unto all his brethren in the same Calling, by imposing upon them a necessity of doing the like; if he shall expect or exact from them, that they should also be able to commend unto God the necessities of their families, or the state of a sick person, or the like, by *extemporary prayer*; but especially if he shall judge or censure them, that dare not adventure so to do, of *intrusion* into, or of *unfaithfulness* in their Callings: he committeth a great fault, and well deserving a sharp reprehension. For what is this else, but to lay heavier burdens upon mens shoulders, than they can stand under? to make our selves judges of other mens consciences, and our abilities Rules of their Actions: yea, and even to lay an imputation upon our Master, with that ungracious servant in the Gospel, as if he were ^g an hard man, reaping where he hath not sown, and gathering ^g Mat. 25. 24. where he hath not strewed, and requiring much where he hath given little, and like Pharaoh's task masters, exacting the ^h full tale of bricks without sufficient allowance of materials? Shall he that hath a thousand a year, count him that hath but an hundred, a Churl if he do not spend as much in his house weekly, keep as plentiful a table, and bear as much in every common charge, as himself? No less unreasonable is he that would bind his brother of *inferiour gifts* to the same frequency and method in preaching, to the same readiness and copiousness in praying, to the same necessity and measure in the performance of other duties; whereunto, according to those gifts he findeth in himself, he findeth himself bound. The manifestation of the Spirit is given to every man: let no man be so severe to his brother, as to look he should manifest more of the Spirit than he hath received.

Now as for you to whom God hath dealt these spiritual gifts, with a more sparing hand; the freedom of Gods distribution may be a fruitful meditation for you also. First, thou hast no reason, whosoever thou art, to grudge at the scantness of thy gifts, or to repine at the Giver. How little soever God hath given thee, it is more than he ⁱ owed thee. If the distribution of the Spirit were a matter of justice or of debt; God, we know, is no ^k acceptor of persons, and he would have given to thee, as to another. But being, as it is, a matter of gift, not of debt; nor of justice, but of grace: take that is thine thankfully, and be content withal; ¹ He hath done thee no wrong: may he not do as he will, with his own? Secondly, since the manifestation of the Spirit is a matter of free gift: thou hast no cause to envy thy Brother, whose portion is greater. Why should ^m thy eye be therefore evil against him, because God hath been so good unto him? Shall the foot envy the hand, or the ear the eye; because the foot cannot work, nor the ear see; If the ⁿ whole body were hand, where were the going? and if the whole were eye, where were the hearing? or if the whole were any one member, where were the body? If the hand can work, which the foot cannot; yet the foot can go, which the hand cannot: and if the eye can see, which the ear cannot; yet the ear can harken, which the eye cannot. And, if thy brother have some abilities, which thou hast not; thou art not so bare but thou hast other some again, which he hath not. Say, thine be meaner: yet the meanest member, as it hath his ^o necessary office, so it is not destitute of his proper comeliness in the Body. Thirdly, if thy gifts be mean, thou hast this comfort withal, that thy accounts will be so much the easier. Merchants that

g Mat. 25. 24.

h Exod. 5. 18.

26.

1.

i' Εὐδονον
 ὅτι χάρις αὐτῷ
 ὅτι, ὅτι ὁ θεὸς
 αὐτῷ, πνεύματι
 δίδωκε τὸν
 ὁ δὲ λέγει.
 Chrysost. in
 1 Cor. hom. 29

2.

k Act. 10. 34.
 l Mat. 20. 3. 15.
 m Mat. 20. 15.

n Hic Verſe
 17. 19.

o Hic Verſe
 22. 23.

3.

that

p Rom. 8. 28.

q Eccl. 10. 10.
Maximum me-
diocris ingenii
subsidiū di-
ligentia. Sen.
in Controv.

r Ζηλῶτε
Ver. 31. hic.

συνεργήσατε.
Mat. 25. 27.

s Luk. 19. 23.

u 2 Tim. 4. 2.

27.
* Prov. 9. 12.
y Syrac. 14. 5.

z 1 Cor. 9. 27.

a 1 Tim. 4. 16.

that have *the greatest* dealings, are not ever *the safest* men. And how happy a thing had it been for many men in *the world*, if they had had less of *other mens goods* in their hands! *The less* thou hast *received*, *the less* thou hast to *answer* for. If God have *given* thee but *one* single talent, he will not require *five*: nor if *five*, *ten*. *Fourthly*, in the meanness of thy *gifts* thou mayst read thy self a daily lecture of *humility*: and *humility* alone is a thing of more value, than all *the perfections* that are in the world besides, without it. This think: that God, who disposeth ^p *all things* for the best to those that are his, would have given thee other and greater gifts, if he had seen it so *expedient* for thee. That therefore he hath *holden* his hand, and *with-holden* those things from thee: conceive it done, either for thy *former unworthiness*, and that should make thee *humble*; or for thy *future good*, and that should make thee also *thank full*. *Lastly*, remember what the Preacher saith in Eccles. 10. [^q *If the Iron be blunt, then he must put to the more strength.*] Many men that are *well left* by their friends and full of *money*; because they think they shall never see the *bottom* of it, take no care by any employment to encrease it, but spend on upon the *stock*, without either fear or wit, they care not *what*, or *how*, till they be *sunk* to nothing before they be aware: whereas on the contrary, industrious men that have but *little* to begin withall, yet by their care and providence and pains-taking, get up wonderfully. It is almost incredible, what *industry*, and *diligence*, and *exercise*, and holy *emulation* (which our Apostle commendeth in the last verse of this Chapter) are able to effect; ^r for the *bettering* and *increasing* of our *spiritual gifts*: provided ever we joyn with these, hearty *prayers* unto, and faithful *dependance* upon God, for his blessing thereupon. I know no so lawful ^s *usury*, as of those *spiritual talents*; nor do I know any so *profitable usury*, or that multiplieth so fast as this doth: your *use upon use*, that doubleth the *principal* in seven years is nothing to it. Oh then ^t cast in thy *talent* into the *bank*; make thy *returns* as speedy, and as many as thou canst, lose not a *market*, or a *tide*, if it be possible: ^u *be instant in season, and out of season*; omit no opportunity to *take in*, and *put off* all thou canst get: so, though thy *beginnings* be but small, thy *latter end* shall wonderfully encrease. By this means, thou shalt not only profit *thy self*, in the *encrease* of thy *gifts* unto thy self: but (which no other *usury* doth besides) thou shalt also profit *others*, by *communicating* of thy *gifts* unto them. Which is the *proper end* for which they were bestowed; and of which we are next to speak. The manifestation of the Spirit is given to every man *to profit withal*.

To profit whom? it may be, *Himself*. It is true; ^{*} *If thou art wise, thou shalt be wise for thy self*, said Salomon; and Salomon knew what belonged to *wisdom* as well as another. For, ^y *Qui sibi nequam, cui bonus*? He that is not good to *himself*, it is but a chance that he is good to any body else. When we seem to *pity* a man by saying he is no mans foe but *his own*, or he is worst to *himself*; we do indeed but *flout* him, and in effect call him a *fool*, and a *prodigal*. Such a fool is every one, that *guiding* the feet of *others* into the way of peace, *himself treadeth* the paths that lead unto destruction; and that ^z *preaching* repentance unto others *himself becometh* a *Cast-away*. He that hath a *gift* then, he should do well to look to *his own*, as well as to the profit of *others*: and as unto *doctrine*, so as well and first to ^a *take heed* unto *himself*: that so doing he may save himself, as well as those that hear him.

This then is to be done; but this is not all that is to be done:

In ^b *wisdom* we cannot do less; but in *Charity* we are bound to do more ^b *Sunt qui* than thus with our *gifts*. If our *own profit* only had been intended, ^b *scire volunt, ut* would have served the turn as well; but the word here is ^b *adificent, &* *τὸ συμφέρον*, ^b *charitas est:* which importeth such a kind of *profit* as redoundeth to ^b *sunt qui scire* *community*, such ^b *volunt ut adificentur, &* as before in the 10th Chapter he professeth himself to have sought after. ^b *prudencia est.* ^b *Bern. in Cant. Sermon. 26.* ^b *c Utilitatem* ^b *sc. Ecclesia.* ^b *Pisc. in Schol. hic.* ^d *1 Cor. 10. 33*

[^d *Not seeking mine own profit, (he meaneth, not only his own) but the profit of many, that they may be saved.*] We noted it already as the main and essential difference between those graces of *sanctification*, and these graces of *edification*: that those, though they would be made *profitable unto others* also, yet were principally intended for the proper good of the owner, but these, though they would be used for the owners good also, yet were principally intended for the profit of others. You see then what a strong obligation lieth upon every man that hath received the Spirit, ^b *conferre a-* ^b *liquid in publicum,* to cast his *gifts* into the common treasury of the Church, to imploy his good parts and *spiritual graces* so, as they may some way or other be *profitable* to his brethen and fellow-servants in Church and *Common-wealth*. It is an old received Canon, *Beneficium propter officium*. No man setteth a *Steward* over his house, only to receive his *rents*, and then to keep the *monies* in his hand, and make no *provision* out of it for *Hines* and servants: but it is the ^b *office of a good and wise Steward to* ^b *Luk. 12. 42.* give every of the *household* his appointed *portion* at the appointed *seasons*. And who so receiveth a *spiritual gift*, ^b *ipso facto* taketh upon him the *office*, and is bound to the *duties* of a *Steward*; ^b *As every man hath received the gift, even so minister the same one unto another, as good stewards of the mani-* ^f *fold graces of God,* ^f *1 Pet. 4. 10.* ^b *1 Pet. 4. 10.* It was not only for orders sake, and for the ^b *beautifying* of his Church, (though that also) that God gave ^b *some Apostles* ^b *and some Prophets, and some Evangelists, and some Pastors and Teachers:* ^g *Eph. 4. 11, 12* but also, and especially, for more necessary and profitable uses; for the ^b *perfecting* of the *saints*, for the *work* of the *Ministry*, for the *edifying* of the *body of Christ*, ^b *Ephes. 4. 11, 12.* The *members* of the body are not every one for it self, but every one for other, and all for the whole. The *stomach* eateth, not to fill it self, but to nourish the body; the *eye* seeth, not to please it self, but to espy for the body; the *foot* moveth, not to exercise it self, but to carry the body; the *hand* worketh, not to help it self, but to maintain the body; every ^b *joynt* supplieth something according to the *effectual working* ^b *Eph. 4. 16.* in the measure of every part, for the fit joyning together and compacting, and *encreasing* of the body to the *edifying* of it self in love. ^b *Now ye are* ^b *the body of Christ, and members in particular.* ^b *Hic Ver. 27.*

Now this necessity of employing *spiritual gifts* to the good and profit of others, ariseth first from the will and the intent of the *Giver*: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore given to every man, that he might *profit withal*. Certainly, as ^b *Nature* doth not, so much less doth the God of Nature, make any thing to no purpose, or barely for *shew*; but for *use*: and the *use*, for which all these things were made and given, is ^b *edification*. He that hath an *estate* made over to him in *trust* and for *uses*, hath in equity therein no *estate* at all, if he turn the *commodities* of the thing some other way, and not to those *special uses* for which he was so *estated* in it. So he that employeth not his *spiritual gift* to the use for which it was given, to the ^m *profit* of the Church; he hath *de jure* forfeited to the *giver*. And we have sometimes known him *de facto* to take the forfeiture; as from the *unprofitable servant* in the Gospel, [ⁿ *Take the talent from him.*] We have sometimes seen the experiment of it. Men of excellent parts, by slackning their ^b *zeal,*

^k *Deus & Natura nihil faciunt frustra.*
^l *1 Cor. 14. 26*

^m *In communem utilitatem collatum est.*
ⁿ *Erasm. in paraphr. hic.*
^o *Mat. 25. 28.*
^p *See Hieron. in Agg. 2. 9.*

zeal, to have lost their very gifts; and by neglecting the use, to have lost the principal; finding a sensible decay in those powers, which they were slothful to bring into act. It is a just thing with the ° Father of Lights, when he hath lighted any man a candle, by bestowing spiritual gifts upon him; and lent him a candlestick too whereon to set it, by providing him a stay in the Church: if that man shall then ^p hide his candle under a bushel, and envy the light and comfort of it to them that are in the house; either to remove his candlestick, or to put out his candle in obscurity.

30.

q Mat. 25.9.
r Eccl. 12.9.
s 1 King. 4.4.
t Joh. 6.11.
u 2 Cor. 9.10.
x Abscondere
minuitur, &
communicatio-
ne multiplicatur.
Cassiod. in
Epist.
y Quo in plu-
res diffunditur
eo redundant
or manet
(forte leg.
manat) & in
suum fontem
revertitur. In se
enim refertur ut
beretis pruden-
tia; & quo
pluribus flue-
rit, eo exerciti-
us fit omne
quod remanet.
Ambr. 2. Offic.
15.

As the intent of the Giver, so secondly, the nature and quality of the gift calleth upon us for employment. It is not with these spiritual gifts, as with most other things, which when they are imparted, are empared, and lessened by communicating. Here is no place for that allegation of the Virgins, ^a Nè non sufficiat: Lest there be not enough for you and for us. These graces are of the number of those things that communicate themselves by Multiplication, not Division; and by diffusion, without waste. As the seal maketh impression in the wax, and as fire conveyeth heat into Iron, and as one candle tindeth a thousand: all without loss of figure, heat, or light. Had ever any man less knowledge, or wit, or learning, by teaching of others? had he not rather more? ^t The more wise the Preacher was, the more he taught the People Knowledge, saith Salomon, Eccles. 12. and certainly the more he taught them knowledge, the more his own wisdom increased. As the ^t Widows oil increased, not in the vessel, but by pouring out; and as the ^t barley bread in the Gospel multiplied, not in the whole loaf, but by breaking and distributing; and as the ^u grain bringeth increase, not when it lyeth on a heap in the garner, but by scattering upon the land: so are these spiritual graces best improved, not by ^x keeping them together, but by distributing them abroad. Tutius in credito quam in sudario: the talent gathereth nothing in the napkin, unless it be rust and canker; but travelling in the bank, besides the good it doth as it passeth to and fro, it ever ^y returneth home with increase.

31.

z Societas no-
stra lapidum
fornicationi fi-
millima est:
qua casura, ni-
si invicem ob-
starent, hoc uno
sustinetur. Se-
nec. Epist. 95.
a Ephes. 4.6.

b Hic V. 24, 25

c Anthol. 1.4.

d Hic Ver. 21.

Thirdly, our own unsufficiency to all offices, and the need we have of other mens gifts, must enforce us to lend them the help and comfort of ours. God hath so distributed the variety of his gifts with singular wisdom, that there is no man so mean, but his service may be useful to the greatest: nor any man so eminent, but he may sometimes stand in need of the meanest of his brethren: of purpose, that whilst each hath need of other, each should help, none should despise other. As in a ^z building, the stones help one another, every lower stone supporting the higher from falling to the ground, and every higher stone saving the lower from taking wet; and as in the body, every member ^a lendeth some supply to the rest, and again receiveth supply from them: so in the spiritual building, and mystical body of the Church, God hath so tempered the parts, each having his use, and each his defects; ^b that there should be no Schism in the body, but that the members should have the same care one for another. Such a consent there should be in the parts, as was between the ^c blind and lame man in the Epigram: mutually covenanting the Blind to carry the Lame, and the Lame to direct the Blind; that so the Blind might find his way by the others eyes, and the Lame walk therein upon the others legs. When a man is once come to that all-sufficiency in himself, as he may truly say to the rest of his brethren, ^d I stand in no need of you: let him then keep his gifts to himself: but let him in the mean time remember, he must employ them to the advantage of his master, and to the benefit of his brother [The manifestation of the spirit is given to every man to profit withal.] Surely

Surely then those men, *first* of all, run a course strangely exorbitant; who instead of employing them to the profit, bend those gifts they have received, (whether spiritual or temporal) to the ruine and destruction of their brethren. Instead of winning souls to Heaven; with busie and cursed diligence *compassing Sea and Land*, to draw *Poselytes to the Devil*: and instead of raising up seed to their elder brother *Christ*, seeking to make their brethren (if it were possible) *ten times more the children of Hell than themselves*. Abusing their Power to oppression, their wealth to luxury, their strength to drunkenness, their wit to scoffing, Atheism, Prophaneness; their learning to the maintenance of Heresie, Idolatry, Schism, Novelty. If there be a fearful woe due to those that use not their gifts profitably; what woes may we think shall overtake them, that so ungraciously abuse them?

32.

e Mat. 23. 15.

f Mat. 25. 30

Intelligatur

pœna interver-

soris ex pœna

pigri. Aug. in

Plal. 99.

But to leave these wretches: be perswaded in the second place, all you, whom God hath made Stewards over his household, and blessed your basket and your store, to *bring forth of your treasures things both new and old*; manifest the spirit God hath given you, so as may be most for the profit of your brethren. The Spirit of God when he gave you wisdom, and knowledge, intended not so much the wisdom and the knowledge themselves, as the manifestation of them, or as it is in the next verse *the Word of Wisdom and the Word of Knowledge*: as Christ also promised his Apostles, to give them *Os & sapientiam, a mouth and wisdom*. Alas, what is wisdom without a mouth? but as a pot of treasure hid in the ground, which no man is the better for: *Wisdom that is hid, and a treasure that is not seen, what profit is in them both?* O then, do not knit up your Masters talent in a *Napkin*, smother not his light under a *busnel*; pinch not his servants of their due *provision*; pot not up the *Manna* you have gathered till it stink, and the worms consume it: but above all, squander not away your rich portions by riotous living. Let not either *sloth*, or *envy*, or *pride*, or pretended *modesty*, or any other thing hinder you, from labouring to discharge faithfully that *trust* and *duty* which God expecteth, which the necessity of the Church challengeth, which the measure of your gifts promiseth, which the condition of your calling exacteth from you. Remember the manifestation of the Spirit was given you to profit withal.

33.

g Mat. 13. 52.

h Hic ver. 8.

i Luke 21. 15.

k Syrac. 20. 35.

l Luc. 19. 20.

m Mat. 5. 15.

n Luc. 12.

o Exod. 16. 20.

Thirdly, since the end of all gifts is to profit: aim most at those gifts that will profit most; and endeavour so to frame those you have in the exercise of them, as they may be likeliest to bring profit to those that shall partake of them. *Covet earnestly the best gifts*, saith my Apostle at the last verse of this Chapter: and you have his Comment upon that Text in the first verse of the fourteenth Chapter, *Covet spiritual Gifts* *μᾶλλον δὲ ἵνα πλεονή- τῃτε* but rather that ye may prophecy. And by *prophecy*, he meaneth the Instruction of the Church, and people of God in the needful doctrines of Faith towards God. Repentance from dead works, and new and holy Obedience. It is one stratagem of the Arch enemy of mankind, (and when we know his wiles, we may the better be able to defeat him,) by busying men of great and useful parts in by-matters, and things of lesser consequence, to divert them from following that *unum necessarium*, that which should be the main in all our endeavours, the beating down of sin, the planting of Faith and the reformation of manners. Controversies, I confess, are necessary, the tongues necessary, Histories necessary, Philosophy and the Arts necessary, other Knowledge of all sorts necessary in the Church: for Truth must be maintained, Scripture-phrases opened, Heresie confuted, the mouths of Adversaries stopped, Schisms and Novelties suppressed. But when all is

34.

p Hic Ver. 31.

q 1 Cor. 14. 1.

r Prophetas im-

terpretes dicis

Scripturarum.

Ambr. in

1 Cor. c. 63.

Prophetia i. c.

donum inter-

pretandi Scri-

pturas. Piscat.

schol. in 1 Cor.

1. 22. Mysti-

cum sensum

ad salutem

auditorum ex-

planantes.

Eras. in Para-

phr. ad 1 Cor.

14.

I

done

done, *Positive* and *Practick Divinity* is it must bring us to Heaven : that is it must poise our *judgments*, settle our *consciences*, direct our *lives*, mortifie our *corruptions*, encrease our *graces*, strengthen our *comforts*, save our *souls*. *Hoc opus, hoc studium* : there is no *study* to this, none so well worth the labour as this, none that can bring so much *profit* to others, nor therefore so much *glory* to God, nor therefore so much *comfort* to our own hearts, as this. *This is a faithful saying, and these things I will that thou affirm constantly* (saith S. Paul to Titus) *that they which have believed in God might be careful to maintain good works : these things are good and profitable unto men.* You cannot do more good unto the Church of God, you cannot more *profit* the people of God, by your *gifts*; than by pressing effectually these two great points, *Faith*, and *good Works*. These are good and profitable unto men.

35. I might here add other *Inferences* from this point, as namely, since the *manifestation of the Spirit* is given to every one of us, chiefly for this end, that we may *profit* the people with it, that therefore *fourthly*, in our preaching we should rather seek to *profit* our hearers, though perhaps with sharp and unwelcome reproofs, than to *please* them by flattering them in evil : and that *Fifthly*, we should more desire to bring *profit* unto them, than to gain *applause* unto our selves : and sundry other more besides these. But I will neither add any *more*, nor prosecute these any *farther* at this time, but give place to other business. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our *Places*, and *Callings*, with a competent measure of such *Graces*, as in his wisdom and goodness he shall see needful and *expedient* for us, and so direct our *hearts*, and *tongues*, and *endeavours* in the *exercise* and *manifestation* thereof, that by his good blessing upon our labours we may be enabled to advance his *Glory*, propagate his *Truth*, benefit his *Church*, discharge a good *Conscience* in the mean time, and at the last make our *account* with comfort at the appearing of our Lord Jesus Christ. To whom, &c.

Ad



A D
CLERUM.

The Fourth Sermon:

At a Metropolitan Visitation at *Grantham*,
Lincoln, 22 *August* 1634.

ROM. XIV. 23.

----For, *whatsoever is not of Faith, is sin.*

ON E remarkable difference (among many other) between good and Evil, is this: that there must be a concurrence of all requisite conditions to make a thing good; whereas to make a thing evil, a single defect in any one condition alone will suffice. ^a *Bonum ex causa integra, Malum ex partiali.* If we propose not to our selves a right end, or if we pitch not upon proper and convenient means for the attaining of that end, or if we pursue not these means in a due manner, or if we observe not exactly every material circumstance in the whole pursuit; if we fail but in any one point, the action, though it should be in every other respect such as it ought to be, by that one defect becometh wholly sinful. Nay more, not only a true and real, but even, a supposed and imaginary defect, the bare opinion of unlawfulness, is able to vitiate the most justifiable act, and to turn it into sin. [I know there is nothing unclean of it self: but to him that esteemeth any thing to be unclean, to him it is unclean, at the 14 verse of this Chapter] yet more, not only a settled opinion that the thing we do is unlawful, but the very suspension of our judgment, and the doubtfulness of our minds, whether we may lawfully do it or no, maketh it sometimes unlawful to be done

a Aquin. 1. secundum, qu. 18. art. 4. ad 3. & qu. 19. art. 6. ad 1. ex Dionysio c. 4. de Divin. nomin.

(of us,) and, if we do it, sinful. [*He that but doubteth, is damned, if he eat; Because he eateth not of faith:*] in the former part of this verse. The ground whereof, the Apostle delivereth in a short and full *Aphorism*; and concludeth the whole Chapter with it in the words of the Text, [*For, whatsoever is not of Faith, is sin.*]

2. Many excellent Instructions there are, scattered throughout the whole Chapter, most of them concerning the right use of that *Liberty* we have unto things of *indifferent nature* well worthy our Christian consideration, if we had time and leisure for them. But this *last Rule* alone will find us work enough: and therefore omitting the rest, we will (by Gods assistance with your patience) presently fall in hand with this, and intend it wholly; in the *Explication* first, and then in the *Application* of it. For by how much it is of more profitable and *universal use* for the regulating of the *common offices* of life: by so much is the *mischief* greater if it be, and accordingly our care ought to be so much the greater that it be not, either misunderstood, or misapplied. *Quod non ex fide, peccatum*: that is the rule. *Whatsoever is not of faith, is sin.* In the *Explication* of which words, there would be little difficulty, had not the ambiguity of the word *Faith* occasioned difference of interpretations, and so left a way open to some misapprehensions. *Faith* is *verbum* πολὺσημαλον, as most other words are. There be that have ^b reckoned up more than *twenty* several significations of it in the Scriptures. But I find *three* especially looked at by those, who either purposely or occasionally have had to do with this *Text*: each of which we shall examine in their Order.

^b Marlorat, in
Enchirid.

3. First and most usually, especially in the Apostolical writings, the word *Faith* is used to signify that *Theological virtue*, or *gracious habit*, whereby we embrace with our minds and affections the Lord *Jesus Christ*, as the only begotten Son of God, and alone Saviour of the World, casting our selves wholly upon the *mercy* of God through his *merits*, for remission and everlasting Salvation. "It is that which is commonly called a *lively* or *justifying faith*: whereunto are ascribed in holy Writ those many gracious effects, of ^cpurifying the heart, ^d adoption, ^e justification, ^f life, ^g joy, ^h peace, ⁱ salvation, &c. Not as to their proper and primary cause; but as to the *instrument*, whereby we apprehend and apply *Christ*, whose *merits* and *spirit* are the true causes of all those blessed effects. And in this notion many of our *later Divines* seem to understand it in our present *Text*: whilst they alledge it for the confirmation of this Position, that, *All the works* (even the best works) of *Unbelievers* are *sins*.

^a Acts 15. 9.
^d Joh. 1. 12. &
Galat. 4. 26.
^e Rom. 3. 28.
^f 5. 1.
^g Hab. 2. 4. &
Gal. 2. 20.
^h Rom. 15. 13.
ⁱ 1 Pet. 1. 8.
^b Rom. 5. 1.
^c Acts 16. 34.
Ephes. 1. 8.

4. ^k Si quis dixerit, opera omnia quae ante justificationem fiunt, vere esse peccata, Anathema sit. Con. Trident. Sess. 6. Can. 7.

A position condemned indeed by the *Trent Council*, and that under a *curse*; taking it (as I suppose) in a wrong construction; but not worthy of so heavy a censure, if it be rightly understood; according to the doctrine of our Church in the *thirteenth Article* of her Confession, and according to the tenour of those *Scriptures* whereon that doctrine is grounded, *Viz. Mat. 12. 33. Rom. 8. 8. Tit. 1. 15. Heb. 11. 6, &c.* Howbeit I take it (with subjection of judgement) that that *Conclusion*, what *truth* soever it may have in it self, hath yet no direct foundation in this *Text*. The Verb πιστεύω to believe, and the Noun πίστις, *faith* or *belief*, are both of them found sundry times in this Chapter: yet seem not to signify in any place thereof, either the Verb the *Act*, or the Noun the *habit*, of this *saving* or *justifying Faith*, of which we now speak. But being opposed every where, and namely in this last verse unto *doubtfulness* of judgement concerning the *lawfulness* of some indifferent things; must therefore needs be understood of such a *perswasion* of judgement concerning such *lawfulness*

as

as is opposite to such *doubting*. Which kind of *Faith* may be found in a meer *heathen man* : who never having heard the least syllable of the *mystery of Salvation* by Christ, may yet be assured out of clear evidence of *reason*, that many of the things he doth are such as he may and ought to do. And as it may be found in a meer *heathen man*, so it may be wanting in a *true believer* : who stedfastly resting upon the blood of Christ for his eternal redemption, may yet through the strength of *temptation*, sway of *passion*, or other *distemper* or *subreption* incident to humane frailty, do some *particular act* or *acts*, of the *lawfulness* whereof he is not sufficiently perswaded. The Apostle then here speaking of such a *Faith* as may be both found in an *unbeliever*, and also wanting in a *true believer*, it appeareth that by *Faith* he meaneth not that *justifying Faith*, which maketh a *true believer* to differ from an *unbeliever* ; but the word must be understood in some other notion.

Yet thus much I may add withal in the behalf of those worthy men that have alledged this Scripture for the purpose aforesaid, to *excuse* them from the imputation of having (at least *wilfully*) handled the Word of God deceitfully. " *First*, that *the thing* it self being true, and *the words* " also sounding so much that way, might easily induce them to conceive " that to be the very meaning. And common equity will not that " men should be presently condemned, if they should sometimes confirm " a point from a place of Scripture not altogether pertinent, if yet they " think it to be so : especially so long as the substance of what they write " is according to the *analogy* of *Faith* and *Godliness*. *Secondly*, that albeit " these words in their most proper and immediate sence will not necessarily enforce that *Conclusion* : yet it may seem deducible therefrom " with the help of some *topical arguments*, and by more *remote inferences* ; " as some learned men have endeavoured to shew, not altogether improbably. And *thirdly*, that they who interpret *this Text* as aforesaid, are neither singular nor novel therein ; but walk in the same path, which some of the *ancient Fathers* have trod before them. The *Rhemists* themselves confess it of *S. Augustine* : to whom they might have added also *S. Prosper*, and (whose authority alone is enough to stop their mouths for ever) *Leo Bishop of Rome*, who have all cited these words for the selfsame purpose.

But we are content, for the reasons already shewn, to let it pass as a *collection impertinent* : and that I suppose is the worst that can be made of it. There is a *second acception* of the word *Faith* : put, either for the *whole systeme* of that truth which God hath been pleased to reveal to his Church in the Scriptures of the old and new Testament, or some part thereof : or else (*μετωνυμικῶς*) for the *assent* of the mind thereunto. In which signification some conceiving the words of this Text to be meant do hence infer a *false* and dangerous *conclusion* ; which yet they would obtrude upon the Christian Church as an undoubted principle of truth, That *men are bound for every particular action they do, to have direction and warrant from the written word of God*, or else they sin in the doing of it. For (say they) *faith* must be grounded upon the *word of God* (*Faith* cometh by hearing, and hearing by the word of God, Rom. 10.) Where there is *no Word* then, there can be no *Faith* : and then, by the Apostles doctrine, that which is done without the *Word* to warrant it, must needs be sin, for *whatsoever is not of Faith is sin*. This is their opinion, and thus they would infer it.

I know not any piece of *counterfeit Doctrine*, that hath passed so currently

5.

1.

2.

Though S. August. sometimes applyeth it also to prove, that all the actions of infidels (meaning &c) be sine Rhem. annot. in Loc. m Et omne quod non est ex fide peccatum est : ut sc. intelligat iustitiam infidelium non esse iustitiam : quia fordes natura sine gratia. Prosper. in Epist. ad Rufin. Vid. etiam eundem contra Collat. n Extra Ecclesiam Catholicam nihil est integrum, nihil castum, dicente Apostolo, Omnia quod non &c. Leo serm. 2. de jejun. Pen. tec.

6.

T. C. l. i. p. 59, &c. apud Hooker lib. 2. p. Rom. 10. 17.

T. C. l. p. 27. apud Hooker lib. 2. Sect. 4.

7.

Job 13. 7.

in the world, with so little *suspicion* of fallhood, and so little open *contradiction*, as this hath done. One chief cause whereof I conjecture to be, for that it seemeth to make very much for the *honour* and *perfection* of Gods sacred Law : the fulness and sufficiency whereof none in the Christian Church but *Papists* or *Atheists*, will deny. In which respect, the very questioning of it now, will perhaps seem a *strange novelty* to many, and occasion their *mis-censures*. But as God himself, so the *Holy Word of God* is so full of all requisite perfection, that it needeth not to beg honour from an untruth. (^r *Will you speak wickedly for God? Or talk deceitfully for him?*) I hold it very needful therefore, both for the vindicating of my Text from a common abuse, and for the arming of all my brethren as well of the *Clergy* as *Laity* against a common and plausible *error*, that neither they *teach* it, nor these *receive* it; briefly and clearly to shew, that the aforesaid opinion, in such sort as some have *proposed* it, and many have *understood* it, (for it is capable of a good interpretation, wherein it may be allowed;) *First*, is utterly devoid of *Truth*; and *secondly*, draweth after it many dangerous *consequents* and evil effects; and *thirdly*, hath no good warrant from my present Text.

I say, that the Word of God containeth whatsoever things can fall into any part of mans life. T. C. lib. 1. p. 20. apud Hooker lib. 2. §. 1.

The *Opinion* is, that to do any thing at all without direction from the *Scripture*, is unlawful and sinful. Which if they would understand only of the substantials of Gods worship, and of the exercises of *spiritual* and *supernatural* graces, the assertion were true and sound : but as they extend it to ^r *all the actions of common life* whatsoever, whether natural or civil, even so far as to the *taking up of a straw* : so it is altogether false and indefensible. I marvel what warrant they that so teach have from the *Scripture* for that very doctrine : or where they are commanded so to *believe* or *teach*. One of their chiefest refuges is the Text we now have in hand : but I shall anon drive them from this shelter. The other places usually alledged speak only, either of *Divine* and *supernatural* Truths to be believed, or else of *works of grace* or *worship* to be performed, as of necessity unto Salvation : which is not to the point in issue. For it is freely confessed, that in things of such nature the *Holy Scripture* is, and so we are to account it, a most *absolute* and *sufficient* direction. Upon which ground we heartily reject all *humane Traditions*, devised and intended as *supplements* to the *Doctrine of Faith* contained in the *Bible*, and annexed as *Codicils* to the *Holy Testament* of Christ, for to supply the defects thereof. The question is wholly about things in their nature *indifferent*, such as are the use of our *food*, *raiment*, and the like; about which the *common actions* of life are chiefly conversant : Whether in the choice and use of such things we may not be sometimes sufficiently guided by the light of *reason* and the common rules of *discretion* : but that we must be able, (and are so bound to do, or else we *sin*) for every thing we do in such matters, to deduce our *warrant* from some places or other of *Scripture*.

Before the *Scriptures* were written, it pleased God by *visions*, and *dreams*, and other like *revelations*, immediately to make known his good pleasure to the *Patriarchs* and *Prophets*, and by them unto the people : which kind of *Revelations* served them to all the same intents and purposes, whereto the sacred *Scriptures* now do us, *viz.* to instruct them what they should believe and do for his better *service*, and the furtherance of their own *salvations*. Now as it were unreasonable for any man to think, that they either had or did expect an *immediate revelation* from God every time they ate, or drank, or bought, or sold, or did any other of the *common actions*

actions of life, for the warranting of each of those particular actions to their consciences: no less unreasonable it is to think, that we should now expect the like warrant from the Scriptures, for the doing of the like actions. Without all doubt, the Law of Nature, and the light of Reason, was the rule whereby they were guided for the most part in such matters: which the wisdom of God would never have left in them or us, as a principal relique of his decayed image in us, if he had not meant that we should make use of it, for the direction of our lives and actions thereby. Certainly, God never infused any power into any creature, whereof he intended not some use. Else what shall we say of the Indies and other barbarous Nations, to whom God never vouchsafed the lively Oracles of his written word? Must we think that they were left a lawless people, without any Rule at all whereby to order their actions? How then come they to be guilty of transgression? for where there is ^t no Law, there can be no transgression. Or how cometh it about that their consciences should at any time or in any case either ^a accuse them, or excuse them, if they had no guide nor rule to walk by? But if we must grant they had a Rule, (and there is no way, you see, but grant it we must;) then we must also of necessity grant that there is some other Rule for humane actions besides the written word: for that we presupposed these nations to have wanted. Which Rule what other could it be, than the Law of Nature and of right Reason, imprinted ^x in their hearts? Which is as truly the Law and Word of God, as is that which is printed in our Bibles. So long as our actions are warranted either by the one or the other, we cannot be said to want the warrant of Gods word: ^y Nec differt, Scripturâ an ratione consistat, saith Tertullian; it mattereth not much from whether of both we have our direction, so long as we have it from either.

† Rom. 4. 15.

u Rom. 2. 15.

x Rom. 2. 15.

y Tertul. de coron. milit. cap. 4.

IO.

You see then those men are in a great error, who make the holy Scriptures the sole rule of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from Reason, or from authority of holy Writ, or from the testimony either of the ancient Fathers or of other classical Divines of later times; which may not be clearly and abundantly answered, to the satisfaction of any rational man not extremely fore-possessed with prejudice. "They who think to save the matter by this mitigation; that at leastwise our actions ought to be framed according to those General rules of the Law of nature, which are here and there in the Scriptures dispersedly contained; (as viz. That we should do as we would be done to; That all things be done decently, and orderly, and unto edification; That nothing be done against conscience, and the like:) speak somewhat indeed to the truth, but little to the purpose. For they consider not, First, that these general rules are but occasionally and incidentally mentioned in Scripture; rather to manifest unto us a former, than to lay upon us a new obligation. Secondly, that those Rules had been of force for the ordering of mens actions though the Scripture had never expressed them: and were of such force, before those Scriptures were written, wherein they are now expressed. For they bind not originally quâ scripta, but quâ justa; because they are righteous, not because they are written. Thirdly, that an action conformable to these general rules might not be condemned as sinful, although the doer thereof should look at those rules meerly as they are the dictates of the law of nature; and should not be able to vouch his warrant for it from any place of Scripture, neither should have at the time of the doing thereof any present thought or consideration of any such place. The contrary

" where-

I.

2.

3.

“whereunto, I permit to any mans reasonable judgment, if it be not
 “desperately *rash* and *uncharitable* to affirm. *Lastly*, that if mens actions
 “do ne agreeably to those rules are said to be of *faith*, precisely for this rea-
 “son, because those rules are contained in *the word*: then it will follow,
 “that before those *particular Scriptures* were written wherein any of those
 “rules are first delivered, every action done according to those rules had
 “been done *without faith*, (there being as yet no *Scripture* for it;) and
 “consequently had been a sin. So that by this doctrine it had been a sin
 “(before the writing of *S. Matthew's Gospel*) for any man to have done to
 “others as he would they should do to him; and it had been a sin (before
 “the writing of the former *Epistle to the Corinthians*) for any man to have
 “done any thing *decently* and *orderly*; supposing these *two rules* to be in
 “those *two places* first mentioned: because (this supposed) there could
 “then have been no warrant brought from *the Scriptures* for so do-
 “ing.

2 Mat. 7. 12.

1 Cor. 14. 40.

11.

“Well then, we see the former Opinion will by no means hold, neither
 “in *the rigour* of it, nor yet in *the mitigation*. We are therefore to be-
 “ware of it; and that so much the more heedfully, because of the *evil conse-*
 “*quents* and effects that issue from it: to wit, a world of *superstitions*, un-
 “charitable *censures*, bitter *contentions*, contempt of superiours, perplexi-
 “ties of conscience. *First*, it filleth mens heads with many *superstitious* con-
 “ceits, making them to cast *impurity* upon sundry things, which yet are
 “lawful to as many as use them lawfully. For the taking away of the *indif-*
 “*ferency* of any thing that is indifferent, is in truth *superstition*: whether
 “either of the two ways it be done, either by *requiring* it as *necessary*, or
 “by *forbidding* it as *unlawful*. He that condemneth a thing as *utterly un-*
 “*lawful*, which yet indeed is *indifferent*, and so lawful, is *guilty* of *super-*
 “*stition*, as well as he that enjoineth a thing as *absolutely necessary*, which
 “yet indeed is but *indifferent*, and so arbitrary. They of *the Church of*
 “*Rome*, and some in *our Church*, as they go upon quite contrary grounds,
 “yet both *false*; so they run into quite contrary *errors*, and both *supersti-*
 “*tious*. They decline too much on *the left hand*, denying to the *holy Scri-*
 “*pture* that *perfection* which of right it ought to have; of containing all
 “things appertaining to that *supernatural doctrine* of faith and holiness which
 “God hath revealed to his Church, for the attainment of everlasting
 “salvation: whereupon they would impose upon Christian people, and
 “that with an opinion of *necessity*, many things which the *Scriptures* require
 “not: and that is a *superstition*. These wry too much on *the right hand*,
 “ascribing to the *holy Scripture* such a kind of *perfection* as it cannot have;
 “of being the sole director of all *humane actions*, whatsoever: whereupon
 “they *forbid* unto Christian people, and that under the name of *sin*, sun-
 “dry things which the *holy Scripture* condemneth not: and that is a *super-*
 “*stition* too.

12.

From which *superstition* proceedeth in the second place *uncharitable*
censuring: as evermore they that are the most *superstitious*, are the most
supercilious. No such severe *censurers* of our blessed Saviours person and
 “actions, as the *superstitious* Scribes and Pharisees were. In this Chapter,
 “the special fault, which the Apostle blameth in the *weak ones* (who were
 “somewhat *superstitiously* affected,) was their *rash* and *uncharitable* ^b judging
 “of their brethren. And common and daily experience among our selves
 “sheweth how freely some men spend their *censures* upon so many of their
 “brethren, as *without scruple* do any of those things, which they upon false
 “grounds have *superstitiously* condemned as *utterly unlawful*.

b Ver. 3. 4. 10.
 & 13.

And

And then *thirdly*, as unjust *censurers* are commonly entertained with *scorn* and *contumely*; they that so liberally condemn their brethren of *prophaneness*, are by them again as freely flouted for their *preciseness*: and so whiles both parties *please themselves* in their own ways, they cease not mutually to *provoke* and scandalize and exasperate the one the other, pursuing their private spleens so far, till they break out into *open contentions* and oppositions. Thus it stood in the *Roman Church*, when this Epistle was written. They *judged* one another, and *despised* one another, to the great disturbance of the *Churches Peace*: which gave occasion to our Apostles whole discourse in this Chapter. And how far the like *censurings* and *despisings* have embittered the *spirits*, and whetted both the *tongues* and *pens* of learned men one against another in our own Church; the stirs that have been long since *raised*, and are still *upheld* by the factious opposers against our *Ecclesiastical Constitutions, Government, and Ceremonies*, will not suffer us to be ignorant. Most of which stirs, I verily perswade myself, had been long ere this either wholly buried in silence, or at leastwise prettily well quieted, if the *weakness* and *danger* of the error whereof we now speak, had been more timely discovered, and * more fully and frequently made known to the world, than it hath been.

Fourthly, let that doctrine be once admitted, and all *humane authority* will soon be *despised*. The commands of *Parents, Masters and Princes*, which many times require both *secrecy* and *expedition*, shall be taken into slow deliberation; and the *equity* of them sifted by those that are bound to obey, though they know no cause why, so long as they know no cause to the contrary. ^d *Delicata est obedientia, quæ transit in causæ genus deliberativum.* It is a nice obedience in ^e *S. Bernards* judgement; yea rather troublesome and odious, that is over-curious in ^f *discussing* the commands of *superiours*, boggling at every thing that is enjoined, requiring a *why* for every wherefore, and unwilling to stir until the *lawfulness* and *expediency* of the thing commanded shall be demonstrated by some manifest *reason*, or undoubted *authority* from the *Scriptures*.

Lastly, the admitting of this doctrine would cast such a snare upon men of weak *judgments*, but tender *consciences*, as they should never be able to unwind themselves thereout again. *Mens daily occasions* for themselves or friends, and the *necessities of common life*, require the doing of a *thousand things* within the compass of a few days; for which it would puzzle the best *Textman* that liveth, readily to bethink himself of a *sentence in the Bible*, clear enough to satisfy a scrupulous conscience of the *lawfulness* and *expediency* of what he is about to do: for which, by harkening to the rules of *reason* and *discretion*, he might receive easie and speedy resolution. In which cases, if he should be bound to *suspend* his resolution, and delay to do that which his own *reason* would tell him were presently needful to be done, until he could haply call to mind some *precept* or *example* of *Scripture* for his warrant: what *stops* would it make in the course of his whole life? what *languishings* in the duties of his calling? how would it fill him with doubts and irresolutions, lead him into a maze of *uncertainties*, entangle him in a world of woful *perplexities*, and (without the great mercy of God, and better instruction) plunge him irrecoverably into the gulph of *despair*? Since the chief end of the publication of the *Gospel*, is to ^g *comfort* the hearts, and to revive and refresh the spirits of *Gods people* with ^h the glad tidings of *liberty* from the spirit of ⁱ *bondage* and ^k *fear*, & of gracious acceptance with their *God*; to anoint them with ^l *the oyl of gladness*, giving them *beauty for ashes*, and instead of ^m *sackcloth*, girding them with *joy*: we may well suspect that doctrine not

13.

* Ver. 3.

It is indeed fully handled by M. Hooker in his second book of Eccles. Policy: but few men of that party will read his works, though written with singular learning, wisdom, godliness and moderation.

14.

d Pet. Blesens. Epist. 131.

e Delicata factis imo nimis molesta est ista obedientia, &c. Bern. de precept. & dispens.

f Infirma præsus voluntatis indicium est, statuta seniorum studiose ut discutiunt; habere ad singula quæ inunguntur; exigere de quibusque rationem; & male suspicari de omni precepto cuius causa latuerit; nec unquam libenter obire, nisi &c. Bern. Ibid.

15.

g Esay 40. 1. 23

h Esay 61. 1. 3.

i Rom. 8. 15.

k 2 Tim. 1. 7.

l Psal. 45. 7.

m Psal. 30. 11.

to be *Evangelical*, which thus setteth the consciences of men upon the rack, tortureth them with continual fears and perplexities, and prepareth them thereby unto *hellish despair*.

16.

These are the grievous effects and pernicious consequents that will follow upon their opinion, who hold, that we must have warrant from the *Scripture* for every thing whatsoever we do: not only in *spiritual things*, (wherein alone it is absolutely true) nor yet only in other matters of weight, though they be not spiritual (for which perhaps there might be some colour) but also in the common affairs of life, even in the most slight and trivial things. Yet for that the Patrons of this opinion build themselves as much upon the authority of this *present Text*, as upon any other passage of *Scripture* whatsoever (which is the reason why we have stood thus long upon the examination of it:) we are therefore in the next place to clear the *Text* from that their *mis-interpretation*. The force of their collection standeth thus (as you heard already:) that *faith* is ever grounded upon the word of God; and that therefore whatsoever action is not grounded upon the word, being it is not of *faith*, by the Apostles rule here, must needs be a *sin*: Which collection could not be denied, if the word *Faith* were here taken in that sense which they imagine, and wherein it is very usually taken in the *Scriptures*; viz. for the doctrine of supernatural and divine revelation, or for the belief thereof: which Doctrine we^a willingly acknowledge to be compleatly contained in the *holy Scriptures* alone, and therefore dare not admit into our belief, as a branch of *divine supernatural truth*, any thing not therein contained. But there is a *third* signification of the word *Faith*, nothing so frequently found in the *Scriptures* as the two former; which yet appeareth both by the course of this whole Chapter, and by the consent of the best and most approved interpreters, as well ancient as modern, to have been properly intended by our Apostle in this place: namely that wherein it is put for a *certain persuasion of mind*, that what we do may lawfully be done. So that whatsoever action is done by us, with reasonable assurance and persuasion of the lawfulness thereof in our own consciences, is in our Apostles purpose so far forth an action of *Faith*: without any inquiring into the means whereby that persuasion was wrought in us; whether it were the light of our own reason, or the authority of some credible person, or the declaration of Gods revealed will in his written Word. And on the other side, whatsoever action is done, either directly contrary to the judgement and verdict of our own consciences, or at leastwise doubtingly and before we are in some competent measure assured that we may lawfully do it: that is it which S. Paul here denieth to be of *faith*, and of which he pronounceth so peremptorily that it is (and that *eo nomine*) a sin.

^a See Articles of the Church of England Artic. 6.

17.

^o Heming. in Rom. 14. 1.
^p Piscat. *ibid*.

About which use and signification of the word *Faith* we need not to trouble our selves to fetch it from a trope, either of^o a *Metonymy* or^p a *Synecdoche*, as some do. For though (as I say) it do not so often occur in *Scripture*; yet it is indeed the primary and native signification of the word *Faith*, derived from the root *πείθω* to persuade. Because all kinds of *Faith* whatsoever, consist in a kind of persuasion. You shall therefore find the words, *πιστεύω*, which signifieth properly to believe, and *ἀπαρ᾽ ἐν* which signifieth properly not to be persuaded, to be opposed as contrary either to other in^q John 3. and Acts 14. and other places. To omit the frequent use of the words *πίστις* and *Fides*, in Greek and Latine Authors in this signification: observe but the passages of this very Chapter, and you will be satisfied in it. At the second verse, *πιστεύει ὁ ἀνὴρ*, one believeth that he

^q Joh. 3. 36. & Acts 14. 1. 2.

^r Hic Verse 2.

he may eat all things : that is, he is verily persuaded in his conscience that he may as lawfully eat *flesh* as *herbs*, any one kind of meat as any other, he maketh no doubt of it. Again at the fourteenth verse, ¹ πείσμαι, *I know* 2. and am persuaded that there is nothing unclean of it self. That is, I steadfastly believe it as a most certain and undoubted truth. Again at the two- Verse 14. and twentieth verse, ¹ σὺ πιστὸν ἔχεις; *Hast thou faith? have it to thyself before* 3. God : that is, Art thou in thy conscience persuaded that thou maist law- Verse 22. fully partake any of the good creatures of God? Let that persuasion suffice thee for the approving of thine own heart in the sight of God : but trouble not the Church, nor offend the weaker brother, by a needless and unseasonable ostentation of that thy knowledge. Lastly, in this three and 4. twentieth verse, ¹ ὅτι ἐν ἐκ πίστεως, *He that doubteth is damned if he eat, because* Verse 23. *he eateth not of faith* : that is, he that is not yet fully persuaded in his own mind, that it is lawful for him to eat some kinds of meats, (as namely, *swines flesh*, or *blondings*) and yet is drawn against his own judgment to eat thereof because he seeth others so to do, or because he would be loth to undergo the taunts and jeers of scorners, or out of any other poor respect : such a man is cast and condemned by the judgment of his own heart as a transgressor, because he adventureth to do that which he doth not believe to be lawful. And then the Apostle proceeding *ab hypothesi ad thesin*, immediately reduceth that particular case into a general rule in these words, *For whatsoever is not of faith, is sin*. By the process of which his discourse, it may appear, that by Faith no other thing is here meant, than such a persuasion of the mind and conscience as we have now declared, and that the true purport and intent of these words is but thus much in effect : Whosoever shall enterprize the doing of any thing, which he verily believeth to be unlawful, or at leastwise is not reasonably well persuaded of the lawfulness of it ; let the thing be otherwise, and in it self, what it can be, lawful or unlawful, indifferent or necessary, convenient or inconvenient, it mattereth not : to him it is a sin howsoever.

Which being the plain evident and undeniable purpose of these words, 18. I shall not need to spend any more breath either in the farther refutation of such conclusions as are *mis-inferred* hence, which fall of themselves ; or in the farther *Explication* of the meaning of the Text, which already appeareth : but address my self rather to the application of it. Wherein, because upon this great Principle may depend the resolution of very many *Cases of Conscience*, which may trouble us in our Christian and holy walking : it will not be unprofitable to proceed by resolving some of the most material doubts and questions, among those which have occurred unto my thoughts by occasion of this Text in my meditations thereon.

First, it may be demanded, What power the Conscience hath to make 19. a thing, otherwise good and lawful, to become unlawful and sinful? and whence it hath that power? I answer, First, that it is not in the power of 1. any mans judgment or conscience to alter the natural condition of any thing whatsoever, either in respect of quality or degree : but that still every thing that was good remaineth good, and every thing that was evil remaineth evil; and that in the very same degree of good or evil as it was before, neither better nor worse, any mans particular judgment or opinion thereof notwithstanding. For the differences between good and evil, and the several degrees of both, spring from such conditions as are *intrinsic* to the things themselves : which no ^{*} Outward respects, (and much less then 20. respectus non mutans naturam.) can vary. He that esteemeth any creature unclean, may defile

- defile *himself*, but he cannot bring impurity upon *that creature*, by such his estimation. *Secondly*, that *mens judgments* may make that which is good in its *own nature*, (the natural goodness still remaining) become evil to *them* in the use: *essentially* good, and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our Apostle's own distinction in the fourteenth verse of this Chapter: *Nothing unclean of it self: but to him that esteemeth anything to be unclean, unclean to him*. But then we must know withal, that it holdeth not the other way. *Mens judgments* or *opinions*, although they may make that which is good in *it self*, to become evil to *them*; yet they cannot make that which is evil in *it self*, to become good either in *it self*, or to *them*. If a man were verily perswaded, that it were evil to ask his Father blessing, that mis-perswasion would make it become evil to him: But if the same man should be as verily perswaded that it were good to curse his Father, or to deny him relief being an unbeliever; that mis-perswasions could not make either of them become good to him. Some that persecuted the Apostles were perswaded they ² did God good service in it. It was Saint Paul's case before his conversion, who ^a *verily thought in himself, that he ought to do many things contrary to the name of Jesus*. But those their perswasion would not serve to justify those their actions. Saint Paul confesseth himself to have been ^b a persecutor, and blasphemor, and injurious for so doing, although he followed the guidance of his own conscience therein: and to have stood in need of mercy for the remission of those wicked acts, though he did them ignorantly, and ^c out of Zeal to the Law. The reason of which difference is, that which I touched in the beginning, even because any one defect is enough to render an action evil; and consequently a defect in the agent may do it, though the substance of the action remain still (as it was) good: but all conditions must concur to make an action good; and consequently a right intention in the agent will not suffice thereunto, so long as the substance of the action remaineth still (as it was) evil. *Thirdly*, that the Conscience hath this power over mens wills and actions by vertue of that unchangeable Law of God, which he establisheth by an ordinance of nature in our first creation: that the will of every man (which is the fountain whence all our actions immediately flow) should conform it self to the judgement of the practick understanding or conscience, as to its proper and immediate rule, and yield it self to be guided thereby. So that if the understanding through Errour point out a wrong way, and the will follow it: the fault is chiefly in the understanding for mis-guiding the will. But if the understanding shew the right way, and the will take a wrong: then the fault is merely in the will, for not following the guide which God hath set over it.
20. It may be demanded *secondly*, Whether or no in every particular thing we do, an actual consideration of the lawfulness and expediency thereof be so requisite, as that for want thereof we should sin in doing it? The reason of the doubt is, because otherwise how should it appear to be of Faith? and, *Whatsoever is not of Faith, is sin*. I answer, *First*; that in matters of weight, and worthy of consultation, it is very necessary that the lawfulness and expediency of them be first diligently examined, before they be enterprised. And *secondly*, that even in smaller matters the like examination is needful when there is any apparent cause of doubting. But *thirdly*, that in such small and trivial matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein no doubt ariseth to trouble us; an actual consideration of their lawfulness or expediency is so far from being requisite, that it would rather be troublesome
- some*

2.
y Opinio nostra
nobis legem fa-
cit. Ambr. de
paradis.

2 Joh. 16. 2.
a Acts 26. 9.

b 1 Tim. 1. 13.

c Acts 23. 3, 4.
& Phil. 3. 6.

Ubi est suspi-
cio, ibi discussio
necessaria.
Bernard. Ep.
7.

some and incommodious. True it is, that all *voluntary actions* are done with some *deliberation*, more or less: because it is the nature of the *will* to consult with the *understanding* in every act; else it should be irrational and brutish. Yet there are many things which we daily do, wherein the sentence of the *understanding* is so quick and present, because there is no difficulty in them; that they seem to be, (and are therefore sometimes so termed) *actus indeliberati*: such as are to sit down and to rise up, to pluck a flower as we walk in a Garden, to ask the time of the day, or the name of the next Town as we travel by the way, or whether we eat of this or that dish at the Table and the like. For the doing of every of which, it were a *ridiculous servility* to be imposed upon men, if they should be tyed to district examination of the *lawfulness* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans time ought to be more precious unto him, than to be trifled away in such *needless* and *minute* enquiries. It is even as if we should tie a great learned man that is ready in his Latin tongue, to bethink himself first of some *Grammar Rule* or *Example* for the declining and parsing of every word he were to speak, before he should adventure to utter a *Latin sentence*. But, as such a man is sufficiently assured out of the *habit* of his learning, that he speaketh *congruously* and with good *propriety*, though he have no present *actual* reference to his *Grammar rules*: so here an *habitual knowledge* of the nature and use of *indifferent things* is sufficient to warrant to the conscience the *lawfulness* of these *common actions* of life; so as they may be said to be of *Faith*, though there be no farther *actual* or *particular* disquisition used about them. A very needful thing it is the whilest, for Christian men to endeavour to have a right judgement concerning indifferent things: without which it can scarcely be avoided, but that both their *Consciences* will be full of *distracting scruples* within themselves, and their *conversations* full of *unbrotherly carriage* towards others.

It may be demanded *thirdly*, Since *Whatsoever is not of faith, is sin*; What *measure* of Faith, or what degree of Perswasion is necessary for the warranting of our actions, so as less than that will not serve? I answer, that what is here demanded cannot be positively defined by any peremptory and immoveable rules. There is most an end a *Latitude* in such things as these are: which may be *strained* or *extended* more or less, according to the exigence of *present occasions*, and as the different state or quality of *particular business* shall require. There is a *πλεοφορία*, a *fulness of perswasion*, arising from evident infallible and demonstrative proofs, which is attainable for the performance of sundry duties both of civil *Justice* and of *Religion*. And where it may be attained, it is to be *endeavoured* after, (though it be not of *absolute necessity*:) for we cannot make our assurances too strong. The Apostle useth that word at the fifth Verse (*Let every man be fully perswaded in his own mind*) *πλεοφορέω*: it is a metaphorical word, and seemeth to be borrowed from a Ship under *full sail*, that hath both *wind* and *tide* with it, to carry it with a straight and speedy course to the desired point, and nothing to hinder it. But as men, when they are to purchase *Lands*, will desire and propose to have as good *assurance* as by learned counsel can be devised; but yet must be content to take such *assurance* as the *sellers* can make, or else they shall make but a few markets: so although we may desire (*ex abundanti*) a *full assurance* of *faith* in every weighty action we shall enterprise; yet ordinarily and in most things we must content our selves to take up with a *conjectural*, *probable*, and *moral certainty*, or else we shall find very few things left for

d Ratio in rebus manifestis non inquiris, sed statim iudicas. Aquino. 1. 2. qu. 1. 4. ad 2.
e ἐκὸν ἡσυχάζει πολλὰ ὡρᾷ τῶμας, πρὶν τὸ διακρίνω αὐτὸν βουλόμενος, ὅτι καὶ διζόμενος, ὡς ἀνιστάμεθα, &c. Arist. 1. Mag. Moral. 18.
f ἢ ὅτι αὐτὸ βουλόμενος, ὡς ἀπὸ τοῦ ἡσυχάζει. Arist. 2. Eth. 5.

II.

g Verse 5. hic plenè coram sibi Heming.
h Quasi plenè velis ferarur. Piscar. in Schol. ad Rom. 14. 5.

us

us to do. *Fides Logica* is not to be expected in all cases: in some, and those the most, *Fides Ethica* must serve the turn. Nay I say yet further, and I beseech you (brethren) to take notice of it as a matter of special use both for the *directing* and *quieting* of your consciences: that ordinarily and in most things we need no other *warrant* for what we do than this only, that there is not (to our knowledge) any law either of *Nature* or *Scripture* against them. As the Lawyers use to say of mens persons, *Quisque prasumitur esse bonus, &c.* The Law taketh every man for a good man and true, till his truth and honesty be legally disproved; and as our Saviour sometimes said, ⁱ *He that is not against us, is for us*: so in these matters we are to believe all things to be lawful for us to do, which cannot be shown by good evidence either of *Scripture* or *Reason* to be unlawful. Those men therefore go quite the wrong way to work, to the fearful *puzzling* of their own and other mens consciences, who use to argue on this manner. [This I have no warrant to do; for *where is it commanded?*] Whereas they ought rather to argue thus, [This I have good warrant to do; for *where is it forbidden?*] Apply this now a little to those *Ceremonies*, that for *orders* sake, and to add the greater *solemnity* to sacred actions, are appointed in the Church; *Wearing* the Surplice, *bowing* at the Name of the Lord *Jesus*, *kneeling* at the Holy Communion, and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere*, that is to say, as they fall within the compass of *decent Ceremonies*, by virtue of that Grand Ecclesiastical Canon (^k *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those *Governours* whom God hath set over us, and to whom we are bound in *Conscience*, and by virtue of Gods commandment, to yield *obedience*: Yet I waive all this for the present, because it is not so direct to the point in hand. Only I ask, Where are any of these things *forbidden*? if they be, let it be shewn: and that not by *weak collections* and *remote consequences*, which are good for nothing but to engender *strifes*, and to multiply *disputes* without end; but by *direct* and *full evidence* either of *Scripture-text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are *forbidden*; without any more ado, the use of them is by that sufficiently *warranted*. He that will not allow of this *doctrine*, besides that he cherisheth an *error* which will hardly suffer him to have a *quiet Conscience*: I yet see not how he can reconcile his opinion with those sundry passages of our Apostle, [^l *Every Creature of God is good*, ^m *To the pure all things are pure*, ⁿ *I know nothing is of it self unclean*, ^o *All things are lawful*, &c.] From which passages we may with much safety conclude, that it is *lawful* for us to do all those things, concerning which there can be nothing brought of moment to prove them *unlawful*. Upon which ground alone if we do them, we do them upon such a *persuasion of faith* as is sufficient. Provided, that we have not neglected to *inform* our judgments the best we could for the *time past*; and that we are ever ready withall to *yield* our selves to better information, whensoever it shall be tendred unto us, *for the time to come*.

22.

It may be demanded *fourthly*, Suppose a man would fain do something, of the *lawfulness* whereof he is not in his *Conscience* sufficiently resolved; whether he may in any case do it, notwithstanding the *reluctancy* of his *Conscience*, yea or no? As they write of ^p *Cyrus* that to make a passage for his Army, he cut the great River *Gyndes* into many smaller Channels, which

in

ⁱ Luk. 9. 50.^k 1 Cor. 14. 40.^l 1 Tim. 4. 4.^m Tit. 1. 15.ⁿ Rom. 14. 14.^o 1 Cor. 6. 12.^p Herodot. in Clis; Senec. 3. de Ira. 21.

in one entire stream was not passable : so to make a clear and distinct answer to this great question, I must divide it into some lesser ones. For there are sundry things considerable in it ; whether we respect *the Conscience*, or *the Person* of the doer, or *the Action* to be done. As namely and especially, in respect of *the conscience*, whether the reluctancy thereof proceed from a settled and stedfast resolution, or from some doubtfulness only, or but from some scruple ? And in respect of *the person*, whether he be *sui juris* his own Master, and have power to dispose of himself at his own choice in the things questioned ; or he be *under the command*, and at the appointment of another ? And in respect of *the Action* or thing to be done, whether it be a necessary thing, or an unlawful thing, or a thing indifferent and arbitrary ? Any of which circumstances may quite alter the case, and so beget new questions. But I shall reduce all to three questions : whereof the first shall concern a *resolved* Conscience, the second a *doubtful* Conscience, and the third a *scrupulous* Conscience.

The First question then is, if the Conscience be *firmly resolved*, that the thing proposed to be done is *unlawful* ; whether it may then be done or no ? Whereunto I answer in these two conclusions. *The first Conclusion* : If the Conscience be firmly so resolved, and that upon a true ground (that is to say, if the thing be indeed *unlawful*, and judged so to be) it may not in any case, or for any respect in the world, be done. There cannot be imagined a higher contempt of God, than for a man to despise the power of his own Conscience : which is the highest sovereignty under Heaven, as being Gods most immediate deputy for the ordering of his life and ways. *ἡ βεβαιὸς ἀποκρίσις ἐν συνείδησις Θεός*, a heathen man could say. Woful is the state of those men (unless they repent) who for filthy lucre, or vain pleasure, or spiteful malice, or tottering honour, or lazy ease, or any other reigning lust, dare lye, or swear, or cheat, or oppress, or commit filthiness, or steal, or kill, or slander, or flatter, or betray, or do any thing that may advance their base ends : nothing at all regarding the secret whisperings, or murmurings, no nor yet the loud roarings, and bellowings of their own Consciences there against. *Stat contra ratio, & secretam gannit in aurem*. It doth so ; but yet they turn a deaf ear to it, and despise it. Wonder not, if when they out of the terrours of their troubled consciences shall howl and roar in the ears of the Almighty for mercy, or for some mitigation at least of their torment ; he then turn a deaf ear against them, and despise them. *To him that knoweth to do good, and doth it not, to him it is sin*, James 4. Sin not to be excused by any plea or colour : But how much more inexcusably then is it sin to him, that knoweth the evil he should not do, and yet will do it ? There is not a proner way to Hell, than to sin against Conscience. * Happy is he which condemneth not himself in that which he alloweth : but most wretched is he that alloweth himself to the practice of that, which in his judgement he cannot but condemn. Neither maketh it any difference at all here, whether a man be otherwise *sui juris* or not. For although there be a great respect due to the higher powers in doubtful cases, (as I shall touch anon) yet where the thing required is simply unlawful, and understood so to be, inferiours must absolutely resolve to disobey, whatsoever come of it. Gods faithful servants have ever been most resolute in such exigents. *We are not careful to answer thee in this matter* ; (belike in a matter of another nature they would have taken care to have given the King a more satisfactory, at least a more respectful answer : but in this matter) be it known to thee, O King, that we will not serve thy gods. * *Da veniam Imperator, &c.* You know whose answers they

23.

¶ Qui agit contra conscientiam qua credit Deum aliquid prohibuisse, licet error, contemnit Deum. Bonavent. 2. sent. dist. 39. r Menand.

¶ Pers. Satyr. 5.

¶ Jam. 4. 17.

¶ Quod sit contra conscientiam adificat ad gehennam. c. 28. qu. 1. Omnes Sect. ex his. r Rom. 14. 22.

¶ Dan. 3. 15. 18.

¶ c. 11. qu. 3. Qui resistit, ex Augustino.

they were. If we be sure God hath *forbidden* it, we sin against our own *consciences*, if we do it at the *command* of any mortal man whosoever, or upon any worldly *inducement* whatsoever. That is *the first Conclusion*.

24.

The second is this. If a man be in his conscience fully perswaded that a thing is *evil* and *unlawful*, which yet in truth is not so, but *lawful*; the thing by him so judged *unlawful* cannot by him be done without sin. Even an *erroneous conscience* bindeth thus far, that a man cannot go against it, and be guiltless: because *his practice* should then run cross to *his judgment*; and so the thing done could not be of *Faith*. For if his *reason* judge it to be *evil*, and yet he will do it, it argueth manifestly that he hath a *will* to do *evil*, and so becometh a transgressor of that *general Law* which bindeth all men to *eschew all evil*. Yet in this case we must admit of some difference, according to the different nature of *the things*, and the different condition of *the persons*. For if *the things* so judged *unlawful*, be in their own nature not *necessary*, but *indifferent*, so as they may either be done or left undone without sin; and *the Person* withall be *sui juris* in respect of such things, no *superiour power* having determined his *liberty* therein: then, although he may not do any of these things, by reason of the contrary *perswasion* of his conscience, without sin; yet he may without sin *leave* them undone. As for example: Say a man should hold it utterly unlawful (as some erroneously do) to play at *cards* or *dice*, or to lay a *wager*, or to cast *lots* in trivial matters: if it be in truth lawful to do every of these things, (as I make no question but it is, so they be done with *sobriety* and with due *circumstances*,) yet he that is otherwise *perswaded* of them, cannot by reason of that *perswasion* do any of them without sin. Yet, forsomuch as they are things no way *necessary*, but *indifferent*; both in their *nature*, and for their *use* also, no *superiour power* having enjoined any man to use them, therefore he that judgeth them *unlawful*, may abstain from them *without sin*, and so indeed he is in *conscience* bound to do, so long as he continueth to be of that opinion. But now on the other side, if the things so mis-judged to be *unlawful* be any way *necessary*; either in respect of their *own nature*, or by the injunction of *authority*: then the person is by that his error brought into such a *strait* between two sins, as he can by no possible means avoid both, so long as he persisteth in that his error. For, both if he do the thing, he goeth against the *perswasion* of his Conscience, and that is a great sin: and if he do it not, either he *omitteth* a necessary duty, or else *disobeyeth* lawful authority; and to do either of both is a sin too. Out of which snare since there is no way of escape but one, which is to rectifie his judgement, and to quit his pernicious error: it concerneth every man therefore that unfeignedly desireth to do his *duty* in the fear of God, and to keep a *good Conscience*, not to be too stiff in his present apprehensions, but to examine well *the principles* and *grounds* of his opinions, strongly suspecting that *wind* that driveth him upon such rocks, to be but a *blast* of his own fancy, rather than a *breathing* of the holy Spirit of truth. Once this is most certain, that whosoever shall adventure to do any thing *repugnant* to the judgment of his own Conscience, (be that judgment true or be it false,) shall commit a grievous sin in so doing: ὅτι οὐ ἐκ πίστεως, because it cannot be of *Faith*, and *whatsoever is not of Faith, is sin*.

25.

That is now where the Conscience apparently inclineth the one way. But say the scales *hang even*, so as a man cannot well resolve whether way he

he should rather take! now he is^a in one mind, by and by in another; but constant in neither; right S. James his ἀντὶς διψυχός,^b a double minded man. This is it we call a doubting conscience: concerning which, the second question is, what a man ought to do in case of doubtfulness. Perfect directions here, (as in most deliberatives) would require a large discourse: because there are so many considerable circumstances that may vary the case; especially in respect of the cause from which that doubtfulness of mind may spring. Many times it ariseth from meer fickleness of mind, or weakness of judgment; as the lightest things are soonest driven out of their place by the wind: Even as S. James saith, ^c a double minded man is wavering in all his ways: and S. Paul speaketh of some that were like ^d children, off and on, soon wherried about with every blast of doctrine. Sometimes it proceedeth from tenderneſs of Conscience, which is indeed a very blessed and gracious thing: but yet (as tender things may soon miscarry, if they be not the more choicely handled,) very obnoxious through Sathans diligence and subtilty to be wrought upon to dangerous inconveniences. Sometimes it may proceed from the probability of those reasons that seem to stand on either side, betwixt which it is not easie to judge which are strongest: or from the differing judgments and opinions of learned and godly men thereabout, and from many other causes: But for some general resolution of the Question, (what is to be done where the conscience is doubtful?) I answer.

“First, that if the doubtfulness be not concerning the lawfulness of any
 “of the things to be done, considered simply and in themselves, but of the
 “expediency of them as they are compared one with another, (as when of
 “two things proposed at once, whereof one must, and but one can be done,
 “I am sufficiently persuaded of the lawfulness of either, but am doubtful
 “whether of the two rather to pitch upon:) in such a case, the party
 “ought first to weigh the conveniences and inconveniences of both,
 “as well and advisedly as he can, by himself alone: and to do that which
 “then shall appear to him to be subject to the fewer and lesser inconveni-
 “ences. Or if the reasons seem so equally strong on both sides, that he can-
 “not of himself decide the doubt; then secondly, if the matter be of weight,
 “and worth the while, he should do well to make his doubts known to
 “some prudent and pious man: (especially to his own spiritual Pastor, if he
 “be a man meetly qualified for it,) resolving to rest upon his judgment, and
 “to follow his direction. Or if the matter be of small moment, he may
 “then thirdly do whether of both he hath best liking to; (as the Apostle
 “saith in one particular case, and it may be applied to many more, ^e Let
 “him do what he will, he sinneth not:) resting his conscience upon this
 “perswasion, that so long as he is unfeignedly desirous to do for the best,
 “and hath not been negligent to use all ^g requisite diligence to inform him-
 “self aright; God will accept of his good intention therein, and pardon his
 “error, if he shall be mistaken in his choice.

But secondly, if the question be concerning the very lawfulness of the thing it self, whether it may be lawfully done or no, and the conscience stand in doubt, because reasons seem to be probable both pro and contra, and there are learned men as well of the one opinion, as of the other, &c. as we see it is (for instance) in the question of Usury and of second marriage after divorce, and in sundry other doubtful cases in moral divinity: in such a case the person (if he be sui juris) is certainly bound to^h forbear the doing of that thing of the lawfulness whereof he so doubteth: and if he forbear it not, he sinneth. It is the very point the Apostle in this verse intendeth to teach; and

a animo mune
 huc, nunc flu-
 tuat illuc.
 Virg. Aeneid.
 10.
 Jam. 1. 8.

I.

c Ibid.
 d Eph. 4. 14.

2.

3.

4.

26.

I.

2.

e συμμέτρως
 ὅσα λαμβάνο-
 υμαι εἰς τὰ
 μεγάλα, ὁ τι-
 σῶν τις πῶς
 αὐτοῖς οὐκ ἐκ
 ἰσχυρῶς δια-
 γινώσκει.
 Arist. 3. Ethic. 4.

3.

f 1 Cor. 7. 35.
 g Non tibi im-
 putabitur ad
 culpam, quod
 invisius igno-
 ras. Aug. de
 nat. & grat.

27.

h Nil facien-
 dum, de quo
 dubites, si ne-
 ce recte fa-
 ciat. Cic. l. i.
 de offic.

L

for

for the confirming whereof he voucheth *this Rule* of the Text : *He that doubteth*, saith he, *is damned if he eat*; he is *ἀνομιαν ἐσθιέντος*, condemned of his own conscience : because he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no *necessity* urging him thereunto. And the reason why he ought rather to *forbear* than to adventure the doing of that whereof he doubteth, is ; because in *doubtful cases* Wisdom would that the *safer part* should be chosen. And that part is *safer*, which if we chuse, we are sure we shall *do well*; than that, which if we chuse, we know not but we may *do ill*. As for example, in the instances now proposed. If I doubt of the lawfulness of *Usury*, or of *Marrying* after divorce, I am sure that if I *marry* not, nor *let out* my money, I shall not sin in so abstaining : but if I shall do either of both *doubtingly*, I cannot be without some fear lest I should sin in so doing; and so those *actions* of mine being not done in *Faith*, must needs be *sin*, even by the Rule of the Text, *ὅτι οὐκ ἐν πίστει, For whatsoever is not of Faith, is sin.*

28.

But then *thirdly*, if the *liberty* of the agent be determined by the command of some *superior power* to whom he oweth *obedience*; so as he is not now *sui juris ad hoc*, to do or not to do at his own choice, but to do what he is *commanded* : this one circumstance quite altereth the whole case, and now he is bound in conscience to do *the thing commanded*: his *doubtfulness* of mind whether that thing be *lawful* or no, Notwithstanding. To do that whereof he *doubteth*, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already shewn) the guilt of *wilful transgression*: but not so where he is not left at his own *liberty*. And where *lawful authority* prescribeth in *alterutram partem*, there the *liberty ad utramque partem contradictionis* is taken away, from so many as are under that authority. If they that are over them have determined it *one way* : it is not thenceforth any more at their choice, whether they will take *that way*, or *the contrary* : but they must go the way that is appointed them without gainfaying or grudging. And if in the deed done at the *command* of one that is endued with lawful authority there be a *sin*, it must go on his score that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his *Subjects* to serve in his *Wars* : it may be the quarrel is *unjust*, it may be, there may appear to the understanding of the subject great likelyhoods of such *injustice*; yet may the *Subject* for all that *fight* in the quarrel; yea he is bound in conscience so to do : nay he is deep in disloyalty and treason, if he *refuse* the service, whatsoever pretensions he may make of *conscience*, for such refusal. Neither need that fear trouble him, lest he should bring upon himself the guilt of *innocent blood*; for ^h the blood that is unrighteously shed in that quarrel, he must answer for; that *set him on work*, not he that *spilt* it. And truly, it is a great wonder to me, that any man endued with understanding, and that is able in any measure to weigh the force of those *precepts* and *reasons* which bind *inferiors* to yield obedience to their *superiors*, should be otherwise minded in cases of like nature. Whatsoever is commanded us by those whom God hath set over us, either in Church, Common-wealth, or Family, (*quod tamen non sit certum displicere Deo*, saith S. Bern.) which is not evidently contrary to the Law and will of God, ought to be of us received and obeyed no otherwise, than as if God himself had commanded it, because God himself hath commanded us to ^k *obey the higher Powers*, and to ^l *submit our selves to their ordinances*. Say it be not well done of them to command it! *Sed enim quid hoc refert tu?* saith he; What is that to thee? Let them look to that whom it concerneth : *Tolle quod tuum est, & vade*

h Is damnatum
dat qui jubet
dare : ejus vero
nulla culpa est,
cui parere ne-
cesse sit. L. 169.
F. de div.
Reg. jur.

i Bernard. de
precept. & dis-
pens.

k Rom. 13. 1.
l 1 Pet. 2. 13.

vade. Do thou what is thine own part faithfully, and never trouble thy self further. *Ipsum quem pro Deo habemus, tanquam Deum in his quæ aperte non sunt contra Deum, audire debemus*; ernard still. Gods Vicegerents must be heard and obeyed in all things that are not manifestly contrary to the revealed will of God.

But the thing required is *against my conscience*, may some say; and I may not go against my conscience, for any mans pleasure. Judge I pray you what perverseness is this, when the blessed Apostle commandeth thee ^m to obey for conscience sake, that thou shouldest disobey, and that for conscience sake too: He chargeth thee upon thy conscience to be subject; and thou pretendest thy conscience to free thee from subjection. This by the way; now to the point. Thou sayest, it is *against thy conscience*: I say again, that (in the case whereof we now speak, the case of doubtfulness) it is not against thy conscience. For doubting properly is ⁿ *motus indifferens in utramque partem contradictionis*; when the mind is held ^o in suspense between two wayes, uncertain whether of both to take to. When the scales hang even (as I said before) and in *æquilibrio*, without any notable propension or inclination to the one side more than to the other. And surely where things hang thus even, if the weight of authority will not cast the scale either way: we may well suppose, that either the authority is made very light, or else there is a great fault in the beam. Know (brethren) the gainsaying conscience is one thing, and the doubting conscience another. That which is done *repugnante conscientia*, the conscience of the doer flatly gainsaying it, that is indeed against a mans conscience, (the conscience having already passed a definitive sentence the one way:) and no respect or circumstance whatsoever can free it from sin. But that which is done *dubitante conscientia*, the conscience of the doer only doubting of it and no more; that is in truth no more against a mans conscience than with it, (the conscience as yet not having passed a definitive sentence either way:) and such an action may either be a sin, or no sin; according to those qualifications which it may receive from other respects and circumstances. If the conscience have already passed a judgment upon a thing, and condemned it as simply unlawful; in that case it is true that a man ought not by any means to do that thing, no not at the command of any Magistrate, no nor although his conscience have pronounced a wrong sentence, and erred in that judgment: for then he should do it, *repugnante conscientia*, he should go directly against his own conscience, which he ought not to do whatsoever come of it. In such a case certainly he may not obey the Magistrate: yet let him know thus much withal, that he sinneth too in disobeying the Magistrate; from which sin the following of the judgment of his own conscience cannot acquit him. And this is that fearful perplexity whereof I spake, whereinto many a man casteth himself by his own error and obstinacy, that he can neither go with his conscience, nor against it, but he shall sin. And who can help it, if a man will needs cherish an error, and persist in it? But now if the conscience be only doubtful whether a thing be lawful or no, but have not as yet passed a peremptory judgment against it, (yea although it rather incline to think it ^p unlawful:) in that case if the Magistrate shall command it to be done, the Subject with a good conscience may do it, nay he cannot with a good conscience refuse to do it, though it be *dubitante conscientia*.

But you will yet say, that in doubtful cases the safer part is to be chosen. So say I too; and am content that rule should decide this question: only

L 2

let

29.

m Rom. 13. 5.

n Isidor.
o Dubius incertus quasi duarum viarum. Ibid. 10.
Etyim.
diapiribus.

p Plus est scandalum precepto praelati, quam conscientia.
Bonav. 2. sen. distinct. 39.

30.

Gregor.

let it be rightly applied. Thou thinkest it *safer*, where thou doubtest of the unlawfulness, *to forbear*, than *to do*: as for example, if thou doubtest whether it be lawful *to kneel* at the Communion, it is safest in thy opinion therefore for thee *not to kneel*. So should I think too, if thou wert left merely to thine own *liberty*. But thou dost not consider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If Authority command thee *to kneel*, which whether it be lawful for thee to do, or not, *thou doubtest*; it cannot choose but thou must needs *doubt* also, whether thou mayest lawfully *disobey* or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and see what will come of it. Judge, since thou canst not but *doubt* in both cases, whether it be not *the safer* of the two, *to obey* doubtingly, than to *disobey* doubtingly. ¶ *Tene certum, demitte incertum*, is S. Gregory his rule: where there is a *certainty*, and an *uncertainty*, let the uncertainty go, and hold to that which is certain. Now *the general* is *certain*, that thou art to obey *the Magistrate* in all things not contrary to the will of God; but *the particular* is *uncertain*, whether the thing now commanded thee by *the Magistrate* be contrary to the will of God: (I say uncertain *to thee*, because thou *doubtest* of it.) Deal *safely* therefore, and hold thee to that which is *certain*, and obey.

31.

But thou wilt yet alledge, that *the Apostle* here condemneth the doing of any thing, not only with a *gainsaying*, but even with a *doubting* conscience: because *doubting* also is contrary to *faith*; and *he that doubteth* is even for that *condemned*, if he eat. Oh beware of misapplying *Scripture*! it is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church, than is: that men take *the words* of the sacred Text fitted to *particular occasions*, and to the condition of the *times* wherein they were written; and then *apply* them to themselves and others as they find them, without due respect had to *the differences* that be between those *times* and *cases*, and the present. Sundry things spoken in Scripture agreeably to that *infancy* of the Church, would sort very ill with the Church in her fulness of *strength* and *stature*: and sundry directions very expedient in times of *persecution*, and when believers lived mingled with *Infidels*, would be very unseasonably urged where the Church is in a *peaceable* and *flourishing* estate, enjoying the *favour* and living under *the protection* of gracious and religious Princes. Thus *the Constitutions* that the Apostles made concerning *Deacons* and *Widows* in those primitive times, are with much importunity, but very importunately withal, urged by *the Disciplinarians*: And sundry other like things I might instance in of this kind, worthy the discovery, but that I fear to grow tedious. Briefly then, the Apostles whole discourse in this Chapter, and wheresoever else he toucheth upon the point of *Scandals*, is to be understood only in that case where men are left to *their own liberty* in the use of indifferent things: the *Romans*, *Corinthians*, and others to whom S. Paul wrote about these matters, being not *limited* any way in the exercise of their *liberty* therein by any overruling *authority*. But where the Magistrates have interposed, and thought good upon mature advice to *impose Laws* upon those that are under them, whereby their *liberty* is (not *infringed*, as some unjustly complain, in the *inward judgment*, but only) *limited* in the *outward exercise* of it: there the Apostolical directions will not hold in the same *absolute manner*, as they were delivered to those whom they then concerned; but only in *the equity* of them, so far forth as the cases are alike, and with such meet *qualifications*

fications and mitigations, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or merely because he would not be observed for not doing as others do, or for any the like weak respects, to do that thing of the lawfulness whereof he is not *competently perswaded*, where it is free for him to do otherwise: which was the case of these *weak ones* among the *Romans*, for whose sakes principally the Apostle gave these directions. But the *authority* of the Magistrate intervening so alters the case, that such a forbearance as to them was *necessary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, and we are *bound*; for the reasons already shewn, which now I rehearse not.

But you will yet say, (for in point of obedience men are very loth to yield so long as they can find any thing to plead,) those that lay *these burdens* upon us, at leastwise should do well to satisfy *our doubts*, and to *inform our consciences concerning the lawfulness* of what they enjoin; that so we might render them *obedience* with better *cheerfulness*. How willing are we sinful men to leave the blame of our miscarriages any where, rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely *brook* their *Governours* should *prescribe Laws* to them? 'T were good we would first *learn how to obey*, ere we take upon us *to teach* our betters how *to govern*. However, what *governours* are bound to do, or what is fit for them to do, in the point of *information*; that is not now the question. If they fail in any part of *their bounden duty*, they shall be sure to reckon for it one day: but *their failing* cannot in the mean time excuse *thy disobedience*. Although I think it would prove a hard task, for whosoever should undertake it, to shew that *Superiours* are always bound to *inform* the consciences of their inferiours concerning the *lawfulness* of every thing they shall command. If sometimes they do it, where they see it *expedient* or *needful*; sometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more condu cible for the publick peace and safety, only to make known to the people what their pleasures are, reserving to themselves *the reasons* thereof. I am sure, in the point of *Ecclesiastical Ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not only in the learned writings of sundry *private men*, but by the *publick declaration* also of Authority, as is to be seen at large in the *Preface* commonly Printed before the *Book of Common-prayer*, concerning that argument: enough to satisfy those that are peaceable, and not disposed to stretch their wits to cavil at things established. And thus much of the *second Question*, touching a *doubting Conscience*: whereon I have insisted the longer, because it is a point both so proper to the *Text*, and whereat so many have stumbled.

There remaineth but one *other Question*, and that of far smaller difficulty; What is to be done, when the conscience is *scrupulous*? I call that a *scruple*, when a man is reasonably well perswaded of the *lawfulness* of a thing, yet hath withal some *jealousies* and *fears*, lest perhaps it should prove *unlawful*. Such scruples are most incident to men of *melancholy* dispositions, or of *timorous spirits*; especially if they be *tender consciences*, withal: and they are much encreased by the false *suggestions* of Satan; by reading *the books*, or hearing *the Sermons*, or frequenting *the company* of men more strict, precise, and austere in sundry points, than they need or ought to be; and by sundry other means which I now mention not.

Of

32.

ἰ ἀρχὴ μα-
 θῶν, ἀρχὴ
 ἐπιστήμης,
 Solon apud
 Stob. Serm. 3.

33.

1. Of which *scruples* it behoveth every man, *first*, to be wary that he do not at all *admit* them, if he can chuse: or, if he cannot wholly avoid them, that *secondly*, he endeavour so far as may be to *eject* them speedily out of his thoughts, as *Satans snares*, and things that may breed him worse *inconveniences*: or if he cannot be so rid of them, that then *thirdly*, he resolve to go on according to the more *probable perswasion* of his mind, and *despise* those scruples. And this he may do with a good conscience, not only in things *commanded* him by lawful *authority*, but even in things *indifferent* and arbitrary, and wherein he is let to his own *liberty*.

34. Much more might have been added for the farther both *declaration* and *confirmation* of these points. But you see I have been forced to wrap things together that deserve a more full and distinct handling, that I might hold some proportion with the time. I had a purpose briefly to have comprised the sum of what I have delivered, concerning a *gainsaying*, a *doubting*, and a *scrupulous* conscience, in some few *conclusions* for your better remembrance, and to have added also something by way of *direction*, what course might be the most probably taken for the *correcting* of an *erroneous* conscience, for the *settling* of a *doubtful* conscience, and for the *quieting* of a *scrupulous* conscience. But it is more than time that I should give place to other business: and the most, and most material of those directions, have been here and there occasionally touched in that which hath been delivered already: In which respect I may the better spare that labour. Beseech we God the Father of our Lord Jesus Christ, so to endue us all with the grace of his holy Spirit, that in our whole conversations we may unfeignedly endeavour to preserve a *good conscience*, and to yield all *due obedience* to him first, and then to every Ordinance of man for his sake.

Now to this *Father, Son*, and blessed *Spirit*, three persons, and one eternal *God*, be ascribed all the *Kingdom*, the *Power*, and the *Glory* both now and for evermore. *Amen*.

Ad



A D
MAGISTRATUM.

The First Sermon.

At a Publick Sessions at *Grantham, Lincoln,*
11 June 1623.

JOB XXIX. Ver. 14, 15, 16, 17.

14. *I put on righteousness, and it cloathed me : my judgment was a Robe and Diadem.*
15. *I was eyes to the blind, and feet was I to the lame.*
16. *I was a Father to the poor : and the cause which I knew not, I searched out.*
17. *And I brake the jaws of the wicked ; and plucked the spoil out of his teeth.*



Here silence against foul and false imputations may be interpreted a^a *Confession* ; there the *Protestation* of a mans own *innocency* is ever *just*, and sometimes ^b *necessary*. When others do us open wrong ; it is not now *Vanity*, but *Charity*, to do our selves open right : and whatsoever appearance of *folly* or *vain boasting* there is in so doing ; they are chargeable with all that compel us thereunto, and not we. (*I am become a fool in glorying ; but ye have compelled me,* 2 Cor. 12. 11.) It was neither *pride* nor *passion* in *Job*, but such a *compulsion* as this, that made him so often in this Book proclaim his own *righteousness*. Amongst whose many and grievous *afflictions*, as it is hard to say which was the greatest ; so we are sure this was not the least, that he was to wrestle with the unjust and bitter

T.
a Si, cum mihi
furta, largitiones,
obijciuntur, ego responde-
re solo meis
— non tam sum
existimandus
de rebus gestis
gloriarī, quā
de obiectis non
confiteri. Cic.
pro domo sua.
q Mibi de me-
metipso tam
multa dicendi
necessitas qua-
dam imposita
est ab illo. Cic.
pro Syll.

bitter upbraidings of unreasonable and incompassionate men. They came to visit him as friends; and as friends they should have comforted him. But
 c Job 16. 2. sorry friends they were, and ^c miserable comforters: indeed not comforters, but tormenters; and accusers rather than friends. Seeing Gods hand heavy upon him; for want of better or other proof, they charge him with Hypocrisie. And because they would not seem to deal all in generalities (for against this general accusation of hypocrisie, it was sufficient for him as generally to plead the truth and uprightness of his heart;) they therefore go on more particularly, (but as fallly) and as it were by way of instance, to charge him with Oppression. Thus Eliphaz by name taxeth him: Chap. 22. 6. &c. Thou hast taken a pledge from thy Brother for nought; and hast stripped the naked of their cloathing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the Earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the Arms of the Fatherless hast thou broken.

2.
 d Etsi ego
 dignus hac
 contumelia, at
 tu indignus
 qui faceres
 tamen. Tereñ.
 e Plal. 55.
 12. 14.

Being thus shamefully, indeed shamelessly, upbraided to his face, without any desert of his, by those men, ^d who (if he had deserved it) should least of all have done it, his ^e neighbours and familiar friends; can you blame the good man, if to remove such false aspersions, he do with more than ordinary freedom insist upon his own integrity in this behalf? And that he doth in this Chapter something largely; wherein he declareth how he demeaned himself in the time of his prosperity in the administration of his Magistracy, far otherwise than was laid to his charge. [When the Ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the Fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy.] In the next immediate verses before these. And then he goeth on in the words of my Text, I put on righteousness, &c.

3. It seemeth Job was a good man, as well as a great: and being good, he was by so much the better, by how much he was the greater. Nor was he only Bonus vir, a good man; and yet if but so, his friends had done him much wrong to make him an Hypocrite: but he was Bonus Civis too, a good Common-wealths-man; and therefore his friends did him yet more wrong to make him an Oppressor. Indeed he was neither the one, nor the other. But it is not so useful for us to know what manner of man Job was; as to learn from him what manner of men we should be. The grieved Spirit of Job indeed at first, uttered these words for his own justification: but the blessed Spirit of God hath since written them for our instruction. To teach us from Jobs example how to use that measure of greatness and power which he hath given us, be it more, be it less, to his glory, and the common good. So that in these words we have to consider, as laid down unto us under the person, and from the example of Job, some of the main and principal duties which concern all those that live in any degree of Eminency or Authority either in Church or Common-wealth; and more especially those that are in the Magistracy, or in any office appertaining to Justice.

4. And those Duties are four. One, and the first, as a more transcendent and fundamental duty: the other three, as accessory helps thereto, or subordinate parts thereof. The first is, a Care and Love, and Zeal of Justice, A good Magistrate should so make account of the administration of Justice, as of his chiefest business; making it his greatest glory and delight, Ver. 14.

[1

[I put on righteousness, and it clothed me : my judgement was a robe and a diadem.] The second is a forwardness unto the works of Mercy, and Charity, and Compassion. A good Magistrate should have compassion of those that stand in need of his help, and be helpful unto them, ver. 15. and part of 16. [I was eyes to the blind, and feet was I to the lame; I was a father to the poor.] The third is Diligence in Examination. A good Magistrate should not be hasty to credit the first tale, or be carried away with light Informations : but he should hear, and examine, and scan and sift matters as narrowly as may be for the finding out of the truth, in the remainder of ver. 16. [And the cause which I knew not I searched out.] The Fourth is Courage and Resolution in executing. A good Magistrate, when he goeth upon sure grounds, should not fear the faces of men, be they never so mighty or many ; but without respect of persons execute that which is equal and right even upon the greatest offender, Ver. 17. [And I brake the jaws of the wicked, and plucked the spoil out of his teeth :] Of these four in their order : of the first, first ; in these words, I put on righteousness, &c.

This Metaphor of cloathing is much used in the Scriptures in this notion as it is applyed to the soul, and things appertaining to the soul. In Psalm 109. David useth this imprecation against his enemies ; [^f Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a cloak.] And the Prophet Esay speaking of Christ and his Kingdome, and the righteousness thereof, Chap. 11. thus describeth it, [^e Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.] Likewise in the new Testament, Saint Paul in one place biddeth us ^h put on the Lord Jesus Christ : in another exhorteth women to ⁱ adorn themselves, instead of broidered hair, and gold, and pearls, and costly array, with shamefastness and sobriety, and (as becoming women professing godliness) with good works : in a third, furnisheth the spiritual souldier with ^k Shoes, Girdle, Breastplate, Helmet, and all necessary accoutrements from top to toe. In all which, and other places where the like Metaphor is used ; it is ever to be understood with allusion to one of the three special ends and uses of apparel. For we cloath our selves, either first, for necessity, and common decency, to cover our nakedness ; or secondly, for security and defence against enemies ; or thirdly, for state and solemnity, and for distinction of offices and degrees. Our cloaks, and coats, and ordinary suits, we all wear to cover our nakedness : and these are Induments, known by no other, but by the general name of Cloathing or Apparel. Souldiers in the wars wear Morions, and Cuiraces, and Targets, and other habiliments for defence : and these are called Arma, Armes or Armour. Kings and Princes wear Crowns and Daideims ; inferiour Nobles, and Judges, and Magistrates, and Officers, their Robes, and Furrs, and Hoods, and other ornaments fitting to their several degrees and offices, for solemnity of state, and as ensigns or marks of those places and stations wherein God hath set them : and these are Insule, Ornaments or Robes. It is true ; Justice, and Judgement, and every other good vertue and grace is all this unto the soul ; serving her both for covert, and for protection, and for ornament : and so stand both for the garments, and for the armour, and for the Robes of the soul. But here I take it, Job alludeth especially to the third use. The propriety of the very words themselves give it so : for he saith he put righteousness and judgment upon him as a Robe and a Diadem ; and such things as there are worn, not for necessity, but state. Job was certainly a Magistrate, a Judge at the least ; It is evident from the seventh verse,

M

and

2.

3.

4.

5.

Psalm 109. 29.

Esay. 11. 5.

Rom. 13. 14.

1 Tim. 2. 9.

10.

Eph. 6. 14.

&c.

1.

2.

3.

Non dubito
quin Job fuerit
Rex Didac.
Stan. in Job. 2.
3.

m Job 1. 3.

m Job 29. 9.

o Ibid. ver. 25.
p δίαδημα,
τὸ βασιλικόν
ἐσθμα, Suid.
in δίαδ.

q Cultus mag-
nificus addit
hominibus au-
thoritatem.

Quintil. 8.
Inst.

Ex γὰρ τοι-
ς τοῖς φανέ-
σιν ὡς
ἐν δαίμονι

Ἐσθλ. Hom.
Ἐ. Odys. 19.

Hoc Priami ge-
stamen erat,
cū iura vo-
catis More da-
bat populis.

Virgil. En. 7.
See Franc.

Pollet. 3. Hist.
fori. Rom. 6.

r Psal. 109.
16, 17.

It is joy to
the just to do
judgement.

Prov. 21. 15.

t Furiis & a-
quitatis qua
virum princi-
pem morant,
studiosissimis
eram. Vatabl.
hic.

and to me it seemeth not improbable that he was a¹ King; though not like such as the Kings of the earth now are (whose dominions are wider, and power more absolute,) yet possible such as in those ancient times, and in those Eastern parts of the world were called Kings, viz. a kind of petty Monarch, and supreme governour within his own territories, though perhaps but of one single City with the Suburbs, and some few neighbouring Villages. In the first Chapter it is said that he was ^m the greatest man of all the East: and in this Chapter he saith of himself, that ^m When he came in presence, the Princes and the Nobles held their tongues; and that ^o He sate as chief, and dwelt as a King in the Army, and in this verse he speaketh as one that wore a Diadem, or ornament^p proper to Kings. Now Kings, we know, and other Magistrates, place much of their outward glory and state in their Diadems, and Robes, and peculiar Vestments: these things striking a kind of ^q reverence into the subject towards their Superiour; and adding in the estimation of the people, both glory and honour, and Majesty to the person, and withal pomp and state, and solemnity to the actions of the wearer. By this speech then of putting on Justice and Judgement as a Robe and Diadem, Job sheweth that the glory and pride which Kings and Potentates are wont to take in their Crowns, and Scepters, and royal Vestments, is not more, than the glory and honour which he placed in doing justice and judgement. He thought that was true honour, not which reflected from these empty marks and ensigns of Dignity, but which sprang from those virtues, whereof these are but dumb remembrances. If we desire yet more light into the Metaphor; we may borrow some from David, ^r Psal. 109. where speaking of the wicked, he saith ver. 17. that he clothed himself with cursing like a garment: and by that he meaneth no other than what he had spoken in the next verse before, plainly and without a Metaphor, His delight was in cursing. By the Analogy of which place we may not unfitly understand these words of Job, as intimating the great love he had unto Justice, and the great pleasure and ^t delight he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious usurper took more pride in his new gotten Crown or Scepter, never proud Minion took more pleasure in her new and gorgeous apparel; than Job did true ^t glory and delight in doing Justice and Judgment. He put on righteousness, and it clothed him; and Judgment was to him what to others a Robe and a Diadem is: honourable and delight-
ful.

6.

Here then the Magistrate and every Officer of Justice may learn his first principle, and (if I may so speak) his Master-duty, (and let that be the first observation:) namely to do Justice and Judgment with delight, and zeal and cheerfulness. I call it his Master-duty; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily and of themselves. This must be his primum, and his ultimum; the foremost of his desires, and the utmost of his endeavours, to do Justice and Judgment. He must make it his chiefest business; and yet count it his lightsome recreation: make it the first and lowest step of his care; and yet withal count it the last and highest rise of his honour. The first thing we do in the morning before we either eat or drink, or buckle about any worldly business, is to put our clothes about us: we say, we are not ready till we have done that. Even thus should every good Magistrate do: before his private, he should think of the publick affairs; and not count himself ready to go about his own profits, his shop, his ship, his lands, his reckonings, much less about his vain pleasures, his jades, his currs,

his

his kites, his any thing else, till first with Job, he had put on righteousness as a garment, and clothed himself with judgment as with a Robe and a Diadem.

Nor let any man think his affection to justice to have been singular in Job: much less impute it to simplicity in him. For behold another like affectioned; and he a greater, and I may say too a wiser than Job, for God himself hath witnessed of him, that for wisdom there was never his like before him, nor should come after him, Solomon the King. Who so much manifested his love and affection to justice and judgment, that when God put him to his choice to ask what he would, and he should have it; he asked not long life, or riches, or victory, or any other thing, but only wisdom; and that in this kind, Prudentiam regitivam, Wisdom to discern between good and bad, that he might go in and out before the people with skill, and rule them prudently with all his might in righteousness and equity: And the Text saith, The speech pleased the Lord, that Solomon had asked this thing. Magistrates should subscribe to Solomon's judgment, who is wiser than the wisest of them: and yet for farther conviction, behold a wiser than Solomon is here, even Jesus Christ the righteous, the God of Solomon, and the Saviour of Solomon, in whom are hidden all the treasures of wisdom and knowledge. Of whom David having said in Psal. 45. that the Scepter of his kingdom is a righteous Scepter, he proceedeth immediately to shew, wherein especially consisted the righteousness of the Scepter of his Kingdom: Not so much in doing righteousness, and punishing iniquity, (though that also;) as in loving righteousness, and hating iniquity. [The Scepter of thy Kingdom is a righteous Scepter: thou hast loved righteousness, and hated iniquity; therefore God, &c.] and you heard already out of the eleventh of Esay, that righteousness was the girdle of his loyns, and faithfulness the girdle of his reins. Magistrates from the examples of Job, of Solomon, of Jesus Christ himself, should learn to make justice and judgment their greatest both glory and delight.

To bad things examples will draw us on fast enough; without, yea many times against reason: but in good things, it is well if examples, and reasons together, can any thing at all prevail with us. And here if reason may rule us; surely good reason there is we should be thus affectioned to justice, as hath been said: whether we respect the thing it self, or God, or our selves or others. The thing it self, Justice both in the common consideration of it, as it is a virtue, is, as every other virtue is, honourable and lovely, and to be desired for its own sake: and in the special nature of it, as it is Justice, is a virtue so necessary and profitable to humane society, and withal so comprehensive of all other virtues, as that those men who labour to pervert it do yet honour it and even those men who themselves will not use it, cannot yet but love it, at leastwise commend it in others. Judgment, Mercy and Faithfulness our Saviour Christ reckoneth as the weightiest matters of the Law, Mat. 23. And every man (saith Solomon, Prov. 24.) will kiss his lips that giveth a right answer: that is, Every man will love and honour him that loveth and honoureth Justice. Ought you to delight in any thing more than virtue: or in any virtue more than the best? and such is Justice. Again, by due administration of Justice and judgment God is much glorified. Glorified in the encouragement of his servants, when for well-doing they are rewarded: glorified in the destruction of the wicked, when for offending they are punished: glorified in the encrease, and in the Peace and Prosperity of his Kingdom,

7.

3 Kings 3. 12.

3 Kings 31 5-11.

Ibid. ver. 9. to discern Judgment, ver. 11.

Ibid. ver. 10.

Col. 2. 3.

Psal. 45. 6, 7.

Esay 11. 5.

8.

I.

c 3 3 δίκαιο-
σύνη συνδύ-
σθη τὰς ἀρε-
τὰς.
Aristot. Eth.
Nicom. 3. ex
Theogn.
d 3 δὲ δὲ
ἐπαινοῦ τὰς
ἀρετὰς, ἀλλὰ
τὰς ἀρετὰς, καὶ
αὐτοὶ οἱ τὰ
ἀρετὰς ἀντ-
ιστοιχοῦν.

Philop. in
Prior. Arist.
Matt. 23. 23.
Prov. 24. 25.

2.

which hereby is both *preserved* and *enlarged*: glorified in the expression and *imitation* of his infinite perfections, when they who are his *Ministers* and *Deputies* for this very thing, for the execution of *Justice*, do labour to *resemble* him whose *ministers* and *deputies* they are, in this very thing, in being *just*, even as he is *just*. Ought you not to count it *your* greatest *glory* to seek *Him*? And can you do that more readily and effectually, than by doing *Justice* and *Judgment*? And as for *our selves*; What *comfort* will it be to our Souls, when they can witness with us that we have even let our selves to do good, in those callings wherein God hath set us? Every man that hath a *Calling*, must *wait* thereon, and do the duties belonging thereto, at his peril: and it will be much for his ease to be lightsome and cheerful therein. So shall he make of a *necessity* a *virtue*; and do that with pleasure, which he must do howsoever, or answer for the neglect: whereas otherwise, his *Calling* will be a continual *burden* and weariness unto him, and make his whole *life* no better nor other than a long and lasting *affliction*. And besides, we much deceive our selves, if we think our own *private* good to be severed from the *publick*; and so neglect the *publick* employments to follow our own *private* affairs. For the *private* is not *distinguish'd* from the *publick*; but *included* in it: and no man knoweth what mischiefs unawares he prepareth for his *private* estate in the end; whilst thinking to provide well enough for himself, he *cherisheth* in the mean time, or *suffereth* abuses in the *publick*. Ought we not by making *Justice* and *Judgment* our glory and delight, to reap the *Comfort* of it in our *Consciences*, to *sweeten* the miseries and travails of our lives and *Callings*, and to *secure* our *private* in the *common* safety: rather than by or not doing *Justice*, or doing it heavily and heartlessly, wound our own *Consciences*, make the *afflictions* of this life yet more *afflictive*, and in the decay of the *publick*, insensibly promote the ruine of our *private* state and prosperity? And lastly, if we respect *others*; what can be more glorious for us, than by our zeal and forwardness first to *shame*, and then to *quicken up* the backwardness of others; that with joynt-hearts and hands they and we together may aim at the peace and prosperity, and good of the *Common-wealth*? It is not easie to say what manifold *benefits* redound to the *Common-wealth* from the due execution of *Justice*: or from the slacking thereof, what a world of *mischiefs*! How honourable are we and glorious, if by our zeal we have been the *happy instruments* of those so many, so great *benefits*! How inglorious and vile, if by our *negligence* we have made our selves guilty of these so many, so great *mischiefs*! If we neglect *Justice*, we countenance *disorders*, which by *Justice* are *repressed*; we disarm *innocency*, which by *Justice* is *protected*; we banish *Peace*, which by *Justice* is *maintained*; we are traytors to the *King* and his *Throne*, which by *Justice* are *established*; we pull upon us *Gods* *Plagues* and *Judgments*, which by *justice* are *averted*. Ought we not much rather by our forwardness in doing *Justice* to *repress* disorders, *protect* *innocency*, *maintain* *peace*, *secure* the *King* and *State*, and *turn away* *Gods* *judgments* from our selves and others? See now if we have not reason to love *Justice* and *Judgment*, and to make it our delight; to *put righteousness* upon us, and to cloath us with judgment as with a *Robe* and a *Diadem*: being a thing in it self so excellent; and being from it there redoundeth so much *glory* to *God*, to *our selves* so much *comfort*, and so much *benefit* unto *others*. The *Inferences* of use from this *first Duty*, as also from the rest, I omit for the present: reserving them all to the latter end: partly, because I would handle them all together; partly also, and especially, for that I desire to leave them fresh in your memory, when you depart

3.
 § Quid est
 suavis quam
 bene rem gere-
 re bono publi-
 co? Plaut. in
 Capt. 3. 2.
 h Rom. 12. 7.
 i Faxis ut libe-
 at quod est ne-
 cesse.
 Aufon. in
 Sent. Perianth.

k οὐδ' οὐδ' τῇ
 πόλει καὶ σω-
 ται καὶ ἀποδύ-
 ται τὸ ἐγὼς
 οὐκ ἔστι.
 Xenoph. de
 venatione:
 apud Stotz-
 um.
 l Quapropter
 edulcare con-
 venit vitam.
 Cn. Marius in
 Mimambiis,
 apud A. Gell.
 15. 25.

4.

m Prov. 16.
 12.

depart the Congregation. And therefore without farther adoe, I proceed forthwith to the next duty, contained in these words, [*I was eyes to the blind, and feet to the lame; I was a father to the poor.*]

Wherein Job declareth his own readiness in his place and Calling to be helpful to those that were any way distressed, or stood in need of him, by affording them such supply to his power, as their several necessities required. And like him should every Magistrate be in this also; which I propose as the second Duty of the good Magistrate: he must be forward to succour those that are distressed and oppressed; and to help and relieve them to his power. Mens necessities are many, and of great variety: but most of them spring from one of these two defects, ignorance, or want of skill; and impotence, or want of power: here signified by Blindness, and Lameness. The blind man perhaps hath his limbs and strength to walk in the way, if he could see it: but because he wanteth his eyes, he can neither find the right way, nor spy the rubs that are in it; and therefore he must either sit still, or put himself upon the necessity of a double hazard, of stumbling, and of going wrong. The lame man perhaps hath his eyes and sight perfect, and knoweth which way he should go, and seeth it well enough: but because he wanteth his limbs, he is not able to stir a foot forward; and therefore he must have patience perforce, and be content to sit still, because he cannot go withal. Both the one and the other may perish, unless some good body help them: and become a guide to the blind, a staff to the lame; leading the one, and supporting the other. Abroad in the World there are many; in every Society, Corporation, and Congregation, there are some, of both sorts: some Blind, some Lame. Some that stand in need of Counsel, and Advice, and Direction; as the Blind: others that stand in need of Help, and Assistance, and Support; as the Lame. If there be any other besides these, whose case deserveth pity, in what kind soever it be; the word Poor comprehendeth him, and maketh him a fit object for the care and compassion of the Magistrate. To each of these the Magistrate must be a succourer to his power. He must be, as here Job was, an eye to the blind, *ignorantem dirigendo*; by giving sound and honest counsel the best he can to them that are simple, or might without his help be easily overseen. And he must be, as here Job was, feet to the lame, *impotentem adiuvando*; by giving countenance and assistance in just and honest causes the best he can to them that are of meaner ability, or might without his help be easily overborn. If there be either of these, or any other defect, which standeth in need of a supply in any other man; he must be, as here Job was, a Father to the poor, *indigentem sublevando*; by giving convenient safety and protection the best he can to them that are destitute of help, and fly unto him as to a sanctuary for shelter and for refuge in any misery, grievance, or distress. Upon these he must both have compassion inwardly, and he must shew it too outwardly; Affection, and Effect; pitying them in his heart, and helping them with his hand. It is not enough for him to see the Blind, and the Lame, and the Poor; and to be sorry for them: but his compassion must be real. He must lend his eyes to the Blind to direct them; and he must lend his feet to the Lame, to support them; and he must pity the Poor as a father doth his children, so pity them, that he do something for them.

Princes, and Judges, and Magistrates were not ordained altogether, nor yet so much for their own sakes, that they might have over whom to bear rule and to domineer at pleasure; as for the people's sakes, that the people might have to whom to resort, and upon whom to depend for help and suc-

n ἐὶς ὁλὸν
αὐτοῦ τοῦ
πονητοῦ ὡς
ἀντὶ. Sophecl.

o Lyra hic.

p See Syrac. 4.
10.

IO.
q Non mihi
sed populo. A.
Adrianus
Imp.

--- τῶν ἀρχόντων
οὐκ εἰς ὅσον
αὐτῶν εὐεργε-
σίας καὶ ἀντι-
δότης.
Arist. in Epist.
ad Alex.

r Ita magna
vivere gloria de-
corique sunt, si
illis solutario
potentia est.
Nam potissima
vis est, valere
ad nocendum.
Seneca. L. de
clem. 3.

cour,

¶ *Sene. in Medea. 2. 2.*

¶ *Psal. 82. 6.*

Hoc tecum commune Deū, quod utrique rogati Supplicibus vestris ferre soletis opem.

Ovid. 2. de Ponto. 9.

¶ Wild. 6. 6.

¶ Luc. 12. 48.

¶ *Rom. 13. 5.*

¶ *Rom. 13. 6.*

¶ *Rom. 13. 4.*

2. Cor. 1. 1.

Luke 22. 25.

¶ *Rom. 13. 8.*

¶ *Gen. 20. 2. & 26. 1.*

& Psal. 34. in titulo.

d — sed Roma

parentem, Roma

patrem patrie

Ciceronem libera dixit.

Juven. Satyr. 8. — patrem

patrie appella-

vimus, ut sci-

et datam sibi potestatem patriam;

qua est, temperatissima, liberis consulens, sudque post illos ponens.

Senec. 1. de Clem. 14.

cour, and relief in their necessities. And they ought to remember, that for this end God hath endued them with that power which others want; that they might by their power help them to right, who have not power to right themselves. [*¶ Hoc reges habent magnificum & ingens, &c. Prodesse miseris, supplices fido lare Protegere, &c.*] This is the very thing wherein the Preheminence of Princes, and Magistrates, and great ones, above the ordinary sort singularly consisteth, and wherein specially they have the advantage, and whereby they hold the title of *Gods*, that they are able to do good, and to help the distressed, more than others are. For which ability how they have used it, they stand accountable to him from whom they have received it: and woe unto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts, *¶ Potentes potenter*: into whose hand *¶ much hath been given*, from their hands *much will be required*; and the mighty ones, if they have not done a mighty deal of good withall, shall be mightily tormented. And as they have received power from God; so they do receive honours, and service, and tributes from their people for the maintenance of that power: and these as wages by Gods righteous ordinance for their care and pains for the peoples good. God hath imprinted in the natural conscience of every man notions of fear, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to be performed towards Kings, and Magistrates, and other Superiours, *¶ not only for wrath, but also for conscience sake*: and all this for the maintenance of that power in them, by the right use whereof themselves are again maintained. Now the same conscience which bindeth us who are under authority, to the performance; bindeth you who are in authority to the requital, of these duties. I say, the same Conscience; though not the same wrath: for here is the difference. Both Wrath and Conscience bind us to our duties; so that if we withdraw our subjection, we both wound our own Consciences, and incur your just wrath: but only Conscience bindeth you to yours, and not Wrath; so that if ye withdraw our help, we may not use wrath, but must suffer it with patience, and permit all to the judgements of your own Consciences, and of God the judge of all mens consciences. But yet still in Conscience the obligation lyeth equally upon you and us: As we are bound to give you honour, so are you to give us safety; as we to fear you, so you to help us; as we to fight for you, so you to care for us; as we to pay you tribute, so you to do us right. For, *¶ For this cause pay we tribute* and other duties, unto you who are Gods Ministers; even because you ought to be attending continually upon this very thing, to approve your selves as *¶ the Ministers of God to us* for good. Oh that we could all, superiours and inferiours, both one and other, remember what we owed each to other; and by mutual striving to pay it to the utmost, so endeavour our selves to *¶ fulfil the Law of God!* But in the mean time, we are still injurious, if either we withdraw our subjection, or you your help; if either we cast off the duty of children, or you the care of Fathers. Time was, when Judges, and Nobles, and Princes delighted to be called by the name of Fathers. The Philistines called their King by a peculiar appellative, *¶ Abimelech*; as who say, *The King my Father*. In Rome the Senators were of old time called *Patres, Fathers*: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperours, or whosoever had deserved best of the Common-wealth, to have this addition to the rest of his style, *¶ Pater patrie*, a Father to his Country. Naaman's servants

servants in 4 King. 5. 13. call him Father, ^c *My Father, if the Prophet had com-* ^{44 Kings 5. 13}
manded thee, &c. And on the other side, *David* the King speaketh un- ^{f Psal. 34. 11.}
 to his Subjects, as a Father to his Children in Psal. 34. ^{g Ut eos quasi} *Come ye children,*
&c. and *Solomon* in the Proverbs every where, *My Son*: even as *Job* here ^{filios cerneret}
 accounteth himself a *Father to the poor*. Certainly to shew that some of ^{per amorem,}
 these had, and that all good *Kings* and *Governours* should have, a ^{quibus pater} *fa-*
therly care over, and bear a *fatherly affection* unto, those that are under ^{præerat per pro-}
 them. ^{tectionem.}

All which yet, seeing it is intended to be done *in bonum universitatis,* ^{Gloss. inter-}
 must be so understood as that it may stand *cum bono universitatis,* with e- ^{lin. hic}
 quity and justice, and with *the common good*. For ^{τὸ ἀπορτα} *Mercy* and *Justice* ^{ἔτι καὶ πο-}
 must go together, and help to temper the one the other. The Magistrate ^{σάρα ἢ ὁ}
 and Governour must be a *Father to the poor,* to protect him from injuries, ^{νόμος, ὅς πα-}
 and to relieve his necessities; but not to maintain him in idleness. All ^{τέρας πειδῶν,}
 that the Father oweth to the Child is not love and maintenance: he oweth ^{ἴσα, &c.}
 him too *Education*; and he oweth him *correction*. A Father may love his ^{Philo. de}
 Child too *fondly,* and make him a *wanton*; he may maintain him too ^{creat. Prin-}
highly, and make him a *prodigal*: but he must give him nurture too, as ^{cipis.}
 well as *maintenance*: lest he be better fed than taught; and correct him ^{I I.}
 too, as well as love him; lest he bring him most grief when he should reap ^{b Prov. 3. 3.}
 most comfort from him. Such a *fatherly care* ought the civil *Magistrate* to ^{Mat. 23. 23.}
 have over the poor. He must carefully defend them from wrongs and op- ^{Non auferat}
 pressions: he must providently take order for their convenient relief and ^{veritas miseri-}
 maintenance: But that is not all, he must as well make provision to set ^{cordiam, nec}
 them on work, and see that they follow it; and he must give them sharp ^{miser cordia}
correction when they grow idle, stubborn, dissolute, or any way out of ^{impediat veri-}
 order. This he should do, and not leave the other undone. There is ^{tatem. August.}
 not any speech more frequent in the mouths of *beggars* and *wanderers,* ^{sent. 110. apud}
 wherewith the Countrey now swarmeth, than that men would be good to ^{Prosperum.}
 the poor: and yet scarce any thing so much mistaken as that speech in both ^{i Non solū}
 the terms of it: most men neither understanding aright who are the poor, ^{qui dat esuri-}
 nor yet what it is to be good to them. Not he only is good to the poor, that ^{entibus, si-}
 delivereth him when he is oppressed: nor is he only good to the poor, that re- ^{entis potum--}
 lieveth him when he is distressed: but he also is good to the poor, that punish- ^{verum etiam}
 eth him when he is idle. He is good to the poor, that helpeth him when he ^{& qui emendat}
 wanteth: and he is no less good to the poor, that whippeth him when he ^{verberare in}
 deserveth. This is indeed to be good to the poor; to give him that alms ^{quem potestas}
 first which he wanteth most; if he be hungry, it is alms to feed him; but ^{datur, vel co-}
 if he be idle and untoward, it is alms to whip him. This is to be good ^{erces aliquā}
 to the poor: But who then are the poor we should be good to, as they ^{disciplinā; in}
 interpret goodness? Saint Paul would have ^{10 quod corri-} *Widows* honoured; but yet ^{pit, & aliquā}
 those that are widows indeed: so it is meet the poor should be relieved, but ^{emendatorū}
 yet those that are poor indeed. Not every one that begs is poor; not eve- ^{pœnā plectit,}
 ry one that wanteth is poor, not every one that is poor is poor indeed. They ^{eleemōsynam}
 are the poor, whom we private men in *Charity,* and you that are Magi- ^{dat, quia mise-}
 strates in *Justice* stand bound to relieve, who are old, or impotent, or unable ^{ricordiam præ-}
 to work; or in these hard and depopulating times are willing but cannot be ^{stas. Aug. in}
 set on work; or have a greater charge upon them than can be maintained ^{Enchir. c. 72.}
 by their work. These, and such as these, are the poor indeed: let us all be ^{k 1 Tim. 5 3.}
 good to such as these. Be we that are private men as brethren to these
 poor ones, and shew them mercy: be you that are Magistrates as Fathers to
 these poor ones, and do them justice: But as for those idle stubborn pro-
 fessed wanderers, that can, and may, and will not work, and under the name
 and

and habit of poverty rob the poor indeed of our alms and their maintenance : let us harden our hearts against them, and not give them ; do you execute the severity of the Law upon them, and not spare them. It is Saint Pauls Order, nay it is the Ordinance of the Holy Ghost, and we should all put to our helping hands to see it kept, ¹ *He that will not labour, let him not eat.* These Ulcers and Drones of the Common-wealth are ill worthy of any honest mans almes, of any good Magistrates protection. Hitherto of the Magistrates second Duty, with the reasons and extent thereof, *I was eyes to the blind, and feet was I to the lame : I was a Father to the poor.* Followeth next the third Duty, in these words, *The cause which I knew not I searched out.*

12 Theff. 3. 10.

m Ne credere-
tur quod fave-
ret eis nimis in
præjudicium
justitiæ; subdi-
tur (C cau-
sam) Lyran.
hic.
n Ne forte mo-
tu pietatis in-
discreta conde-
scenderem ei in
præjudicium
justitiæ, Ly-
ran. hic.
o Exod. 23. 3.

12. Of which words some frame the Coherence with the former, as if Job had meant to clear his mercy to the poor from suspicion of partiality and injustice : and as if he had said, *I was a Father indeed to the poor ; pitiful and merciful to him ; and ready to shew him any lawful favour : but yet not so, as in pity to him, to forget or pervert justice.* I was ever careful before I would either speak or do for him, to be first assured his cause was right & good : and for that purpose, if it were doubtful, ² *I searched it out, and examined it, before I would countenance either him or it.* Certainly, thus to do is agreeable to the rule of Justice ; yea and of Mercy too : for it is one Rule in shewing Mercy, that it be ever done *salvis pietate & justitiâ*, without prejudice done to piety and justice. And as to this particular, the commandment of God is express for it in Exod. 23. ^o *Thou shalt not countenance no not a poor man in his cause.* Now if we should thus understand the coherence of the words ; the special duty which Magistrates should hence learn, would be indifference : in the administration of Justice not to make difference of rich or poor, far or near, friend or foe, one or other ; but to consider only and barely the equity and right of the cause, without any respect of persons, or partial inclination this way or that way.

13.

This is a very necessary duty indeed in a Magistrate of justice ; and I deny not but it may be gathered without any violence from these very words of my Text : though to my apprehension not so much by way of immediate observation from the necessity of any such coherence ; as by way of consequence from the words themselves otherwise. For what need all that care, and pains, and diligence in searching out the cause, if the condition of the person might over-rule the cause after all that search ; and were not the judgement to be given merely according to the goodness or badness of the cause, without respect had to the person ? But the special duty, which these words seem most naturally and immediately to impose upon the Magistrate, (and let that be the third observation) is diligence, and patience, and care to hear, and examine, and enquire into the truth of things ; and into the equity of mens causes. As the Physician, before he prescribe receipt or diet to his patient, will first feel the pulse, and view the urine, and observe the temper and changes in the body, and be inquisitive how the disease began, and when, and what fits it hath, and where and in what manner it holdeth him, and inform himself every other way as fully as he can in the true state of his body, that so he may proportion the remedies accordingly without error : so ought every Magistrate, in causes of Justice, before he pronounce sentence, or give his determination, whether in matters ^p judicial or criminal, to hear both parties with equal patience, to examine witnesses and other evidences advisedly and thoroughly, to consider and wisely lay together all allegations and circumstances, to put in queries and doubts upon the by, & use all possible expedient means for the boulding out of the truth ; that so he may do that which is equal and right without error.

p Omnia jādī-
cia aut distrā-
bendarum con-
troversiarum,
aut puniendō-
rum maleficio-
rum causā
reposita sunt.
Cic. pro Ce-
cin.

A

A duty not without both *Precept* and *President* in holy Scripture. *Moses* 14. prescribeth it in *Deut. 17.* in the case of Idolatry, *¶ If there be found among you* 9 *Deut. 17. 2.* *one that hath done thus or thus, &c. And it be told thee, and thou hast heard of* &c. See also *Deut. 13. 14.* *it, and inquired diligently, and behold it to be true, and the thing certain that* *such abomination is wrought in Israel, Then thou shalt bring forth that man, &c.* The offender must be stoned to death; and no eye pity him: but it must be done orderly, and in a legal course; not upon a bare hear-say, but upon diligent examination and inquisition, and upon such full evidence given in, as may render the fact certain, so far as such cases ordinarily are capable of certainty. And the like is again ordered in *Deut. 19.* in the case of false witnesses, *¶ Both the men, between whom the controversie is, shall stand before the* 10 *Deut. 19. 15.* *Judges, and the Judges shall make diligent inquisition, &c.* And in *Judg.* 19. in the wronged Levites case, whose Concubine was abused unto death at Gibeah; the Tribes of Israel stirred up one another to do justice upon the inhabitants thereof; and the method they proposed was this, first to consider and consult of it, and then to give their opinions. But the most famous example in this kind is that of King Solomon in *3 Kings 3.* in the difficult case of the *two Mothers*: Either of them challenged the living Child with a like eagerness; either of them accused other of the same wrong, and with the same allegations: neither was there witness or other evidence on either part to give light unto the matter: yet Solomon by that wisdom which he had obtained from God found a means to search out the truth in this difficulty, by making as if he would cut the child into halves, and give either of them one half; at the mentioning whereof the compassion of the right mother betrayed the falshood of her clamorous competitor. And we read in the Apocryphal Story of *Susanna*, how Daniel by examining the *two Elders*, severally and apart, found them to differ in one circumstance of their relation, and thereby discovered the whole accusation to be false; Judges for this reason were anciently called *Cognitores*, and in approved Authors *Cognoscere* is as much as to do the office of a Judge: to teach Judges, that one chief point of their care should be to know the Truth. For if of private men, and in things of ordinary discourse, that of Solomon be true, *¶ He that answereth a matter before he heareth it, it is folly and shame unto him*; certainly much more is it true of publick Magistrates, and in matters of Justice and Judgment: by how much both the men are of better note, and the things of greater moment. But in difficult and intricate businesses, covered with darkness and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveyances, to find a fair issue out, and to spy light at a narrow hole, and by wisdom and diligence to rip up a foul matter, and search a cause to the bottom, and make a discovery of all: is a thing worthy the labour, and a thing that will add to the honour, I say not only of inferior governours, but even of the Supreme Magistrate, the King. *¶ It is the glory of God to conceal a thing; but the honour of Kings, is to search out the matter.* 15. *Prov. 25. 21.*

To understand the necessity of this duty; consider, First, that as sometimes Democritus said, the truth lyeth *in profundo* and *in abdito*, dark and deep as in the bottom of a pit; and it will ask some time, yea and cunning too, to find it out and to bring it to light. Secondly, that through favour, faction, envy, greediness, ambition, and otherwise, innocency it self is often laden with false accusations: You may observe in the Scriptures how *Na-* both, *¶ Jeremy*, *¶ Saint Paul*, and others; and you may see by too much experience in these wretched times, how many men of fair and honest conversation have been accused and troubled without cause: which if the Ma- gistrate &c. 25. 7.

3.
f' O πρῶτα-
πρωτων
δὲ πρῶτον αὐτῶν.
σὺ σαφῶς,
Αὐτὸς πρῶτον
ἐστὶν ἐν τῷ δῶ-
σεως κακῶς.
Menand. apud
Stob. Ser. 44.
g2 Sam. 16. 34
h Prov. 18. 17.

4.
I Take heed
what you do,
2 Chr. 19. 5.
k Senec. lib. 2.
de ira, cap. 23.

I Qui potius plus
urget: pisces
ut sape minu-
tos Magni
comest, ut aves
enecas accipi-
ter. Varro in
Margopoli.
--fallus prada
majori minor.
Sen. in Hip-
poi. act. 2.
m [W] of [W]
acueret.
n Psal. 37. 4.
τὰς δὲ οὐδας,
τὰς μὲν ἐμ-
περοῦσιν,
ὀξὺς, τὰς
δὲ ζομφίους,
πλατῆς.
Arist. 2. Phys.
tex. 76.

o Esay 3. 15.
p Psal. 14. 4.

q Eripite vos
ex faucibus eo-
rum, quorum
crudelitas.
Crass. apud
Cic. 1. de O-
ratore.

gistrate by diligent inquisition do not either prevent or help to the utmost of his endeavour, he may soon unawares wrap himself in the guilt of innocent blood. Thirdly, that informations are for the most part partial, every man making the best of his own tale: and he cannot but often erre in judgment, that is easily carried away with the first tale, and doth not suspend till he have heard both parties alike. Herein^b David failed, when upon Ziba's false information he passed a hasty and injurious decree against Mephibosheth. Solomon saith, ^b He that is first in his own tale seemeth righteous; but then his neighbour cometh and searcheth him out, Prov. 18. as we say commonly, One tale is good, till another be told. Fourthly, that if in all other things hastiness and precipitancy be hurtful, then especially matters of justice would not be huddled up hand over head, but handled with matureⁱ deliberation, and just diligent disquisition. ^k Cunctari judicantem decet; imo oportet, saith Seneca: he that is to judge, it is fit he should, nay it is necessary he should proceed with convenient leisure. Who judgeth otherwise, and without this due search, he doth not judge, but guess. The good Magistrate had need of patience to hear, and of diligence to search, and of prudence to search out, whatsoever may make for the discovery of the truth in an intricate and difficult cause. The cause which I knew not, I searched out. That is the Magistrates third duty. There yet remaineth a fourth in these words, I brake the jaws of the wicked, and plucked the spoil out of his teeth.

16.

Wherein Job alludeth to ravenous and savage beasts; beasts of prey, that lye in wait for the smaller Cattel, and when they once catch them in their paws, fasten their teeth upon them, and tear them in pieces and devour them. Such Lions, and Wolves, and Bears, and Tygres, are the greedy^l great ones of this world, who are ever ravening after the estates and the livelihooods of their meaner neighbours, snatching, and biting, and devouring, and at length eating them up and consuming them. Job here speaketh of Dentes and Molares; Teeth and Jaws: and he meaneth the same thing by both, Power abused to oppression. But if any will be so curiously subtil, as to distinguish them, thus he may do it. Dentes, they are the long^m sharp teeth, the fore teeth; ⁿ Dentes eorum arma & sagittae, saith David, Their teeth are spears and arrows: Molares & molendo; so called from grinding; they are the great double teeth, the jaw-teeth. Those are the Biters, these the Grinders: these and those together Oppressors of all sorts, Usurers, and prouling Officers, and sly Merchants, and errant informers, and such kind of Extortioners as sell time, and truck for expedition, and snatch and catch at petty advantages; these use their teeth most, these are Biters. The first, I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. [W] Naschak, that is to bite; and [W] Neschek, that is Usury. Besides these Biters they are Grinders too; men whose teeth are Lapides Molares, as the over and nether mill-stone: depopulators, and racking Landlords, and such great ones, as by heavy pressures and burdens, and sore bargains break the backs of those they deal withal. These first by little and little^o grind the faces of the poor, as small as dust and powder; and when they have done, at length^p eat them up one after another, as it were bread: as the Holy Ghost hath painted them out under those very phraes. Now how the Magistrate should deal with those grinders and biters, Job here teacheth him: he should break their jaws, and pluck the spoil out of their teeth: that is, quell and crush the mighty Oppressor, and^q deliver the Oppressed from his injuries. For, to break the jaw, or the cheek bone, or the teeth, is in Scripture-phraze as much as to abate the pride, and suppress the

the power, and curb the insolency of those that use their *might* to overbear right. So David saith in the third Psalm, that God had saved him by *smiting his enemies upon the cheek-bone, and breaking the teeth of the ungodly.* ^{r Psal. 3. 7.} And in Psalm 38. he desireth God to *break the teeth of the wicked in their mouths, and to break out the great teeth of those young Lions.* ^{f Psal. 58. 6.} In which place ^{See also Prov. 30. 14. & Joel 1. 6.} it is observable, that, as Job here, he speaketh both of *Dentes* and *Molares*, teeth and great teeth: and those wicked great ones, according as Job also here alludeth, he expressly compareth unto young Lions; lusty and strong, and greedy after the prey.

Now to the doing of this, to the breaking of the jaws of the wicked, and plucking the spoil out of his teeth; there is required a stout heart, and an undaunted Courage, not fearing the faces of men, should their faces be as the faces of Lions: and their villages never so terrible. And this is the good Magistrate's last Duty in my Text; without fear to execute justice boldly upon the stoutest offender, and so to curb the power of great and wicked men, that the poor may live in peace, and keep their own by them. It was one part of Jethro's Character of a good Magistrate in Exod. 18. that he should be *a man of courage.* And it was not for nothing that every step up Salomon's Throne for judgment was supported with Lions: to teach Kings and all Magistrates, that a Lion-like courage and resolution is necessary for all those that sit upon the Throne or Bench for Justice and for Judgment. When David kept his Fathers sheep, and there came a Lion and a Bear, and took a Lamb out of the flock; he went out after the Lion and smote him, and took the Lamb out of his Mouth, and when the Lion rose against him, he took him by the beard, and smote him again, and slew him: and so he did with the Bear also. Every Magistrate is a kind of Shepherd: and the people they are his flock. He must do that then in the behalf of his flock, that David did. Those that begin to make a spoil, though but of the poorest Lamb of the flock, be they as terrible as the Lion and the Bear, he must after them, and smite them, and pluck the spoil out of their teeth: and though they shew their spleen, and turn again at it, yet he must not shrink for that; but rather take fresh courage, and to them again, and take them by the beard, and shake them, and never leave them till he have brought them under, and broken their jaws, and in spite of their teeth made them past biting or grinding again in haste. He is a bare hireling, and not worthy the name of a Shepherd, who when he seeth the Wolf coming, thrusteth his head in a bush, and leaveth the poor Cattel to the spoil. The good Magistrate must put on this resolution: to go on in this course, and without fear of one or other to do justice upon whosoever dareth do injustice, and to suppress oppression even in the greatest.

A resolution necessary; whether we consider the Law, the Magistrate, or the Offender. Necessary, First, in respect of the Laws: which, as all experience sheweth, are far better *unmade*, than *unkept.* ^{b Quid vana sine moribus Leges proficiunt?} The life of the Law is the Execution; without which the Law is but a dead letter: of less use and regard than scar-crows are in the corn-fields; whereof the birds are a little afraid at the first, but anon after a little use they grow so bold with them, as to sit upon their heads and defile them. We see the experience hereof but too much, in the too much suffered insolency of two sorts of people, (than against whom never were Laws either better made, or worse executed) Rogues and Recusants. Now we know the Laws are general in their intents, and include as well the great as the small. The Magistrate therefore who is *Lex loquens*, and whose duty it is to see the Laws executed, must proceed as generally, and

d Anacharsi,
apud Plutarch.
in Solone:
nonnulli Za-
leuco tribuant
e Inde lata le-
ges, ne fortior
omnia possit.
Ovid. 3. Fast.

punish transgressors of the Laws, *the great as well as the small*. It is an old complaint, yet groweth out of date but slowly; that, *Laws are like Cobwebs*, wherein the *smaller flies* are caught, but *great ones* break through. Surely, Laws should not be such; *good Laws* are not such of themselves; they do or should intend an *universal* reformation: it is the abuse of bad men, together with the *baseness* or *cowardise* of *sordid* or *sluggish* Magistrates, that maketh them such. And I verily perswade my self, there is no one thing that maketh *good Laws* so much contemned, even by *mean ones* too at the last, as the not executing them upon the *great ones* in the mean time. Let a *Magistrate* but take to himself that courage which he should do, and now and then make a *great man* an example of *Justice*; he shall find that a few such examples will breathe more *life* into the *Laws*, and strike more *awe* into the *people*, than the punishment of an hundred *underlings* and *inferiour persons*.

19.

Again, *in respect of the Magistrate himself*, this courage and resolution is necessary; for the maintenance of that *dignity* and respect which is due to him in his place and calling. Which he cannot more shamefully betray, than by *fearing the faces* of men. Imagine you saw a *goodly tall fellow*, trick'd up with feathers and ribbands, and a glittering sword in his hand, enter the lists like a *Champion*, and challenge all comers: by and by steppeth in another man perhaps much of his own size, but without either sword or staff, and doth but shew his *teeth* and stare upon him; whereat my *gay Champion* first trembleth, and anon for very fear letteth his sword fall, and shrinketh himself into the croud. Think what a ridiculous sight this would be: and just such another thing as this, is a *fearful Magistrate*. He is adorned with *robes*, the marks and ensigns of his *power*. God hath armed him with a *sword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, he standeth in the eye of the World, and as it were upon the *stage*; and raiseth an expectation of himself, as if sure this man would *do something*: his very appearance threatneth *destruction* to whosoever dareth come within his reach. Now if after all this *braving*, he should be out-dared with *big looks* and *bug words* of those that could do him no harm: how justly should he draw upon himself scorn and contempt, *parturiunt montes! Wherefore is there a price*, saith Solomon of the sluggard, *in the hands of a fool to buy Wisdom, and he hath no heart?* So, wherefore is there a *sword*, may we say of the fearful Magistrate, in the hands of a *Coward* to do justice, and he hath *no heart?* You that are Magistrates, remember the *promise* God hath made you, and the *Title* he hath given you. You have an honourable *promise*; [*GOD will be with you in the cause and in the judgment*, 2 Chronicles 19.] If God be with you, what need you fear who shall be against you? You have an honourable *Title* too [*I have said, ye are Gods*, Psalm 82.] If you be *Gods*, why should you fear the *faces* of men? This is Gods fashion: he *giveth grace to the humble, but he resisteth the proud*; he *exalteth the meek and lowly, but he putteth the mighty out of their seats*. If you will deal answerably to that high name he hath put upon you, and be indeed as *Gods*; follow the example of God: *lift up* the poor oppressed out of the mire, and *tumble down* the confidence of the mighty and proud oppressour; when you *receive the Congregation, judge uprightly*, and fear not to say to the *wicked*, be they never so great, *Lift not up your horn*. So shall you vindicate your selves from *contempt*: so shall you preserve your *persons* and *places* from being *baffled* and *blurred* by every lewd companion.

f Considera
qualia de eo
præstet, qui
tantæ authori-
tate subvehe-
ris. Cassiod. 6.
Epist. 15.
g Rom. 13.4.

b Horat. de
ars. Poet.
h Prov. 17.16.

k 2 Chro. 19.6

l Psal. 82.6.

m 1 Pet. 5.5.
n Luke 1.52.

o Psal. 75.2.4.

Courage

Courage in the Magistrate, against these great Ones especially, is *thirdly* necessary in respect of the Offenders. These wicked ones of whom Job speaketh, the longer teeth they have, the deeper they bite; and the stronger jaws they have, the sorer they grinde; and the greater power they have, the more mischief they do. And therefore these great ones of all other would be well hampered; and have their teeth filed, their jaws broken, their power curbed. I say not, the poor and the small should be spared when they offend: good reason they should be punished with severity. But you must remember I now speak of *Courage*; and a little *Courage* will serve to bring those under that are under already. So that if mean men scape unpunished when they transgress, it is oftner for want of care or conscience in the Magistrate, than of *Courage*. But here is the true trial of your *Courage*, when you are to deal with these great Ones: men not inferiour to your selves, perhaps your equals; yea, and it may be too, your Magistracy set aside, men much greater than your selves: men great in place, great in wealth, in great favour, that have great friends; but withal that do great harm. Let it be your honour, that you dare be just, when these dare be unjust; and when they dare smite others ^p with the fist of violence, that you dare smite them with ^q the sword of Justice; and that you dare use your power, when they dare abuse theirs. All Transgressours should be looked unto; but more, the greater, and the greatest, most: as a Shepherd should watch his Sheep even from Flies and Mankes; but much more from Foxes; most of all from Wolves. Sure, he is a sorry Shepherd, that is busie to kill Flies and Mankes in his Sheep, but letteth the Wolf worry at pleasure: Why, one Wolf will do more mischief in a night, than a thousand of them in a twelve-month. And as sure, he is a sorry Magistrate, that stocketh, and whippeth, and hangeth poor Sneaks when they offend (though that is to be done too) but letteth the great Thieves do what they list, and dareth not meddle with them: like Saul, who, when God commanded him to destroy all the Amalekites both man and beast, slew indeed the rascality of both, but spared the greatest of the men, and the fattest of the Cattel, and slew them not. The good Magistrate should rather with Job here, break the jaws of the wicked, and in the spight of his heart, pluck the spoil out of his teeth. ^p Efav 58. 4. ^q Rom. 13. 4.

Thus have you heard the four duties or properties of a good Magistrate contained in this Scripture, with the grounds and reasons of most of them, opened. They are, 1. A Love and Zeal to justice. 2. Compassion to the poor and distressed. 3. Pains and Patience in examination of causes. 4. Stoutness and Courage in execution of justice. The Uses and Inferences of all these yet remain to be handled now in the last place, and altogether. All which for order and brevities sake, we will reduce unto three heads: accordingly as from each of the four mentioned Duties, or Properties, or Rules (call them which you will) there arise Inferences of three sorts. First, of Direction; for the choice and appointment of magistrates according to these four properties. Secondly, of Reproof, for a just rebuke of such Magistrates as fail in any of these four Duties. Thirdly, of Exhortation; to those that are, or shall be Magistrates, to carry themselves therein according to these four Rules. Wherein what I shall speak of Magistrates, ought also to be extended and applied (the due proportion ever observed) to all kinds of Offices whatsoever, any way appertaining unto Justice. And first for directions.

22.
f Rom. 13. 1.
s 1 Pet. 2. 13.

S. Paul saith, *The powers that are, are ordained of God*: and yet S. Peter calleth the Magistracy an *humane ordinance*. Certainly the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it self. The truth is, the *substance of the power* of every Magistrate is the *Ordinance of God*; and that is S. Paul's meaning: but the *Specification of the circumstances* thereto belonging; as in regard of places, persons, titles, continuance, jurisdiction, subordination and the rest, is (as S. Peter termeth it) an *humane ordinance*, introduced by *Custom*, or positive *Law*. And therefore some kinds of Magistracy are higher, some lower, some annual or for a set time, some during life; some after one manner, some after another: according to the several *Laws* or *Customs* whereon they are grounded. As in other circumstances, so in this concerning the deputation of the *Magistrates person*, there is great difference: some having their power by *Succession*, others by *Nomination*, and other some by *Election*. As amongst us, the Supreme Magistrate, the *King*, hath his Power by *Succession*; some inferiour Magistrates theirs, by *nomination*, or special appointment, either immediately, or mediately from the King; as most of our *Judges* and *Justices*: some again by the *elections* and voices of the multitude; as most *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colleges*. The Directions which I would infer from my Text, cannot reach the *first* kind; because such *Magistrates* are *born* to us, not *chosen* by us. They do concern, in some sort, the *second*; but most nearly the *third* kind, viz. Those that are *chosen* by suffrages and voices: and therefore unto this *third* kind only I will apply them. We may not think, because our *voices* are our own, that therefore we may bestow them as we list: neither must we suffer our selves in a matter of this nature to be carried by *favour*, *faction*, *spite*, *hope*, *fear*, *importunity*, or any other corrupt and partial respect, from those Rules which ought to level our choice. But we must confer our *voices*, and our best *furtherance* otherwise, upon those whom, all things duly considered, we conceive to be the *fittest*: and the greater the *place* is, and the more the *power* is we give unto them, and from our selves; the greater ought our care in *voicing* to be. It is true indeed, when we have used all our best *care*, and proceeded with the greatest *caution* we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitness by any *demonstrative* certainty: all we can do is to go upon probabilities, which can yield at the most but a *conjectural* certainty, full of uncertainty. Men *ambitious* and in appetite, till they have obtained their desires, use to *dissemble* those *vices* which might make a stop in their preferments; which, having once gotten what they fished for, they *bewray* with greater freedom: and they use likewise to make a *shew* of that *zeal* and *forwardness* in them to do good, which afterwards cometh to just nothing. *Abalom* to steal away the hearts of the people (though he were even then most *unnaturally unjust* in his purposes, against a father and such a father; yet he) made shew of much *compassion* to the injured, and of a great *desire* to do justice. *O, saith he, *that I were made a Judge in the Land, that every man that hath any suit or cause might come unto me, and I would do him Justice*. And yet I doubt not, but if things had so come to pass, he would have been as bad as the worst. When the *Roman* *Souldiers* had in a tumult proclaimed *Galba* Emperour, they thought they had done a good days work; every man promised himself so much good of the *new Emperour*: But when he was in, he proved no better than those that had been before him. One giveth this censure of him, *Omnium consensu capax imperii, nisi imperasset*: he had been a man in every mans judgment worthy

u. sed maxima pars morem hunc homines habent: quod sibi volunt, Dum id impetrant, boni sunt: sed id ubi jam penes se habent, Ex bonis pessimi & fraudulentiissimi sunt.
Plaut. in Capt. 2. 1.
Omnes candidos, bonos viros dicimus.
Senec. Epist. 3.
x 2 Sam. 15. 4.
y Tacit. lib. 1. Histor.

worthy to have been *Emperour*, if he had not been *Emperour*, and so shewed himself unworthy. ^z *Magistratus indicat virum*, is a common saying, and a true. We may guess upon *likelyhoods* what they will be when we choose them: but the thing it self after they are chosen sheweth the *certainty* what they are. But this *uncertainty* should be so far from making us *careless* in our choice; that it should rather add so much the more to our care, to put things so hazardous as near as we can out of hazard.

Now those very *Rules*, that must direct them to *Govern*, must direct us also to *choose*. And namely an eye would be had to the *four Properties* specified in my Text. The *first*, a *zeal of justice*, and a delight therein. Seest thou a man careless of the *common good*; one that palpably preferreth *his own* before the *publick weal*; one that loveth his *ease* so well, that he careth not which way things go, backward or forward, so he may sit still and not be troubled; one that would divide *honorem ab onere*, be proud of the *honour* and *Title*, and yet loth to undergo the *envy* and *burthen* that attendeth them? set him aside. Never think that *man's robes* will do well upon him. A *Justice-ship*, or other *Office* would fit upon such a mans back as handsomely as *Saul's armour* did upon *David's*: unweildy, and fagging about his shoulders; so as he could not tell how to stir and turn himself under it. He is a fit man to make a *Magistrate* of, that will put on *righteousness* as a garment, and cloth himself with *Judgment* as with a *Robe* and a *Diadem*. The *second property* is *Compassion on the poor*. Seest thou a man destitute of *counsel* and *understanding*; a man of *forlorn hopes* or *estate*, and in whom there is *no help*; or one that having either *counsel* or *help* in him, is yet a *Churl* of either; but especially one that is *fore* in his bargains, *cruel* in his dealings, *hard* to his *Tenants*, or an *Oppressor* in any kind? Take none of him. Sooner commit a flock of *Sheep* to a *Wolf*; than a *Magistracy* or *Office* of justice to an *Oppressor*. Such a man is more likely to put out the *eyes* of him that seeth, than to be *eyes* to the *blind*; and to break the *bones* of the *strong*, than to be *legs* to the *lame*; and to turn the *fatherless* a *begging*, than to be a *Father* to the *poor*. The *third property* is *Diligence to search out the truth*. Seest thou a man *hasty*, and *rash*, and *heady* in his own business; a man *impatient* of *delay* or *pains*; one that cannot *conceal* what is meet till it be *seasonable* to utter it, but poureth out all his heart at once, and before the time; one that is easily *possessed* with what is first told him, or being once *possessed*, will not with any reason be *perswaded* to the contrary; one that lendeth *ear* so much to some particular *friend* or *follower*, as to believe any *information* from him, not any but from him; one that, to be counted a man of *dispatch*, loveth to make an end of a business before it be *ripe*; suspect him. He will scarce have the *Conscience*: or if that, yet not the *wit*, or not the *patience*, to search out the cause which he knoweth not. The last *Property* is, *Courage to execute*. Seest thou a man *first*, of a *timorous* nature, and cowardly disposition? or *secondly*, of a *wavering* and *fickle* mind: as we say of children; won with an apple, and lost with a nut? or *thirdly*, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complemental glozes? or *fourthly*, that dependeth upon some great man, whose vassal or creature he is? or *fifthly*; a taker, and one that may be dealt withal (for that is now the *periphrasis* of bribery?) or *sixthly*, guilty of the same *transgressions* he should punish, or of other as foul? Never a man of these is for the turn: not one of these will venture to break the *jaws* or *tusks* of an oppressing Tygre or Boar, and to pluck

z ἀρχὴ ἢ ἀν-
δρα δὴ ξέν.
dictum Biantii
apud Arist. 5.
Ethic. 7.
α ὁ δὲ λέγειται
μάλιστα τρεῖς
ποὺ ἀνδράς
ὁπότε κινῶνται
ἢ βασιλεύειν,
ἢ ἐξουσία, ἢ ἀγ-
χὴ πᾶν πᾶτος
κινῶσα, ἢ πα-
σαν ἀποταλά-
σσει κακίαν.
Plutarch. in
Cicerone.

22.

I.

b-nec vulgi
cura tyranni,
Dum sua sit
modò cura sa-
lm. Valer.
Flacc. 5. Ar-
gonaut.
ciSam. 17. 39.

2.

d o praclarum
custodem ovi-
um, ut ait,
lupum! custodi-
ne urbis, an di-
reptor & vexa-
tor esses An-
tonius? Cic.
Philip. 3.

c οὐκ ὁμῶς ἐπι-
σφαλῆς, μα-
νομῆς δὲ αἰ-
μαχίας, ἢ
μοχθῆρος δὲ
ναμῖν. Fam-
blich. apud
Stob. Sermon. 14.

3.

f Prov. 29. 11.

4.

g Degeneres
animos timor
arguit. Virgil.
3. Aeneid.

the

the spoil out of his teeth. The timorous man is afraid of every shadow, and if he do but hear of teeth, he thinketh it is good sleeping in a whole skin, and so keepeth aloof-off, for fear of biting. ^h The double minded man, as S. James saith, is unstable in all his ways: he beginneth to do something in a sudden heat, when the fit taketh him; but before one jaw can be half-broken, he is not the man he was, he is sorry for what is done; and instead of breaking the rest, falleth a binding up that which he hath broken; and so seeketh to salve up the matter as well as he can, and no hurt done. The vain man, that will be flattered, so he get fair words himself, he careth not who getteth foul blows: and so the beast will but now and then give him a lick with the tongue, he letteth him use his teeth upon others at his pleasure. The depending creature is charmed with a letter or message from his Lord, or his honourable friend; which to him is as good as a Superseas or Prohibition. The taker hath his fingers so oyled, that his hand slippeth off, when he should pluck away the spoil, and so he leaveth it undone. The guilty man by no means liketh this breaking of jaws: he thinketh it may be his own case another day.

24.

i Psal. 14. 3.

k. dicit enim
tandem in
Platonis nota-
reia, non
tandem in
Romuli face,
sententiam, de
Catone, Cic. 2.
ad Artic. 1.
i Visus nemo
sine nascitur,
optimus ille est,
Qui minimis
urgetur. Hor.
i Serm. Sat. 3.

You see, when you are to choose Magistrates, here is refuse enough, to be cast by. But by that all these be discarded, and thrown out of the bunch; possibly the whole lump will be near spent, and there will be little or no choice left. Indeed if we should look for absolute perfection, there would be absolutely no choice at all: ⁱ There is none that doth good, no not one. We must not be so dainty in our choice then, as to find one in every respect such as hath been characterized. We live not ^k in Republica Platonis, but in face seculi; and it is well, if we can find one in some good mediocrity so qualified. Amid the common corruptions of mankind, he is to be accounted a tolerably good man, that is not intolerably bad: and among so many infirmities and defects, as I have now reckoned, we may well voice him for a Magistrate; not that is free from them all, but that hath the ^l fewest and least. And we make a happy choice, if from among those we have to choose of, we take such a one as is likely to prove in some reasonable mediocrity zealous of Justice, sensible of the wrongs of poor men, careful to search out the truth of causes, and resolute to execute what he knoweth is just.

25.

m Psal. 58. 1.

n Acts 18. 17.

That for Direction. I am next to infer from the four duties in my Text, a just reproof, and withal a complaint of the common iniquity of these times; wherein men in the Magistracy and in Offices of Justice, are generally so faulty and delinquent in some, or all of these duties. And first, as for zeal to justice: alas that there were not too much cause to complain. It is grief to speak it (and yet we all see it and know it) there is grown among us of this Land, within the space of not many years, a general and sensible declination in our zeal both to Religion and Justice; the two main Pillars and Supporters of Church and State. And it seemeth to be with us in these regards, as with decaying Merchants almost become desperate; who when Creditors call fast upon them, being hopeless of paying all, grow careless of all, and pay none: so abuses and disorders encrease so fast among us; that hopeless to reform all, our Magistrates begin to neglect all, and in a manner reform nothing. How few are there of them that sit in the seat of Justice, whose Consciences can prompt them a comfortable answer to that Question of David, Psal. 58. ^m Are your minds set on righteousness, O ye congregation? Rather are they not almost all of Gallio's temper, Act. 18. who, though there were a foul outrage committed even under his nose, and in the sight of the Bench, yet the Text saith, ⁿ he cared for none of those things?

as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, because he would be now and then running away; so these *Justices à justitia*, because they neither do nor care to do *Justice*. Peradventure here and there one or two in a whole side of a Countrey to be found, that make a Conscience of their duty more than the rest, and are forward to do the best good they can: Gods blessing rest upon their heads for it. But what cometh of it? The rest, glad of their forwardness, make only this use of it to themselves; even to slip their own necks out of the yoke, and leave all the burden upon them: and so at length even tire out them too, by making *common pack horses* of them. A little it may be is done by the rest, for *fashion*, but to little purpose; sometimes more to shew their *Justice*, than to do *Justice*: and a little more may be wrung from them by *importunity*; as the poor widow in the parable by her clamorousness wrung a piece of *Justice* with much ado from the Judge that neither feared God, nor regarded man. Alas, Beloved, if all were right within, if there were generally that zeal that should be in *Magistrates*, good *Laws* would not thus languish as they do for want of *execution*; there would not be that insolency of *Popish Recusants*, that license of *Rogues* and *wanderers*, that prouling of *Officers*, that inhancing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carcases of *depopulated Towns*, infinite other mischiefs; which are (the sins shall I say, or the *Plagues*? it is hard to say whether more, they are indeed both) the *sins* and the *plagues* of this land. And as for *Compassion to the distressed*; is there not now just cause, if ever, to complain? If in these hard times, wherein nothing aboundeth but *poverty* and *sin*; when the greater ones of the earth should most of all enlarge their bowels, and reach out the hand to relieve the extreme necessity of thousands that are ready to starve: if (I say) in these times, great men, yea and men of *Justice*, are as throng as ever in pulling down houses, and setting up hedges; in unpeopling Towns and creating beggars; in racking the backs, and grinding the faces of the poor; how dwelleth the love of God, how dwelleth the spirit of *compassion* in these men? Are these, eyes to the blind, feet to the lame, and fathers to the poor, as Job was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezekiel*, so I should bid you? turn again, and behold yet greater, and yet greater abominations; of the lamentable oppressions of the poor by them and their instruments, who stand bound in all conscience, and in regard of their places, to protect them from the injuries and oppressions of others? But I forbear to do that; and choose rather out of one passage in the Prophet *Amos*, to give you some short intimation both of the faults, and of the reason of my forbearance. It is in *Amos*, 5. v. 12, 13. I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right: Therefore the prudent shall keep silence in that time; for it is an evil time. And as for searching out the truth in mens causes, which is the third Duty: First, those *Sycophants* deserve a rebuke, who by false accusations, and cunningly devised tales, (ἡ δὲ δαιδαλίη τοῦ νόμου, πικρὰ καὶ μύτικ) of purpose involve the truth of things to set a fair colour upon a bad matter, or to take away the righteousness of the innocent from him. And yet how many are there such as these in most of our Courts of justice? Informing, and promoting, and pettifogging make-bates. Now it were a lamentable thing if these men should be known, and yet suffered, but what if countenanced, and encouraged, and under hand maintained by the *Magistrates*

o Luke 18. 4, 5.

2.

p Ezek. 8. 6.
13, 15.q Amos 5. 12;
13.
fortia peccata;
vulg. ibid.

3.

r Pindar Olymp.

1.

f Belphegor
Orator contra
Numerium;
apud Ammi-
an. Marcell.
18.

gistrates of those Courts, of purpose to bring *Moultier* to their own *Mills*? Secondly, since *Magistrates* must be content (for they are but men, and cannot be every where at once) in many things to see with *other mens eyes*, and to hear with *other mens ears*, and to proceed upon *information*: those men deserve a rebuke, who being by their office to *ripen* causes for judgment, and to *facilitate* the *Magistrates* care and pains for *inquisition*; do yet either for fear, or favour, or negligence, or a fee, *keep back* true and necessary informations, or else for spight or gain, *clog the Courts* with false or trifling ones. But most of all the *Magistrates* themselves deserve a rebuke, if either they be hasty to *acquit* a man upon his own bare *denial* or protestation (for, *si inficiari sufficiet, ecquis erit nocens?* as the *Oratour* pleaded before *Julian* the Emperour; if a *denial* may serve the turn, none shall be guilty,) or if hasty to *condemn* a man upon anothers bare *accusation* (for, *si accusasse sufficiet, ecquis erit innocens?* as the Emperour excellently replied upon that *Oratour*; if an *accusation* may serve the turn, none shall be *innocent*;) or if they suffer themselves to be possessed with *prejudice* and not keep one ear open (as they write of *Alexander the great*) for the *contrary party* that they may stand *indifferent* till the truth be thoroughly canvassed; or if to keep causes long in their hands, they either delay to search the truth out, that they may know it, or to *decide* the cause according to the truth, when they have found it. And as for *Conrage* to execute *Justice*, which is the last Duty: what need we trouble our selves to seek out the *causes*, when we see the *effects* so daily and plainly before our eyes? whether it be through his own *cowardise* or inconstancy, that he *keepeth* off; or that a fair word *whistleth* him off; or that a great mans letter *flaveth* him off; or that his own guilty conscience *doggeth* him off; or that his hands are *manacled* with a bribe, that he cannot fasten; or whatsoever other matter there is in it; sure we are, the *Magistrate* too often letteth the wicked carry away the *spoil*, without *breaking a jaw* of him, or so much as offering to *pick his teeth*. It was not well in *David's* time, (and yet *David* a *Godly King*) when complaining he asked the Question, *Who will stand up with me against the evil doers?* It was not well in *Solomon's* time, (and yet *Solomon* a *peaceable King*) when, " considering the *Oppressions* that were done under the *Sun*, he saw that on the side of the oppressors there was power; but as for the oppressed, they had no comforter. We live under the happy government of a *godly* and *peaceable King*; Gods holy name be blessed for it: and yet God knoweth, and we all know, it is not much better now; nay, God grant, it be not generally even much worse.

26.

Receive now in the last place, and as the *third* and last *inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour, or office appertaining to *justice*; as you tender the glory of God, and the good of the *Common-wealth*; as you tender the honour of the *King*, and the prosperity of the *Kingdom*; as you tender the peace and tranquillity of *your selves* and *neighbours*; as you tender the comfort of your own *consciences*, and the salvation of your own *souls*: set your selves thoroughly, and cheerfully, and constantly, and conscionably, to discharge with faithfulness all those *duties* which belong unto you in your several *stations* and *callings*, and to advance to the utmost of your power the due administration and execution of *justice*. Do not decline those *burdens* which cleave to the *honours* you sustain. Do not *post* off those *businesses* from your selves to others, which you should rather do than they, or at least may as well do as they. Stand up with the zeal of

I.

of ^a *Phineas*, and by *executing judgment*, help to turn away those heavy ^x *plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breathe fresh life into the languishing laws by mature, and severe, and discreet execution: *Put on Righteousness as a Garment, and cloath your selves with Judgment, as with a Robe and Diadem.* Among so many *Oppressions*, as in these evil daies are done under the Sun; to whom should the *fatherless*, and the *Widow*, and the *wronged* complain but to you? whence seek for relief but from you? Be not you wanting to their *necessities*. Let your *eyes* be open unto their *miseries*, and your *ears* open unto their *cries*, and your *hands* open unto their *wants*. Give friendly *Counsel* to those that stand need of your *Direction*: afford convenient *help* to those that stand need of your *assistance*: carry a *Fatherly affection* to all those that stand need of any *comfort*, *protection*, or *relief* from you. *Be eyes to the blind, and feet to the lame*: and be you instead of *Fathers* to the poor. But yet do not countenance, no not ^a *a poor man in his cause*, farther than he hath *equity* on his side. Remember one point of ^z *wisdom*, not to be too credulous of every suggestion and information. But do your best to spie out the *chinks*, and *starting holes*, and secret *conveyances* and *packings* of cunning and crafty companions: and when you have found them out, bring them to light, and do *exemplary justice* upon them. Sell not your *ears* to your *servants*: nor tie your selves to the *informations* of some one, or a few, or of him that cometh first; but let every party have a *fair* and an *equal* hearing. Examine *proofs*: Consider *circumstances*: be content to hear simple men ^a tell their tales in such *language* as they have: think no pains, no patience too much to *sift out the truth*. Neither by inconsiderate *haste*, *prejudice* any mans right: nor *weary* him out of it by torturing *delays*. The *cause which you know not*, use all diligence, and convenient both care and speed, to *search it out*. But ever withal remember your standing is *slippery*; and you shall have many and sore *assaults*, and very *shrewd temptations*: so that unless you arm your selves with *invincible resolution*, you are gone. The wicked ones of this world will conjure you by your *old friendship* and *acquaintance*, and by all the bonds of *neighbourhood* and *kindness*; bribe your *Wives*, and *Children*, and *Servants*, to corrupt you; procure great mens *Letters*, or *Favourites*, as engines to move you; convey a *bribe* into your own bosoms, but *under* a handsomer *name*, and in some other shape, so cunningly and secretly sometimes, that your selves shall not know it to be a *bribe* when you receive it. Harden your faces, and strengthen your resolution with a *holy obstinacy*, against these and all other like *temptations*. Count him an *enemy*, that will alledge *friendship* to *pervert justice*. When you sit in the *place of justice*, think you are not now ^b *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn the *frowns* and the *favours*, and the *Letters* of great ones: in comparison of that trust, which greater ones than they, the *King* and *State*, and a yet Greater than they, the great *God* of heaven and earth, hath reposed in you, and expected from you. Chastise him with severe ^c *indignation*, if he begin: and if he continue, spit *desiance* in his face, who ere he be, that shall think you so *base* as to sell your ^d *freedom* for a *bribe*. Gird your *sword* upon your thigh; and (keeping your selves ever within the compass of your *Commissions* and *Callings*, as the *Sun* in the *Zodiack*) go through *stitch*, right on in the course of *Justice*, as the *Sun* in the *firmament*, with unresisted violence; and as a *Giant* that rejoiceth to run his race, and who can stop him? Bear not the ^e *sword* in vain: but let your right hand teach you

x Psal. 106. 30.

[2.

3.

y Exod. 23. 3.
z μὴ ἴσως ἀν-
στῆ.Nervus est sapientie, non cito credere. dictum Epitharmi, apud Cic. 1. ad Ar-
tic. 16.

σωφροσύνη δὲ ἀνδρείου. Οὐκ ἐστὶν ἀδύνατον ἡ ἀρετή χωρὶς τῆς σωφροσύνης.

Eurip. in Hel. The simple believe every word. Prov. 14. 15.

a τὸ ἀδύνατον, διὰ τὸν ὄχλον, ἵνα αὐτοὺς λήθῃ αὐτὸ παρὰ. Arist. 2. Ethic. 10.

4.

b Qui inquit personam iudicis, exuit amici. Cicer.

c Rejecit alto dona nocentium vultu.

Horat. 4. Od. 9 d Libertatem arguendi amicitia, qui ab eo accipit qui id eo dat ne corrigatur. Ambr. in 1 Cor. 19. e Rom. 13. 4.

you terrible things. Defend the poor and fatherless; and deliver the oppressed from them that are mightier than he: *Smite* through the loyns of those that rise up to do wrong, that they rise not again: *Break the jaws of the wicked; and pluck the spoyle out of his teeth.* Thus if you do, the wicked shall fear you, the good shall bless you, the poor shall pray for you, posterity shall praise you, your own hearts shall cheer you, and the great God of Heaven shall reward you. This that you may do in some good measure, the same God of Heaven enable you: and give you and every of us grace in our several places and callings, to seek *his glory*, and to endeavour the discharge of a good conscience. To which God blessed for ever, *Father, Son, and Holy Ghost*, three Persons, and one eternal, invisible, and only wise God, be ascribed all the *Kingdom, Power, and Glory*, for ever and ever. Amen.

Ad



A D

MAGISTRATUM.

The Second Sermon:

At the Assises at *Lincoln*, 7 March, 1624. at the request of *William Lister Esq*; then high Sheriff of the County.

EXOD. XXIII. Ver. 1, 2, 3.

1. *Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.*
2. *Thou shalt not follow a multitude to do evil : neither shalt thou speak in a cause, to decline after many to wrest judgment.*
3. *Neither shalt thou countenance a poor man in his cause.*



Here is no one thing, (*Religion* ever excepted) that more secureth and adorneth the State, than *Justice* doth. It is both *Columna*, and *Corona Reipublicæ* : as a *Prop* to make it subsist firm in it self; and as a *Crown*, to render it glorious in the eyes of others. As the *Cement* in a building, that holdeth all together, so is *Justice* to the publick Body : as whereunto it oweth a great part both of its strength, (for by it the throne is established, in the sixteenth) and of its height too; for it exalteth a Nation, in the 14th of the Proverbs. As then in a Building, when

I,

*a For & equi-
tas vincula ci-
vitatum. Cic.
Parad. 4.
b Prov. 16. 12.
c Prov. 14. 34.*

for

γ Ventros pa-
rantes. P. Blef.
Ep. 85.
c οπρδ' οβρ-
ζειν, δεζνδ' α
βλαται πα-
γω, Ταυλω
τομλε την
πολιτωχρον
ποτ, Εξ επι-
αυ δεαμδου,
α' εβυδον m-
οειν.
Soph. in Ajac.
Ubi non est pu-
dor, Nec cura
juris, Sanctitas
Pietas, Fides;
Instabile re-
gnum est.
Sen. in Thycst.
Act. 2.

2.
f Rom. 13. 4.
g Irasci mihi
nemo poterit,
nisi qui ante de
se voluerit con-
fiteri. Cic. pro
lege Manil.
Frequenter cul-
pa populi re-
dundat in
principem, quan-
ti de majorum
negligentia
obveniant er-
rata minorum.
Pet. Blef.
Ep. 95.

3.
h Gal. 6. 5.
i Qui non vo-
lens peccare cum
potest, jubet.
Senec. in Tro-
ad. In cuius
manu est ut
prohibeat, jubet
agere, non pro-
hibet admitti.
Salvian. 7. de
provid.
k ε' παρ' εαν
εαν δεατερε
μδνν το α-
λδς εαν δε-
δννα το αο-
νδν επγορ.
Arist. 8. Top.
111.
l εδελια αν-
χων, το αν-
αδερων ρυθ-
μω, μη εκ α-
δικων το
αεροντα, ην
α παρ' ααδοι
εοσιν.
apud Stob.
Ser. 44.
m Ipsi iusti-
arios, quos vulgariter Errantes, vel Itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errata con-
tingit. Excessus namque hominum absconduntur, &c. Pet. Blef. Epist. 25.

for want of good looking to, *the Mortar* getting wet dissolveth, and *the walls* belly out; the house cannot but *unsettle* a pace, and without speed repairs *fall* to the ground: so there is not a more certain *symptome* of a declining, and decaying, and tottering *State*, than is the general *dissolution of manners* for want of the due execution and administration of *Justice*.

The more cause have we, that are *Gods Ministers*, by frequent exhortations, admonitions, obsecrations, expostulations, even *out of season* sometimes, but especially upon such *seasonable* opportunities as this, to be *instant* with all them that have any thing to do in matters of *Justice*, but especially with you, who are *Gods Ministers* too (though in another kind) you who are *in commission* to sit upon the *Bench* of Judicature, either for *Sentence* or *Assistance*: to do your God and King *service*, to do your Country and Calling *honour*, to do your selves and others *right*, by advancing to the utmost of your powers the due course of *Justice*. Wherein as I verily think none dare^s but *the guilty*, so I am well assured none can justly, mislike in us *the choice* either of our *Argument* that we beat upon these things; or of our *Method*, that we begin first with you. For, as we cannot be persuaded on the one side, but that we are bound for the discharge of *our duties*, to put you in mind of *yours*: so we cannot be persuaded on the other side, but that if there were generally in *the greater ones* that care and conscience and zeal there ought to be of *the common good*, a thousand corruptions rise among *inferiours* would be, if not wholly reformed, at leastwise practised with less *connivence* from you, confidence in them, grievance to others.

But right and reason will, that *every man* bear his own burthen. And therefore as we may not make you innocent, if you be faulty, by *transferring* your faults upon others: so, far be it from us to *impute* their faults to you, otherwise than as by not doing your best to *hinder* them, you make them yours. For *Justice* we know is an Engine, that turneth upon many hinges. And to the exercise of *judicature*, besides the *Sentence*, which is properly *yours*, there are divers other things required; *Informations*, and *Testimonies*, and *Arguings*, and *Inquests*, and sundry *Formalities*, which I am neither able to name, nor yet covetous to learn: wherein you are to rest much upon the *faithfulness* of other men. In any of whom if there be, as sometimes there will be, *foul* and *unfaithful dealing*, such as you either cannot *spie*, or cannot *help*; *wrong sentence* may proceed from out *your lips*, *without your fault*. As in a curious *Watch* or *Clock* that moveth upon many *wheels*, the finger may point a *wrong hour*, though the *wheel* that next moveth it be most exactly true: if but some little *pinn*, or *notch* or *spring* be out of order in or about any of the *safer* and *inferiour* wheels. What he said of old, *Non fieri potest, quin Principes etiam valde boni iniqua faciant*; was then and ever since, and yet is, and ever will be, most true. For say a *Judge* be never so honestly minded, never so zealous of the truth, never so careful to do right: yet if there be a *spiteful Accuser* that will suggest any thing, or an *audacious witness* that will swear any thing, or a *crafty Pleader* that will maintain any thing, or a *rancorous Jury* that will swallow any thing, or a *craving Clark* or *Officer* that for a bribe will *foist* in any thing; the *Judge* who is tied (as it is meet he should) to proceed *secundum allegata & probata*, cannot^m with his best care and wisdom prevent it, but that sometimes justice shall be *perverted*, *innocency oppressed*, and *guilty ones justified*.

Out of which consideration, I the rather desired for this *Affise-Assembly*, to choose a *Text* as near as I could of equal latitude with the *Affise-Business*. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all sorts of persons and all sorts of abuses, as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witness*, or *Supinity* in the *Jurer*, or *Sophistry* in the *Pleader*, or *Partiality* in any *Officer*; or any close corruption any where lurking amid those many passages and conveyances that belong to a *Judicial proceeding*? my *Text* searcheth it out, and enditeth the offender at the tribunal of that impartial Judge that keepeth a *privy Sessions* in each mans breast.

The words are laid down so distinctly in five *Rules* or *Precepts*, or rather (being all *negative*) in so many *Prohibitions*, that I may spare the labour of making other *division* of them. All that I shall need to do about them, will be to set out the several portions in such sort as that every man who hath any part or fellowship in this business may have his due share in them. Art thou *first* an *Accuser* in any kind: either as a party in a *Judicial controversy*; or bound over to prosecute for the King in a *criminal Cause*, or as a voluntary informer upon some *penal statute*? here is something for thee, *thou shalt not raise a false report*. Art thou secondly a *Witness*: either fetched in by *Process* to give *publick testimony* upon oath; or come of *good or ill will*, privately to speak a *good word* for, or to cast out a *shrewd word* against any person? here is something for thee too; *Put not thine hand with the wicked, to be an unrighteous witness*. Art thou thirdly returned to serve as a *sworn man*, in a matter of grand or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to do evil*. Comest thou hither fourthly to *advocate* the cause of thy *Client*, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his *state* and *suit* to thy care and trust? here is something for thee too; *Neither shalt thou speak in a cause to decline after many to wrest Judgment*. Art thou lastly in any *Office* of trust, or place of service in or about the *Courts*, so as it may sometimes fall within thy power or opportunity to do a *suiter a favour*, or a *spite*: here is something for thee too, *Thou shalt not countenance (no not) a poor man in his cause*. The two first in the *first*, the two next in the *second*, this last in the *third* verse.

In which distribution of the *Offices* of Justice in my *Text*, let none imagine, because I have shared out all among them that are *below the Bench*, that therefore there is nothing left for them that *sit upon it*. Rather as in *dividing* the land of Canaan, *Levi*, who had ^a no distinct *plot* by himself, having yet (by reason of the ^a universal use of his office) in every *Tribe* something, had in the whole, all things considered, a ^a far greater proportion, than any other *Tribe* had: So in this Scripture, the *Judge* hath by so much a *larger portion* than any of the rest, by how much it is more *diffused*. Not concluded within the narrow bounds of any one; but, as the blood in the body, temperately spread throughout all the parts and members thereof. Which cometh to pass not so much from the immediate construction of the words (though there have not wanted ^a *Expositors* to fit the words to such construction:) as from that general inspection, and (if I may so speak) *superintendency*, which the *Judge* or *Magistrate* ought to have over the carriage of all those other *inferiour ones*. A great part of whose duty it is, to observe how the rest do theirs: and to find them out, and *check* and *punish* them as they deserve, when they *transgress*. So that with your patience

4.

5.

1.

2.

3.

4.

5.

6.

^a Num. 18. 29.
21.
Deu. 18. 1, &c.
^a Deut. 33. 10.
p See Numb.
25. 2-38. &
Jol. 21. 1. &c.

^a Lyr. hic!

patience (Honourable, Worshipful, and dearly Beloved) I have allowance from my Text (if the time would as well allow it) to speak unto you of five things. Whereof the first concerneth the Accuser; the second, the Witness; the third, the Jurer; the fourth, the Lawyer; the fifth, the Officer: and every one of them the Magistrate, Judge, and Justicer. But having no purpose to exceed the hour, (as I must needs do if I should speak to all these to any purpose;) whilst I speak to the first only, I shall desire the rest to make application to themselves, so far as it may concern them, of every material passage: which they may easily do, and with very little change for the most part; only if they be willing.

7.

r. WINE
H. A. his.

s. Old English
translation hic.
v. Consentiendo
vel loquendo.
Gloss. inter.
lin. hic. Ne
falsi rumoris
author, vel ad-
jutor esto. Jun.
in Annot.

To our first Rule then, which concerneth the Accuser and the Judge; in the first words of the Text, *Thou shalt not raise a false report*, The Original verb signifieth to take up; as if we should read it *Thou shalt not take up a false report*. And it is a word of larger comprehension, than most Translatours have expressed it. The full meaning is, *Thou shalt not have to do with any false report* neither by raising it, as the Author, nor by spreading it, as the Reporter, nor by receiving it, as an Approver. But the first fault is in the Raiser: and therefore our translations have done well to retain that rather in the Text; yet allowing the Receiver a place in the Margent. Now false reports may be raised of our brethren by unjust slanders, detractions, back-bitings, whisperings, as well out of the course of judgment, as in it. And the equity of this Rule reacheth even to those extrajudicial Calumnies also. But for that I am not now to speak of extrajudicial Calumny so much, as of that *que versatur in foro & in iudiciis*, those false suggestions and informations which are given into the Courts, as more proper both to the scope of my Text, and the occasion of this present meeting: Conceive the words for the present as spoken especially, or at leastwise as not improperly applicable, to the Accuser. But the Accuser taken at large, for any person that impleadeth another *in jure publico vel privato*, in causes either civil or criminal; and these again either capital or penal. No not the Accused or Defendant excepted: who although he cannot be called in strict propriety of speech an Accuser; yet if when he is justly accused, he seek to defend himself by false, unjust, or impertinent allegations, he is in our present intendment to be taken as an Accuser, or as the Raiser and Taker up of a false report.

8.

y. fraud de
proprio calum-
nias innocen-
siae. Bern. lib.
1. de Confid.
prope finem.
x. Psal. 35. 11.
a. Nehem. 6. 8.
b. Cic. ad. 2. in
Ver. lib. 3.
c. 3 Reg. 21. 10.
d. 2 Sam. 16. 3.
e. Non utar ista
accusatoria
consuetudine,
&c. Cic. A. 2.
in Ver. lib. 5.
f. qua quoni-
am accusatori
more & jure
sunt falsa re-
prehendere non
possumus. Cic.
pro Flacco.

But when is a Report false? or what is it to raise such a report? and how is it done? As we may conceive of falsehood in a three fold notion; namely, as it is opposed, not only unto Truth first, but secondly also unto Ingenuity, and thirdly unto Equity also: accordingly false reports may be raised three waies. The first and grossest way is, when we feign and devise something of our own heads to lay against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale *ex nihilo*. As it is in the Psalm *They laid to my charge things that I never did*: and as Nehemiah sent word to Sanballat, *There are no such things as thou sayest, but thou feignest them of thine own heart*. Crimen domesticum, & vernaculum; a meer device: such as was that of Jezebel's instruments against Naboth, which cost him his life; and that of Zibah against Mephibosheth, which had almost cost him all he had. This first kind of Report is false; as devoid of Truth.

The second way, (which was so frequently used among the Roman Accusers that Custom had made it not only excusable, but allowable; and is at this day of too frequent use both in private and publick calumniations) is, when upon some small ground of truth, we run descant at pleasure in our

own

9.

own informations, *interweaving* many untruths among; or *perverting* the speeches and actions of our adversaries, to make their *matters ill*, when they are not; or otherwise *aggravating* them to make them seem worse than they are. As tidings came to *David*, when *Ammon* only was slain, that *Abshalom* had killed *all the Kings sons*. It is an easie and a common thing, by *misconstruction* to ^h deprave whatsoever is most innocently *done* or *spoken*. The *Ammonitish* Courtiers dealt so with *David*, when he sent ⁱ *Ambassadors* to *Hannun* in kindness, they informed the King as if he had sent spies to discover the strength of the City and Land. And the ^k *Jews* enemies dealt so with those that of devotion repaired the *Temple* and the Wall of *Jerusalem*, advertising the *State*, as if their purpose had been to fortifie themselves for a *Rebellion*. Yea and the malicious *Jews* dealt so with *Christ* himself; taking hold of some words of his, about the destroying and building of the *Temple*, which he understood of the ^l temple of his body, and so ^m wresting them to the fabrick of the *Material Temple*, as to make them serve to give colour to one of the strongest *accusations* they had against him. This *second* kind of *Report* is *false*, as devoid of *Ingenuity*.

The *third* way is, when taking advantage of the *Law*, we prosecute the *extremity* thereof against our brother, who perhaps hath done something contrary to the *letter* of the *Law*, but not violated the *intent* of the *Law-giver*, or offended either against *common Equity*, which ought to be the ⁿ measure of just *Laws*, or against the *common good*, which is in some sort the ^o measure of *Equity*. In that multitude of *Laws*, which for the repressing of *disorders*, and for the maintenance of *peace* and *tranquillity* among men, must needs be in every well-governed *Common wealth*; it cannot be avoided, but that honest men, especially if they have much dealings in the world, may have sometimes just and necessary cause to do that, which in regard of the *thing done* may bring them within the compass of some *Statute* or branch of a *statute*; yet such as, *circumstances* duly considered, no wise and indifferent man but would well approve of. Now, if in such cases alwaies *rigour* should be used, *Laws* intended for the *benefit*, should by such hard construction become the *bane* of humane society. As *Solomon* saith, ^p *Qui torquet nasum, elicit sanguinem*; He that wringeth the nose too hard, forceth blood. Guilty this way are not only those *contentious spirits*, whereof are too many in the world; with whom there is no more ado, but a *Word* and an *Action*, a *Trespass* and a *Process*: But most of our *common Informers* withal, *Sycophants* you may call them (for that was their old name) like *Verres* his ^q blood-hounds in *Tully*, that lye in the wind for game, and if they can but trip any man upon any breach of a *penal statute*, there they fasten their teeth, and tugg him into the *Courts* without help; unless he will dare *offam Cerbero*, (for that it is they look for) give them a *Sop*, and then they are charmed for that time. *Zacheus*, besides that he was a *Publican*, was it seemeth such a kind of *Informers*; ^r *ὁ πωλὶς ἐνοκαρπίατος*, is the word *Luk. 19*. If I have played the *Sycophant* with any man, if I have wronged any man by *forged cavillation*, or wrung any thing from him by *false accusation*. A report of this *third* kind is *false*, as devoid of *equity*.

But it may be thought I injure these men, in making them *raisers* of *false reports*; and am my self a *false accuser* of them, whilst I seek to make them *false accusers* of others: when as they dare appeal to the world, they report not any thing but is *most true*, and what they shall be well able to prove so to be. At once to answer them, and clear my self, know that in Gods estimation, and to *common intendment* in the language of *Scripture*, it is all

g 2 Sam. 13. 30.
h They daily
wrest my words.
Psal. 56. 5.
i Nihil est
Quin male
uarrando possit
depravare.
Terent. in
Phorm.
j 2 Sam. 10. 2.
k Neh. 6. 6, 7.
& Ezra 4. 12.
l Joh. 2. 10. 21.
m Mat. 26. 61.

10.

n Νόμος ὁ ἀν-
τίστασις, ὁ δὲ
καὶ ὁ νόμος.
Epictet. apud
Stob. Sermon.
143. Nos legem
bonam à mala
nulla alia nisi
naturalis mor-
tis dividere
possumus. Cic.
lib. 1. de legib.
Quid sit injus-
ta nec iure fio-
ri possit. Non
enim jura di-
cenda sunt, vel
putanda, im-
qua hominum
constitut. Aug.
l. 9. de Civ. 21
o Atque ipsa
utilitas iusti
prope mater &
equi. Horat. 1.
serm. 3. et a-
quo & bono jus
constat, quod ad
veritatem &
utilitatem
communem vi-
detur pertinere.
Cic. ad He-
renn. lib. 2.
p Prov. 30. 33.
q Canes vena-
lici. Cic. in
Verrenis spe.
r Luk. 19. 8.
Si quid cui per-
calumnia meri-
tui. Apud Ter.
4. cont. Marc.
37.

11.

one to speak an *untruth*, and to speak a *truth* in undue time, and place, and manner, and with *undue circumstances*. One instance shall make all this most clear. Doeg the Edomite, one of the 'servants of the house of Saul, saw when David went into the house of Ahimelech the Priest, and how Ahimelech there entertained him, and what kindness he did for him: of all which he 'afterwards gave Saul particular information, in every point according to what he had seen. Wherein, though he spake no more than what was *true*, and what he had seen with his own eyes: yet because he did it with an intent to bring mischief upon Ahimelech, who had done nothing but what well became an honest man to do, David chargeth him with telling of *lies*, and telleth him he had a *false tongue* of his own for it, Psal. 52.

12. [Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor: Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness: Thou hast loved all words that may do hurt, O thou false tongue.] Conclude hence; he that telleth the *truth* where it may do hurt, but especially if he tell it with that purpose, and to that end that it may do hurt, he hath a *false tongue*, and he telleth a *false lye*, and he must pardon us if we take him for no better than the raiser of a *false report*.

We see what it is to raise a *false report*: let us now see what a fault it is: The first Accuser that ever was in the world, was a *false Accuser*: and that was the Devil. Who as he began betimes, for he was a *liar from the beginning*: so he began aloft; for, the first *false report* he raised, was of the most High. Unjustly accusing God himself unto our mother Eve in a few words, of no fewer than three great crimes at once, *Falshood*, *Tyranny*, and *Envy*. He was then a *slandereous accuser* of his Maker; and he hath continued ever since a *malicious accuser* of his Brethren: Sathan, *ἁβὼλ*, &c. he hath his name from it in most languages. Slanderers, and Backbiters, and false Accusers may here hence learn to take knowledge of the rock whence they were hewn: here they may behold the top of their pedigree. We may not deny them the ancienty of their descent; though they have small cause to boast of it; *semen serpentis*, the spawn of the old Serpent; *children of their father the Devil*. And they do not shame the store they come of; for the works of their Father they readily do. That Hellish Aphorism they so faithfully practise, is one of his Principles: it was he first instilled it into them, *Calumniare fortiter, aliquid adhærebit*, *Smite with the tongue*, and be sure to smite home; and then be sure either the grief, or the blemish of the stroke will stick by it.

A Devilish practice, hateful both to God and man. And that most justly; whether we consider the sin, or the injury, or the mischief of it: the Sin in the Doer, the injury to the Sufferer, the Mischief to the Common-wealth. Every *false report* raised in judgment, besides that it is a lye; and every lye is a sin against the truth, *slaying* the soul of him that maketh it, and *excluding* him from heaven, and binding him over unto the second death: it is also a *pernicious lye*, and that is the worst sort of lies; and so a sin both against Charity and Justice. Which whoso committeth, let him never look to dwell in the Tabernacle of God, or to rest upon his holy Mountain: God having threatned, Psal. 50. to take special knowledge of this sin; and though he seem for a time to dissemble, yet at least to reprove the bold offender to his face. [Thou satest and spakest against thy brother: yea and hast slandered thine own mothers son. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I was even such an one as thy self; but I will reprove thee, and set before thee the things that thou hast done.]

And

And as for the *Injury* done hereby to the *grieved party*, it is incomparable. If a man have his *house* broken, or his *purse* taken from him by the high way, or sustain any wrong or loss in his *person*, *goods*, or *state* otherwise, by *fraud*, or *violence*, or *casualty*: he may possibly either by *good fortune* hear of his own again and recover it, or he may have *restitution* and satisfaction made him by those that wronged him, or by his *good industry* and *providence* he may live to see that loss repaired, and be in as *good state* as before. But he that hath his *Name*, and *Credit*, and *Reputation* causlessly called into question, sustaineth a loss by so much greater than any theft, by how much ^a a *good Name is better than great riches*. A man may *out-wear* other injuries, or *out-live* them: but a defamed person no *acquittal* from the *Judge*, no *satisfaction* from the *Accuser*, no following *endeavours* in *himself* can restore in *integrum*, but that when the *wound* is healed, he shall yet carry the marks and the *scars* of it to his dying day. 14.

Great also are the *mischiefs* that hence redound to the *Commonwealth*. When no *innocency* can protect an honest quiet man, but every *busy base fellow* that oweth him a *spite*, shall be able to *fetch* him into the *Courts*, draw him from the necessary charge of his *family* and *duties* of his *calling*, to an unnecessary expence of money and time, *torture* him with endless *delays*, and expose him to the pillage of every *hungry Officer*. It is one of the *grievances* God had against *Jerusalem*, and, as he calleth them, *abominations*, for which he threatneth to judge her, *Ezek. 22. Viri detractores in te.* ⁱ In thee are men that carry tales to shed blood. 15.

Beware then all you whose business or lot it is at this *Assizes*, or hereafter may be, to be *Plaintiffs*, *Accusers*, *Informers*, or any way *Parties* in any Court of Justice, this or other, *Civil* or *Ecclesiastical*: that you suffer not the guilt of this prohibition to cleave unto your *Consciences*. If you shall hereafter be *raisers of false reports*, the words you have heard this day shall make you inexcusable another: You are by what hath been presently spoken, disabled everlastingly from pleading any *Ignorance* either *Facti* or *Juris*; as having been instructed both *what it is*, and how great a *fault* it is to raise a false report. Resolve therefore, if you be free, never to enter into any *action* or *suit*, wherein you cannot proceed with *comfort*, nor come off without *injustice*: or, if already engaged, to make as good and speedy an end as you can of a *bad matter*, and to *desist* from farther prosecution. Let that *golden rule*, (commended by the wisest ^k *Heathens* as a fundamental *Principle* of moral and civil Justice; yea and proposed by our blessed Saviour himself as a full abridgment of the ^l *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to measure out all your *actions*, and *accusations*, and *proceedings* thereby: even to *do so to other men*, and no otherwise, than as you could be content, or in right reason should be content, *they should do to you* and yours, if their case were yours. Could any of you take it well at your neighbours hand, should he seek your *life* or *livelyhood* by suggesting against you things which you never had so much as the thought to do? or bring you into a peck of troubles, by *wresting* your *words* and *actions*, wherein you meant nothing but well, to a dangerous construction: or follow the *Law* upon you, as if he would not leave you worth a groat, for every *petty trespass*, scarce worth half the money? or fetch you over the hip upon a *branch* of some blind, uncouth and *pretermitted Statute*? He that should deal thus with you and yours, I know not what would be said and thought; *Griper*, *Knave*, *Villain*, *Devil incarnate*; all this and much 16.

k α' αλγορθε
δὲ τῶν ἐπὶ
τῶν ἀλλοῶν μὴ
τῶν ἐν αὐτῷ
Stob. Serm. 2.
Idque per pra-
conem, cum ali-
quem emenda-
ret, dici jubebat
Quod tibi fieri
non vis, alteri
ne facias.
Quam senten-
tiam, usque adeo
dilexit, ut & in
Palatio, & in
publicis operib.
praescribi jube-
ret. de Alex. Se-
vero. Lamprid.
in Alex.
b Matt. 7. 12.

more would be too little for him. Well, I say no more but this, *Quod tibi fieri non vis, &c.* Do as you would be done to. There is your general Rule.

17.

But for more particular direction, if any man desire it; since in every evil, one good step to soundness is to have discovered the right cause thereof: I know not what better course to prescribe for the preventing of this sin of *sycophanty* and false accusation, than for every man carefully to avoid the inducing causes thereof, and the occasions of those causes. There are (God knoweth) in this present wicked world, to every kind of evil, inducements too too many. To this of false accusation therefore it is not unlikely, but there may be more: yet we may observe that there are four things, which are the most ordinary and frequent causes thereof; viz. *Malice, Obsequiousness, Coverture, and Covetousness.*

18.

in Psal. 120. 6.
7.

in Virg. Eclog.
3.

o Quasi solent
inimici memi-
ri? ut potenti-
am cuiusque
minuant de
quo mentium-
tur. Aug. Psal.
65.
p Dan. 6. 3, 9.
q Heb. 12. 15.

The first is *Malice*. Which in some men (if I may be allowed to call them men, being indeed rather *Monsters*) is universal. They love no body: glad when they can do any man any mischief in any matter: never at so good quiet, as when they are most *unquiet*. It seemeth *David* met with some such; men that were *enemies to peace*: when he spake to them of peace, they made themselves ready to battle. Take one of these men, it is meat and drink to him, which to a well-minded Christian is as *Gall* and *Wormwood*, to be in continual suits. *Et si non aliqua nocuisset, mortuus esset*: he could not have kept himself in breath but by keeping Terms; nor have lived to this hour, if he had not been in Law. Such cankered dispositions as these, without the more than ordinary mercy of God, there is little hope to reclaim: unless very want, when they have spent and undone themselves with *wrangling* (for that is commonly their end, and the reward of all their toyl) make them hold off, and give over. But there are besides these, others also; in whom, although this *malice* reigneth not so universally, yet are they so far carried with *private spleen* and hatred against some particular men for some personal respect or other, as to seek their undoing by all means they can. Out of which hatred and envy they raise false reports of them: that being in their judgments (as it is indeed) the most speedy, and the most speeding way, to do mischief with safety. This made the Presidents and Princes of *Persia* to seek an accusation against *Daniel*; whom they envied because the King had preferred him above them. And in all Ages of the world, wicked and prophane men have been busie to suggest the worst they could, against those that have been faithful in their callings; especially in the callings of the Magistracy or Ministry: that very faithfulness of theirs being to the other a sufficient ground of malice. To remedy this, take the Apostles rule, *Heb. 12.* Look diligently lest any root of bitterness springing up trouble you, and thereby many be defiled. Submit your selves to the word and will of God in the Ministry; submit your selves to the power and ordinance of God in the Magistracy; submit your selves to the good pleasure and providence of God in disposing of yours and other mens estates: and you shall have no cause by the grace of God, out of malice or envy to any of your brethren, to raise false reports of them.

19.

p 3 Kings 21.
11.

The second Inducement is *Obsequiousness*. When either out of a base fear of displeasing some that have power to do us a displeasure, or out of a baser Ambition to scrue our selves into the service or favour of those that may advance us; we are content, though we owe them no private grudge otherwise, yet to become officious accusers of those they hate, but would not be seen so to do: so making our selves as it were *bawds* unto their lust, and open instruments of their secret malice. Out of that base fear, the Elders of *Jozreel*, upon the Queens Letter, whom they durst not displease, caused

an accusation to be framed against innocent Naboth. And out of this base Ambition, ^c Doege to pick a thank with his Master, and to endear himself farther into his good opinion, told tales of David and Abimelech. To remedy this, remember, the service and Offices you owe to the greatest Masters upon earth, have their bounds set them which they may not pass. ^d Usque ad aras: the Altar-stone that is the Meere-stone; and Justice hath her Altars too, as well as Religion hers. Go as far then as you can in offices of love and service to your friends and betters, *salvis pietate & iustitia*: but not a step farther for a world. If you seek to ^e please men beyond this, you cannot be the servants of God.

Couverture is the third Inducement. And that is, when either to make our own cause the better, we seek to bring envy and prejudice upon our adversaries, by making his seem worse: or, when being our selves guilty, we think to ^f cover our own crimes, and to prevent the accusations of others by getting the start of them, and accusing them first. As ^g Potiphar's wife accused Joseph, and the ^h Elders Susannah, of such crimes, as they were innocent of, and themselves guilty. An old trick, by which C. Verres, like a cunning Colt often help himself at a pinch, when he was Prator of Sicily; as ⁱ Cicero declareth against him by many instances, and at large. For sithence the Laws in most cases rather favour the Plaintiff, because it is presumed men should not complain without grievance: we may think perhaps to get this advantage to our selves, and so rather choose to be Plaintiffs than Defendants, because (as Solomon saith) ^k He that is first in his own tale seemeth righteous. To remedy this; Do nothing but what is just, and justifiable: be sure, your matters be good and right: they will then bear out themselves well enough, without standing need to such damned shifts for support.

But the fourth thing is that, which causeth more mischief in this kind, than all the rest. That which the Apostle calleth ^l the root of all evil; and which were it not, there could not be the hundredth part of those suits, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worm of Covetousness, and the thirst after filthy lucre. For though men be wicked enough, and prone to mischief of themselves but too much: yet are there even in corrupt nature such impressions of the common principles of justice and equity, that men would not often do great wrongs ^m gratis, and for nothing. If Zibah slander his Master falsely and treacherously; it is in hope of getting the living from him. And it was Naboth's Vineyard, not blasphemy, that made him guilty. Those sinners that conspired against the innocent, Prov. 1. [Come let us lay wait for blood, let us lurk privily for the innocent without a cause: Let us swallow them up, &c.] They had their end in it: and what that was the next following words discover, We shall find all precious substance, we shall fill our houses with spoil. And most of our prouling Informers, like those Old Sycophants in Athens, or the Quadruplators in Rome; do they aim think you so much at the execution of good Laws, the punishment of offenders, and the reformation of abuses, as at the prey, and the booty, and to get a piece of money to themselves? For let the offence be what it will, deal but with them: and then no more speech of Laws or Abuses, but all is hush up in a calm silence, and no harm done. To remedy this; as John Baptist said to the Souldiers in Luke 3. ⁿ Accuse no man falsely (*οὐκαφαντήσατε*, is the word there too) and be content with your wages: so if you would be sure not to accuse your neighbour falsely, content your selves with your own estates, and covet not ^o his Ox or his Ass, his land or his money, or any thing that is his. Reckon nothing your own, that is not yours by fair and just means: nor think that can prosper with you and yours, that was wrung from another by Cavil or Calumny.

t *Si uel ovu-
perit non rite
philos; a'la
uixer βαυδν.*
Pericles apud
Agel. 1. Noct.
3.

u Gal. 1. 10.
20.

x *Sceleris vo-
landum est se-
lu. Sen. in
Hippol. Act.
2.*
y Gen. 39. 17.
z Dan. 13.
a Cic. in Vetr.
passim.

b Prov. 18. 7.
21.

c 1 Tim. 6. 10.
-- *scelerum ma-
trix*: Claud. 2.
de laud. tillic.
Inde fero scelerum
causa--
Juv. Sat. 14.
d *Maximam
partem ad in-
juriam facien-
dam aggredi-
untur nonnulli
ut adipiscun-
tur ea qua con-
cupiscunt; In
quo vitio latif-
sime patet avar-
itia.* Cic. li. 1.
de offic.

Sic vita homi-
num est, ut ad
maleficium mo-
to conserunt sine
spe atq; emolu-
mento accideret.
Cic. pro Sex.
Roscio. -- *pari
viliissima re-
rum Certamen
movisse opes.*
Bucan. lib. 3.
e *ut non rite la-
cōr lū, i' f
ne moneis lū.*
Diphilus apud
Stob. Sermon. 8.
f Pro 4. 12. 13.
g Luke 3. 14.
h Exod. 20. 17.

22.

I have now done with you that are *Accusers*: whose care must be, according to the *Text* reading, not to raise a false report. But the *Margent* remembers me, there are others whom this prohibition concerneth besides you, or rather above you; whose care it must be, not to receive a false report. A thing so weighty, and withall so pertinent to the general argument of this Scripture, that some ^b *Translations* have passed it in the *Text*. And the Original word comprehendeth it. For albeit the *Raiser* indeed be the first taker up; yet the *Receiver* taketh it up too, at the second hand. As it is commonly said of *stollen goods*, There would be no *thieves*, if there were no *receivers*; and therefore some *Laws* have made the *Receiver* ⁱ equal thief with the *Stealer*, $\kappa\epsilon\iota\ \delta\ \kappa\lambda\acute{\epsilon}\psi\alpha\varsigma\ \mu\acute{\epsilon}\nu\ \kappa\epsilon\iota\ \delta\ \lambda\acute{\alpha}\psi\alpha\varsigma$: so certainly there would be fewer false reports raised in judgment, if they were more sparingly received. And therefore in this case also the *Receiver* must go *pari passu* with the *Raiser*: who, if he give way or countenance to a false report when he may refuse or hinder it, by being an *Accessary* maketh himself a *Party*; and becometh ^k guilty of the same sins, the same wrongs, the same mischiefs, with the first offender, the false *Accuser*. David as he inveigheth against *Doeg* in the ^l Psalm for telling: so he ^m elsewhere expostulateth with *Saul* for hearing unjust reports of him. The *Raiser* and *Receiver* are both possessed with the same evil spirit: they have the same ⁿ Devil, the same *Familiar*; only here is the difference, The *Raiser* hath his *Familiar* in his tongue, the *Receiver* in his ear. Whosoever then sitteth in the place of *Magistracy* and publick judicature in *foro externo*, or is by vertue of his calling otherwise invested with any jurisdiction or power to hear and examine the accusations of others: I know not how he shall be able to discharge himself in *foro interno* from a kind of *Champerty* (if my ignorance make me not abuse the word) or at leastwise from *mispriison* of *Calumny* and unjust accusations; if he be not reasonably careful of three things.

First, let him beware how he taketh private informations. Men are partial; and will not tell their own tales but with favour, and unto advantage. And it is so with most men; the ^o first tale possesseth them so, as they hear the next with prejudice: than which there is not a ^p forer enemy to right and indifferent judgment. A point so material, that some *Expositors* make it a thing principally intended in this first branch of my Text, ^q *Ut non audiatur una pars sine alia*, saith *Lyra*. Suiters will be impudent, to forestall the publick hearing by private informations: even to the Judge himself, if the access be easie; or at leastwise (which indeed maketh less noyse, but is nothing less pernicious) to his servant or favorite that hath his ear, if he have any such noted servant or favorite. He therefore that would resolve not to receive a false report, and be sure to hold his resolution, let him resolve (so far as he can avoid it) to receive no report in private; (for a thousand to one that is a false one) or, where he cannot well avoid it, to be ready to receive the information of the adverse part withall; either ^r both or neither, but indeed rather neither, to keep himself by all means equal and entire for a publick hearing. Thus much he may assure himself; there is no man offereth to possess him with a cause beforehand, be it right, be it wrong; who doth not either think him unjust, or would have him so.

h $\pi\alpha\rho\alpha\delta\acute{\iota}\kappa\eta$
Septuag.
Non suscipies
vocem mendacii, Vulg. edit.
Thou shalt not
receive a false
report. Genev.
--hunc sensum
sequitur Chal-
dæus, Variabl.
i Αυφόνες
 $\kappa\lambda\acute{\epsilon}\psi\alpha\varsigma\ \kappa\epsilon\iota\ \delta\ \lambda\acute{\alpha}\psi\alpha\varsigma$
 $\delta\ \lambda\acute{\alpha}\psi\alpha\varsigma$.
Phocyl.
k Non solum
ille reus est qui
falsum de ali-
quo profert; sed
et qui cito
aurem crimini-
bus præbet. I-
sid. l. 3. de
summo bono.
l Psalm. 52.
m 1 Sam. 24.
n ὁ δὲ βασιλεὺς
 ἐπὶ λέγει
 ὅτις ἐλάττει
 ἐν τῷ ὄρει
 ἐν τῷ ὄρει
Thucyd. apud
Stob. Ser. 40.
o Prov. 18. 17.
p Est vitium, tu-
jus si se immu-
nem sentis, in-
ter omnes quos
novi, ex his qui
Cathedras a-
scendant, sedo-
bit me iudice
solitarius.
q Facilitas cre-
dilitatis hac
est: cuius calli-
dissima vulpe-
cula Magni-
rum neminem
comperi satis
cavisse versutias. Bern. 3. de confid. in fine. p—inde eis ipsis pro nihilo ira multa, inde innocentium frequens additio,
inde præjudicia in absentes. Bernard. ibid. q Lyr. hic.

Secondly,

Secondly, let him have the conscience first, and then the patience too (and yet if he have the conscience, certainly he will have the patience) to make search into the truth of things; and not be dainty of his pains herein, though matters be intricate, and the labour like to be long and irksome, to find out if it be possible the bottom of a business; and where indeed the fault lieth first or most. It was a great oversight in a good King, for David to give away Mephibosheth's living from him to his Accuser, and that upon the bare credit of his accusation. It had been more for his honour to have done as Job did before him, to have searched out the cause he knew not; and as his son Solomon did after him in the cause of the two Mothers. Solomon well knew, what he hath also taught us, Prov. 25. that it was the honour of Kings to search out a matter. God as he hath vouchsafed Princes and Magistrates his own name; so he hath vouchsafed them his own example in this point. An example in the story of the Law, Gen. 18. where he did not presently give judgment against Sodom upon the cry of their sins, that was come up before him: but he would go down first and see whether they had done altogether according to that cry; and if not, that he might know it. An example also in the Gospel story, Luc. 16. under the parable of the rich man: whose first work, when his Steward was accused to him for embezzeling his goods, was not to turn him out of doors, but to examine his accounts. What through Malice, Obsequiousness, Coverture, and Covetousness, counterfeit reports are daily raised: and there is much cunning used by those that raise them, much odd shuffling, and packing, and combining to give them the colour and face of perfect truth. As then a plain Country-man, that would not willingly be couzened in his pay, to take a slip for a currant piece, or brass for silver, leisurely turneth over every piece he receiveth; and if he suspect any one more than the rest, vieweth it, and ringeth it, and smelleth it, and bendeth it, and rubbeth it, so making up of all his senses as it were one natural touch-stone, whereby to try it: such jealousy should the Magistrate use, and such industry, especially, where there appeareth cause of suspicion, by all means to sift and to bolt out the truth, if he would not be cheated with a false report instead of a true.

Thirdly, let him take heed he do not give countenance or encouragement, more than right and reason requireth, to contentious persons, known Sycophants, and common informers. If there should be no Accusers, to make complaints, Offenders would be no offenders, for want of due Correction; and Laws would be no laws, for want of due Execution. Informers then are necessary in a Common-wealth, as Dogs are about your houses and yards. If any man mislike the comparison, let him know it is Cicero's simile, and not mine. It is not amiss, saith that great and wise Orator, there should be some store of Dogs about the house, where many goods are laid up to be safe kept, and many false knaves haunt to do mischief; to guard those, and to watch these the better. But if those Dogs should make at the throat of every man that cometh near the house, at honest mens hours, and upon honest mens business: it is but needful they of the house should sometimes rate them off, and if that will not serve the turn, well favourably beat them off, yea, and (if after all they still continue mankeen) knock out their teeth, or break their legs, to prevent a worse mischief. Magistrates are petty Gods, God hath lent them his name, 'Dixi Dii, I have said ye are Gods, Psa. 82. and false Accusers are petty Devils; the Devil hath borrowed their name, Sathan, the accuser of his brethren. For a Ruler, then or Magistrate to countenance a Sycophant, what is it else, but as it were to pervert the course of nature, and to make God take the Devils part? And then

24.
The righteous confidereth the cause of the poor: but the wicked regardeth not to know it. Prov. 29. 7.
2 Sam. 16. 4.
Job 29. 16, 17.
23 King. 3. 23.
Prov. 25. 3.
2 Pal. 82. 6.
Gen. 18. 20, 21.
Quo exemplo moniti, ne ad proferendam sententiam aut temere indiligenterque indiscussa quaquequoquo modo judicemus: sed exemplo Domini descendamus, videamus, & iusto examine criminosos diligenter perscrutemur. Concil. Tibur. c. 22.
b Luk. 16. 1.
c Accusatores multos esse in civitate utile est, ut metus continetur audacia: verum tamen hoc ita est utile, ut non plane illudamur ab accusatoribus. Ibid.
d Nihil mali est, Canes ibi quamplurimos esse, ubi per multi observandi, multaque servanda sunt. Cic. pro Sex. Roscio.
e Canes aluntur in Capitolio, ut significant si fures venerint. Quod si luce quoque canes latent, cum Deos saluatum aliqui venerint: opinor iis cura suffragantur, Ibid. &c.
f Psal. 82. 6.

h Job 29. 17.
i Cael. ad Ci-
cer 8. Fam. E-
pist. 8. vide l. 7.
& l. 13. Sect.
qui damni ff.
de damno
infect. In om-
nibus causis,
five-sanctum
non aliter--
Nisi prius qui
eas exposcunt,
juramentum de
calumniis pra-
stiterint, quod
non, &c. l. U-
nic. Cod. de
jurejurando
propter ca-
lumn.

26.

k Nam sacra-
menti timore
contentio salu-
tantium in-
stantia compe-
scitur. Ibidem.
o. x. 3. 1. 1. 1.
Siv. 9. 1. 1.
ma. 1. 1. 1.
Sophocl.

27.

l Solio audire
in potestate esse
judicis mollire
sententiam, &
mitius vindic-
care quam ju-
beant leges.
Aug. Ep. 158.
m Summum jus
summa injuria
Ib. 1. 1. 1. 1.
2. 1. 1. 1.
3. 1. 1. 1.
4. 1. 1. 1.
5. 1. 1. 1.
6. 1. 1. 1.
7. 1. 1. 1.
8. 1. 1. 1.
9. 1. 1. 1.
10. 1. 1. 1.
Arist. 5.
Eth. 10.

28.

n Exsunt eti-
am saepe injuria
calumniis qua-
dam, & nimis
callida, sed ma-
litosi interpret-
atione. Cic.
l. 1. de offic.
Scriptum sequi
calumniatoris
esse: boni judi-
cis, voluntatem
scriptoris au-
thoritatemque
defendere. Id.
pro A. Cecin.
o Auctoritas ver-
borum, & lite-
rarum tendit
l. 1. Cic. pro A.
Cecin.

then besides, where such things are done; what is *the common cry*? People as they are suspicious, will be talking parolously, and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellows in the adventure; these are but their *setters*, to bring them in gain, their *Instruments* and *Emissaries* to toll grist to their mills for the increasing of their moulter. He then that in the place of *Magistracy* would decline both *the fault* and *suspicion* of such unworthy *Collusion*; it standeth him upon, with all his best endeavours, by *chaining* and *muzzling* these beasts to prevent them from *biting* where they should not; and, if they have *fastened* already, then by delivering the oppressed (with *Job*) *To pluck the prey from between their teeth*, and by exercising just severity upon them *to break their jaws* for doing farther harm.

I am not able to prescribe (nor is it meet I should to my Betters) by what means all this might best be done. For I know not how far the *subordinate Magistrates* power, which must be bounded by his *Commission*, and by the *Laws*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good Helps* in all reason and in themselves, for the discountenancing of *false accusers*, and the lessening both of their number and insolency. Let every good *Magistrate* take it into his proper consideration; whether his *Commission* and the *Laws* give him power to use them all, or no, and how far.

And *first*; for the avoiding of *Malicious suits*, and that men should not be brought into trouble upon *slight informations*: I find that among the *Romans*, the Accuser in most cases might not be admitted to put in *his libel*, until he had first taken his *corporal oath* before the *Prætor*, that he was free from all malicious and *Calumnious* intent. Certain it is, as daily experience sheweth, that many men who make no conscience of a *lye*, do yet take some *bog* at an *Oath*. And it cannot but open a wide gap to the *raising* and *receiving* of false reports, and to many other abuses of very noisome consequence in the *Common-weal*; if the *Magistrate* when he may help it, to enrich himself or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble upon *Bills* and *Presentments* tendered without *Oath*.

Secondly, since *Laws* cannot be so conceived, but that through the infinite variety of humane occurrences, they may sometimes fall heavy upon *particular men*: and yet for the preventing of more *general inconveniences* it is necessary there should be *Laws* (for better a *mischief* sometimes, than always an *Inconvenience*:) there hath been left, for any thing I find to the contrary, in all well-governed *Polities*, a kind of *latitude* more or less, and power in the *Magistrates*, even in those Courts that were *strictissimi juris*, upon fit occasion to qualifie and to *mitigate* something the *rigour* of the *Laws* by the *Rules of Equity*. For I know not any extremity of *Wrong* beyond the extremity of *Right*: when *Laws* intended for *fences*, are made *snakes*, and are calumniously wrested to *oppress* that innocency which they should *protect*. And this is most properly *Calumny* in the prime notion of the word, for a man from a meer trick or quillet from the *letters* and syllables of the *Law*, or other writing, or evidence pressed with advantage, to bring his *Action*, or lay his *Accusation* against another man; who yet *bonâ fide*, and in *Equity* and *Conscience*, hath done nothing worthy to bring him into such trouble. Now if the *Magistrate* of Justice shall use his *full power*, by interpreting the *Law* in *rigour* where he should not, to second the *boldness* of a calumnious Accuser: or if he shall not use his *full power*, by affording his lawful *favour* in due time and place, to succour the *innocency*

of

of the so accused: he shall thereby but give encouragement to the Raisers, and he must look to answer for it one day, as the Receiver of a false report.

Thirdly, since that Justice which especially supporteth the common weale consisteth in nothing more than in the right distribution of rewards and punishments: many Law-givers have been careful, by proposing rewards, to encourage men to give in true and needful informations, and on the contrary to suppress those that are false or idle, by proposing punishments. For, the informers office, though it be (as we heard) a necessary, yet it is in truth a very thankless office: and men would be loth, without special grievance, to undergo the hatred and envy, which commonly attendeth such as are officious that way; unless there were some profit mixt withal, to sweeten that hatred, and to countervail that envy. For which cause, in most Penal Statutes, a moiety, or a third, or a fourth (which was the usual proportion in Rome, whence the name of quadruplators came) or some other greater or lesser part of the fine, penalty, or forfeiture expressed in the Law, is by the said Law allowed to the Informer, by way of recompence for the service he hath done the State by his information. And if he be faithful and conscionable in his Office, good reason he should have it. For he that hath an Office in any Lawful Calling (and the Informers calling is such; howsoever through the iniquity of those that have usually exercised it, it hath long laboured of an ill name:) but he that hath such an Office, as it is meet he should attend it, so it is meet it should maintain him, for, 'Who goeth to warfare at any time of his own cost? But if such an Informer shall indict one man for an offence; pretending it to be done to the great hurt of the Commonwealth: and yet for favour, fear, or fee, balk another man, whom he knoweth to have committed the same offence, or a greater; or, if having entred his complaint in the open Court, he shall afterwards let the suit fall, and take up the matter in a private Chamber: this is Collusion; and so far forth a false report, as every thing may be called false when it is partial, and should be entire. And the Magistrate, if he have power to chastise such an Informer, some semblance whereof there was in that * *Judicium Prævaricationis* in Rome, he shall do the Common-wealth good service, and himself much honour, now and then to use it.

pitalis est. Est enim improbus & pestifer civis. Cic. lib. 2. ad Heren. § 1 Cor. 9. 7. t Aquitas in paribus causis paria jura desiderat. Cic. in Top. Quis hoc statuis, quod æquum sit in Quintium, id iniquum esse in Nevium? Id. pro Quin. v Prævaricatio est accusatoris corruptela ab reo. Cic. in partit. orat. Prævaricatore eum esse ostendimus qui colludit cum reo, & translativè munere accusandi defungitur. Mar. in lib. 1. ff. ad Senatufc. Turpil. x V. Plin; 3. Epist. 9. lib. 1. ff. ad Senatufc. Turpil. Rosin. 9. Antiq. Rom. 25.

Fourthly, since nothing is so powerful to repress audacious Accusers, as severe Punishment is; it is observable, what care and caution was used among the Romans whilst that state flourished, to deterre men from unjust Calumniation. In private and civil controversies, for trial of right between party and party, they had their Sponsiones: which was a sum of Money, in some proportionable rate to the value of the thing in Question; which the Plaintiff entred bond to pay to the Defendant in case he should not be able to prove his Action; the Defendant also making the like sponson, and entring the like bond, in case he should be cast. But in publick and criminal matters, whether Capital or Penal, if for want of due proof on the Accusers part, the party accused were quit in judgment; there went a Trial upon the Accuser, at the suit of the Accused, which they called *Judicium Calumnie*: wherein they examined the original ground and foundation of the Accusation. Which if it appeared to have proceeded from some just error or mistake bona fide, it excused him: but if it should appear, the Accusation to have proceeded from some left handed respect, as

29.

Quartam accusatoribus secundum necessitudinem legis. Tacit. lib. 4. Annal.

q Quadruplatores, accusatores seu delatores criminum Publicorum sub pena quadrupli, si ve quod ipsi ex damnatorum bonis quos accusaverant, quartam partem consequantur. Alcon. in Ver.

See Felt. in Quadruplatore; Turneb. 3. Adver. 9. Lipf. in Lib. 4. Ann. Taciti Bisciol. 14. subf. 15. r Quadruplatores, ut breviter describam, ea-

30.

v. A. Alcon. in Vertin. 3.

z v. lib. 1. § 2. 2. &c. ff. ad Senatufc. Turpil. Rosin. 9. Antiq. Rom. 25.

a Iego Rommia
v. l. 1. sec. 2. ff.
ad Senatusc.
Turpil. & Go-
thifred. in an-
not. ibi. Rosin.
8. Antiqu.
Rom. part. 2.
cap. 22.
--liseram illam
ita vehementer
ad caput affi-
gent, &c. Cic.
pro Sext. Ros.

ὁ Ἀνέπμι-
 αν μάχην
 Ῥωμαῖς ἐ-
 κήσανεν, ἀ-
 πόλευσεν
 τὰς τελαῖς.
 Plutarch. in
 Pyrrho.
 Luke 19. 8.

31.
d Lucian in
Hermot.
e Sirac. 10. 2.
f Hic ἀρχὴν
καταστάθης
πολεμὶ Χρῆσ
τοισιν ἡρώεσι
τὰς Διοκλή-
σους· ἀνὴρ
ἀν' ἐξείῃ
ἀνδρῶν, σὺ
τὰς αἰτίας
ἀναστῆσας.
Ifoct. apud
Stob. Ser. 44.
xi innocentes
existimant vo-
lunt non fo-
rum vos obli-
uentes sed eti-
am nostros co-
mites prestare
debemus, Cic. 2
in Verr. 2.
g Prov. 29. 12.
h Nemo un-
quam tam re-
s., tam necesse
adducetur, qui
ista defensione
non possit uti.
Cic. 2. in Verr.
2.

Malice, Envy, Gain, &c. he was then condemned of *Calumny*. And his ordinary punishment then was, whereunto he had virtually bound himself by subscribing his Libel, *Pœna talionis*, the same kind of punishment whatsoever it was, which by the *Laws* had been due to the party accused, if the *Libel* had been proved against him. Yea and for his farther shame it was provided by ^a *one Law*, that he should be burnt in the forehead with the Letter *K*. to proclaim him a *Calumniator* to the world : that, in old Orthography, being the first letter of the word *Kalumnia*. The same letter would serve the turn very well with us also, though we use it to signify another thing; and yet not so much another thing, as a thing more general, but comprehending this as one species of it. But, as I said, I may not prescribe; especially beyond Law. The thing for which I mention all this is this: If all that *care and severity* in them could not prevent it, but that still *unjust actions* would be brought, and *false accusations* raised, what a world of unconscionable *suits* and *wrongful informations* may we think there would be, if contentious *Plaintiffs* and calumnious *Sycophants*, when they have failed their proof, should yet get off easily, and escape out of the Courts without *Censure* or *Punishment*, or at the most but with some *light check*; and the poor *injured innocent* the while be held in as in a prison, till he have paid the *utmost farthing*? I say not of what is *due*, but of what shall be *demand*ed by every man that hath but a piece of an office about the Courts. It is a strong heartning to *Accusers*, & multiplieth *false reports* beyond belief; when they that are *wrongfully accused*, though the cause go with them shall yet have the *worst* of the day : and shall have cause to answer the congratulations of their friends, as *Pyrrhus* did his, after he had gotten two famous *victories* over the *Romans*, that if they should get a few more such *victories*, it would be to their utter *undoing*. If the *Magistrate* had power to make the wronged party *full restitution*, allowing him all *costs* and *dammages* to a half-penny; nay if he had power to allow him *double* or *treble* out of his unjust adversaries estate: it were all little enough, and but too little. *Zachæus* took himself bound to do more : when for this very sin of *false accusation* he imposed upon himself, as a kind of satisfactory penance, ^c a *four-fold restitution*, *Luk. 19*. Here was a right *Quadruplator* indeed ; and in the best sence : you shall not lightly read of such another.

Lastly, men have not^d *fenestrata pectora*, that we can see them thoroughly and within: yet there want not means of probable discovery. Of ordinary private men we make conjecture, by their *gestures*, by their *speeches*, by their *companions*. But *Magistrates* and great ones, who live more in the eye of the world, and are ever as it were upon *the stage*, and so do *personati incedere*, walk under a continual disguise in respect of their *outward deportment*; are not so well discoverable by those means. They are best known by their *servants* and *retinue*, by their *favowrites* and *officers*, by those they *keep about* them, or *employ* under them. If these be plain and down-right, if these be just and upright, if these be free and conscionable: *Sychophants* will pluck in their horns, and be out of heart & hope to find *the Masters* of such servants facile to give way to their *false Calumniation*s. But if these be insolent and hungry companions, if these be impudent and shameless exactors: it is presently^e thought they are then but brokers for *the Masters*; and there is no question then made, but that *false reports* will be *received* as fast as they can be *raised* and entertained with both arms. We have learned from^s *Solomon*, *Prov. 29.* that if a *Ruler* hearken to *lies*, then *all his servants are wicked*: They durst not be so openly *wicked*, if they were not first sure of him. It was but a^b *sorry* one, when it was at best, but is now withal grown a *stale excuse*; for

for great ones to impute their own wilful overlooks to the fault or negligence of their servants. Caius Verres, (whom I cannot but now and then mention, because there is scarce to be found such another complete Exemplar of a wicked Magistrate;) would usually ⁱcomplain, that he was unjustly oppressed, not with his own, but with the crimes of his followers. But why then did he keep such a kennel of sharks about him? why did he not either speedily reform them, or utterly discard them? It were indeed an unrighteous thing to condemn the Master for the Servants fault; and an uncharitable inference, because the Servant is naught, to conclude straight the Master is little better. For, a just Master may have an unconscionable Servant; and if he have a ^knumerous Family, and keep many, it is a rare thing if he have not some bad: as in a great herd there will be some rascal Deer. But then it is but one or a few; and they play their prices closely, without their Masters privity; & they are not a little solicitous to carry matters so fairly outward, that their Master shall be the ^llast man shall hear of their false dealing, and when he heareth of it, shall scarce believe it for the good opinion he hath of them. But when in the generality they are such; when they are openly and impudently such; when every body seeth, and saith, the Master cannot choose but know they are such: it cannot be thought, but the Master is well enough content they should be such. ^mEven their servants bear rule over the people, saith good Nehemiah of the Governours that were before him: but so did not I, because of the fear of God, Neh. 5. What? did not Nehemiah bear rule over the people? yes, that he did: there is nothing surer. His meaning then must be, (so did not I) that is, I did not suffer my servants so to do as they did theirs: implying, that when the Servants of the former governours oppressed the people, it was their Masters doing, at leastwise their Masters suffering; [Even their servants bare rule over the people: but so did not I because of the fear of God.] The Magistrate therefore that would speedily smoke away these Gnats that swarm about the Courts of Justice, and will be offering at his ear, to buz false reports thereinto: he shall do well to begin his reformation at home; and if he have a servant that heareth not well deservedly, to pack him away out of hand, and to get an honest in his room. Say he be of never so serviceable qualities, and useful abilities otherwise, so as the Master might almost as well spare his right eye, or his right hand, as forgo his service: yet in this case he must not spare him. Our Saviours speech is peremptory ⁿErue, Abscinde, Projice; if either eye or hand cause or tempt thee to offend pull out that eye, cut off that hand, cast them both from thee with indignation: rather want both, than suffer corruption in either. ^oDavid's resolution was excellent in Psal. 101. and worthy thy imitation. ^pWhoso privily slandereth his neighbour, him will I destroy: whoso hath a proud look, and high stomach, I will not suffer him. Mine eyes look to such as be faithful in the land, that they may dwell with me: whoso leadeth a godly life, he shall be my servant. There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight. He that will thus resolve, and thus do, it may be presumed, he will not knowingly give either way to a false report, or countenance to the reporter. And so much for our first Rule; Thou shalt not raise a false report.

My first purpose I confess was to have spoken also to the Witness, and to the Juror, and to the Pleader, and to the Officer, from the other 4 Rules in my Text, as punctually and particularly as to the Accuser from this first: for I therefore made choice of a Text that taketh them all in, that I might speak to them all alike. But if I should enlarge my self upon the rest, as I have done in this; my meditations would swell to the

i. *Asunt eum
quasi solere
nonnunquam;
se miserum,
quod non suis
sed suorum co-
mitum peccatis
& criminibus
premasur. Cic.
ibid.*
k. *In tanta fel-
icitate nemo po-
tuisse in ma-
gna familia,
qui neminem
neque servum
neque libertum
improbum ha-
beat. Cic. pro
Sex. Roscio.*
l. *Dedecus ille
domus sciet ul-
timum. Juve-
nal. Satyr. 10.*
m. *Neh. 5. 19.*

ⁿ Mat. 29. 30.

^o Psal. 101. 5.
&c.

proportion rather of a *Treatise* than a *Sermon* : and what patience were able to sit them out? Therefore I must not do it. And indeed, if what I have spoken to this *first point* were duly considered, and conscionably practised; I should the less need to do it. For it is *the Accuser* that layeth *the first stone* : the rest do but *build* upon his *foundation*. And if there were no *false reports raised or received* : there would be the less use of, and the less work for, *false and suborned Witnesses*; ignorant or pack'd *Juries*; crafty and sly *Pleaders*; cogging and extorting *Officers*. But unto these I have no more to say at this time; but only to desire each of them to lay that portion of *my Text* to their hearts, which in the first division was allotted them as their proper share: and withal to make application (*mutatis mutandis*) unto themselves, of whatsoever hath been presently spoken to *the Accuser*, and to *the Magistrate* from this *first Rule*. Whereof, (for the better furtherance of their *Application*, and relief of all our *memories*) the sum in brief is thus. *First*, concerning *the Accuser*, (and that is every party in a cause or trial,) he must take heed he do not raise a *false report* : which is done, *first*, by forging a meer *untruth*; and *secondly*, by perverting or aggravating a *truth*; and *thirdly*, by taking advantage of *strict Law* against *Equity*. Any of which whoever doth, he *first* committeth a heinous *sin* himself, and *secondly* grievously *wrongeth* his neighbour, and *thirdly*, bringeth a great deal of *mischief* to the Common-weal. All which evils are best avoided: *first*, by considering how we would others should deal with us, and resolving so to deal with them; and *secondly*, by avoiding, as all other inducements and occasions, so especially those *four things*, which ordinarily engage men in unjust quarrels, *Malice*, *Obsequiousness*, *Coverture*, and *Greediness*. Next, concerning *the Judge*, or *Magistrate*; he must take heed he do not receive a *false report*. Which he shall hardly avoid, unless he beware, *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly*, of countenancing accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helps: so far as it lyeth in his power, and the Laws will permit; *first*, to reject *informations* tendered without Oath; *secondly*, to give such *interpretations* as may stand with *Equity* as well as *Law*; *thirdly*, to chastise *Informers* that use partiality or collusion; *fourthly*, to allow the wronged party a liberal *satisfaction* from his adversary; *fifthly*, to carry a sharp eye, and a strait hand, over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the several premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concern; and all your *persons* and *affairs* both in the present weighty businesses, and ever hereafter, to the good *guidance* and *providence* of Almighty God: we should humbly beseech him of his gracious goodness to give a blessing to that which hath been spoken agreeably to his Word, that it may bring forth in us the fruits of *Godliness*, *Charity*, and *Justice*; to the glory of his grace, the good of our brethren, and the comfort of our own souls; even for his blessed Son's sake, our blessed Saviour Jesus Christ. To whom with, &c.



A D
MAGISTRATUM.

The Third Sermon.

At the Assises at *Lincoln*, 4 Aug. 1625. at the request of the High Sheriff aforesaid, *William Lister* Esquire.

Psal. CVI. 30.

Then stood up Phinehas, and executed judgment: and the plague was stayed.



He Abridgment is short, which some have made of the whole Book of Psalms, but into two words,¹ *Hosannah*, and *Hallelujah*: most of the Psalms spending themselves, as in their proper arguments, either in *Supplication*, praying unto God for his blessings, and that is *Hosannah*; or in *Thanksgiving*, blessing God for his goodness, and that is *Hallelujah*. This Psalm is of the later sort. The word *Hallelujah*, both prefixed in the title, and repeated in the close of it, sufficiently giveth it to be a Psalm of *Thanksgiving*: as are also the three next before it, and the next after it. All which five Psalms together as they agree in the same general argument, the magnifying of Gods holy name: so they differ one from other in choice of those special and topical arguments whereby the praises of God are set forth therein. In the rest, the Psalmist draweth his argument from other considerations: in this, from the consideration of Gods merciful removal of those judgments, he had in his just wrath brought upon his own people *Israel* for their sins, upon their repentance.

I.
The Argument,
as Cited out of
Gutvora.

For

2. For this purpose there are sundry instances given in the Psalm, taken out of the Histories of former times: out of which there is framed as it were a Catalogue, though not of all, yet of sundry the most famous rebellions of that people against their God, and of Gods both justice and mercy abundantly manifested in his proceedings with them thereupon. In all which we may observe the passages betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, he preventeth them with undeserved favours: they unmindful of his benefits, provoke him by their rebellions: he in his just wrath chastiseth them with heavy plagues: they humbled under the rod, seek to him for ease: he upon their submission withdraweth his judgments from them. The Psalmist hath wrapped all these five together in Vers. 43, 44. Many times did he deliver them: but they provoked him with their Counsels, and were brought low for their iniquity: the three first. Nevertheless he regarded their affliction, when he heard their cry: the other two.

3. The Coherence, Scope,

1. Which are, their wretched infidelity and Cowardise upon the first approach of danger at the Red Sea, Verse 7. Their tempting of God in the desert, when loathing Manna they lusted for flesh, Verse 13. Their seditious conspiracy under Corah and his confederates against Moses, Verse 16. Their gross Idolatry at Horeb, in making and worshipping the golden Calf, Verse 19. Their distrustful murmuring at their portion, in thinking scorn of the promised pleasant Land, Verse 24. Their fornicating both bodily with the daughters, and spiritually with the Idols of Moab and of Midian, Verse 28. To the prosecution of which last mentioned story, the words of my Text do appertain. The origine story it self, whereto this part of the Psalm referreth, is written at full by Moses in Numb. 25. and here by David but briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the History are here remembered: in three verses three special things, The Sin, the Plague, the Deliverance. The Sin, with the Aggravation thereof, Verse 28. [They joined themselves also unto Baal-Peor, and ate the Sacrifices of the dead.] The Plague with the Efficient cause thereof, both Impulsive any Principal, Verse 29. [Thus they provoked him to anger with their inventions, and the Plague brake in upon them.] The Deliverance, with the special means and Instrument thereof is this 30th verse. [Then stood up Phinehas and executed judgment, and the Plague was stayed.]
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- 6.

b breviter totum dixit, quia non hic nescientes docet, sed commemorat scientes. Aug. hic.

4. and division of the Text.

In which words are three things especially considerable. The Person; the Action of that Person; and the Success of that Action. The Person, Phinehas. His action two-fold: the one preparatory, he stood up; the other complementary, he executed judgment. The success, and issue of both; the Plague was stayed. The person holy, the action zealous, the success happy. Of each of these I shall endeavour to speak something, applyably to the present condition of these heavy times, and the present occasion of this frequent assembly. But because the argument of the whole verse is a Deliverance, and that Deliverance supposeth a Plague, and every plague supposeth a sin: I must take leave before I enter upon the particulars now proposed from the Text, first a little to unfold the original story; that so we may have some more distinct knowledge both what Israels sin was, and how they were plagued, and upon what occasion and by what means Phinehas wrought their deliverance.

When

When *Israel*, travelling from the Land of bondage to the Land of Promise through the wilderness, were now come as far as ^c the Plains of Moab, and there encamped : *Balac* the then King of Moab, not ^d daring to encounter with that people, before whom ^e two of his greatest neighbour Princes had lately fallen ; ^f consulted with the *Midianites*, his neighbours and allies, and after some advice resolved upon this conclusion, to hire ^g *Balaam* a famous Sorcerer in those times and quarters, to lend them his assistance : plotting with all their *might*, and his *art*, by all possible means to withdraw *Gods* protection from them ; wherein they thought (and they thought right) the strength and safety of that people lay. But there is no Counsel against the Lord ; nor ^h *inchantment* against his people. Where he will *bless*, (and he will *bless* where he is faithfully obeyed and depended upon ;) neither power nor policy can prevail for a Curse. *Balaam* the wicked wretch, though he ⁱ loved the wages of unrighteousness with his heart ; yet, God not suffering him, he could not pronounce a Curse with his lips against *Israel*, but instead of cursing them, ^k blessed them altogether.

But angry at *Israel*, whom, when fain he would, he could not curse ; yea and angry at God himself, who by restraining his tongue had voided his hopes, and ^l withheld him from pay, and honour : the wretched covetous Hypocrite, as if he would at once be avenged both of him and them, imagineth a mischievous device against them full of cursed villany. He giveth the *Moabites* and the *Midianites* counsel to smother their hatred with pretensions of peace, and by sending the fairest of their daughters among them to enveigle them with their beauty, and to entice them first to corporal, and after, by that, to spiritual whoredome : That so *Israel*, shrinking from the Love and Fear and Obedience of their God, might forfeit the interest they had in his protection ; and by sin bring themselves under that wrath and curse of God, which neither those great Princes by their power, nor their wisest Counsellors by their Policy, nor *Balaam* himself by his Sorcery, could bring upon them.

This damned counsel was followed but too soon, and prospered but too well. The daughters of Moab come into the Tents of *Israel* ; and by their blandishments put out the eyes, and steal away the hearts of Gods people : whom, besotted once with lust, it was then no hard matter to lead whither they listed, and by wanton insinuations to draw them to sit with them in the Temples, and to accompany them at the ⁿ feasts, and to eat with them of the sacrifices, yea and to bow the knees with them to the honour of their Idols. Inasmuch as *Israel* ^o joyned themselves to *Baal-Peor*, and ate the sacrifices of that dead and abominable Idol at the least (for all Idols are such) if not, as most have thought, a ^p beastly and obscene Idol withal. That was their sin.

And now may *Balak* save his Money, and *Balaam* spare his pains : there is no need of hiring, or being hired to curse Whoremongers and Idolaters. These are two plenary sins : and such as will bring a curse upon a people without the help of a Conjurer. When that God, who is a ^q jealous God, and jealous of nothing more than his honour, shall see that people, whom he had made ^r choice of from among all the nations of the earth to be his own peculiar people, and betrothed to himself by an everlasting Covenant, to break the Covenant of Wedlock with him, and to strumpet it with the daughters and Idols of Moab : what can be expected other, than that his jealousy should be turned into fury ; and that his fierce wrath should ^s break in upon them as a deluge, and overwhelm them with a sudden destruction ? His patience so far tempted, and with such an unworthy provocation, can suffer

5.
Balac's Plot ;
e Num. 22. 1.
d Ibid. 2. 3.
e Sihon K. of the Amorites, and Og K. of Basan.
Numb. 21.
f Ascitos seniores Midiani, qui proximi regno ejus erant, et amici ; consuluit, quid facto opus esset.
Hist. Scholast. in Num. 1. 32.
g Num. 22. 5. - 7.
h Num. 23. 23.
i 2 Pet. 2. 15.
k Num. 23. 11. & 24. 10.
6.
and Balaam's policy against Israel ;
l Num. 14. 11.
m Num. 13. 16.
Revel. 2. 14.
See also Joseph 4. Antiquit. Jud. 5.
7.
with the success thereof, both in their sin
n Numb. 25.
o Psal. 106. 28.
p Quem Graecia Priapum dixit. Hist. Scholast. in Num. 34. Et alii sicuti Hieronym. in c. 9. Ofsee ; & 1. contra Jo. 12. See Vatabl. in Num. 2. 3. Selden, Synt. 1. de Dis. c. 5. Lal. Bist. 3. bor. Subsej. 20.
8.
and punishment.
q Exod. 20. 5.
r Esa. 42. 8.
s Deut. 7. 6.
Ezek. 16. 8.
u Ibid. 38.
* Psal. 106. 29.

no

Num. 25. 4, 5.
2 Cor. 10. 8, 9.
the other thou-
sand (Num. 25
9.) it seemeth
were those that
were hanged
up by Moses,
and slain by
the Rulers.

9.
Zimri's provo-
cation,
a Num. 25. 6.
b Ibid. 14.
c Ibid. 6.
d Compare
Num. 25. 15.
with Num. 31.
8.

10.
and his execu-
tion.

e Num. 25. 7, 8.

f Ibid. 11.

11.
The person of
Phinehas con-
sidered.

g Num. 31. 6.
h Josh. 22. 13,
31, 32.

i Num. 1. 19,
&c.

12.
The Spiritual
power doth not
include the
temporal.

no longer : But at his command¹ *Moses* striketh the *Rulers* ; and at *Moses* his command, the *under-rulers* must strike each in their several regiments those that had offended ; and he himself also striketh with his own hand, by a *plague*, destroying of them in one day² *three and twenty thousand*.

If that *Plague* had lasted many days, *Israel* had not lasted many days. But the people, by their *plague* made sensible of their sin, humbled themselves (as it should seem the very first day of the plague) in a solemn and³ general Assembly, weeping and mourning both for *Sin* and *Plague*, Before the door of the *Tabernacle* of the *Congregation*. And they were now in the heat of their holy sorrow and devotions ; when lo, ^b *Zimri*, a Prince of a chief house in one of their Tribes, in the heat of his pride and lust, cometh openly in the^c face of *Moses* and all the *Congregation*, and bringeth his Mini- on with him, *Cozbi* the daughter of one of the^d five Kings of *Midian*, into his Tent, there to commit filthiness with her.

Doubtless, *Moses* the Captain, and *Eleazar* the Priest, and all *Israel*, that saw this shameless prank of that lewd couple, saw it with grief enough. But *Phinehas* enraged with a pious indignation to see such a foul affront given to *God*, and the *Magistrate*, and the *Congregation*, at such a heavy time, and in such open manner, and for that very sin for which they then lay under *Gods* hand ; thought there was something more to be done than bare weeping : and therefore, his blood warmed with an holy zeal, ^e he starteth up forth- with, maketh to the Tent where these two great Personages were, and as they were in the act of their filthiness, speedeth them both at once, and nayleth them to the place with his Javelin. And the next thing we hear is, *God* well pleased with the^f zeal of his servant, and the execution of those malefactors, is appeased towards all his people, and withdraweth his hand and his plague from them. And of that deliverance my Text speaketh ; (Then stood up *Phinehas*, and executed Judgement, and so the plague was stay- ed.)

The person, the instrument to work this deliverance for *Israel*, was *Phinehas*. He was the son of *Eleazar*, who was then *High-Priest* in immediate succession to his father *Aaron*, not long before deceased : and did himself afterward succeed in the *High-Priesthood* unto *Eleazar* his Father. A wife, a godly, and a zealous man ; employed afterwards by the State of *Israel* in the greatest affairs, both of^g War and^h Embassie. But it was this Heroical act of his, in doing execution upon those two great audacious Offenders, which got him the first, and the greatest, and the lastingest renown. Of which Act more anon, when we come to it. In his Person, we will consider only what his calling and condition was ; and what congruity there might be between what he was, and what he did. He was of the Tribe of *Levi* : and that whole Tribe was set apart for theⁱ service of the *Tabernacle*. And he was of the Sons of *Aaron*, and so in yves degree, of the Family and Linage of the *High-Priests* : and the *Priests* office was to offer sacrifices, and to burn incense, and to pray, and make attonement for the People. Neither *Levite* nor *Priest* had to intermeddle with matters of Judicature, unless in some few causes, and those for the most part concerning matters either meerly, or mixtly Ecclesiastical : but neither to give sentence, nor to do execution, in matters and causes meerly Civil, as by any right or vertue of his Levitical or Priestly Office.

The more unreasonable is the *High-Priest* of *Rome*, to challenge to him- self any temporal or Civil Jurisdiction, as virtually annexed to his spiritual power, or necessarily derived thence. *Templum* and *Prætorium*, the Chair and the Throne, the Altar and the Bench, the Sheephook and the Scepter, the keys

Keys and the Sword ; though they may sometimes concur upon the same person, yet the *Powers* remain perpetually distinct and independant, and such as do not of necessity infer the one the other. Our Saviours ¹ *Vos autem non sic*, hath fully decided the Controversie; and for ever cut off all claim of temporal Jurisdiction, as by any vertue annexed to the *Keys*. If the *Bishops of Rome* could have contented themselves to have enjoyed those *Temporalities*, wherewith the bounty of *Christian Emperours* had endowed that *Sea* (whether well or ill, whether too much or no, I now inquire not,) but if they could have been content to have holden them upon the same terms they first had them, without seeking to change the old tenure; and to have acknowledged them, as many of their fellow-Bishops do, to have issued not at all by necessary derivations from their spiritual Power, but meerly and altogether from the ¹ free and voluntary indult of temporal Princes: the *Christian Church* had not had so just cause of complaint against the unsufferable tyrannies and usurpations of the *Papacy*; nor had the *Christian world* been embroyled in so many unchristian and bloody quarrels, as these and former ages have brought forth. Yet the *Canonists*, and they of the *Congregation of the Oratory*, like downright flatterers, give the *Pope the Temporal Monarchy* of the world, absolutely and ^m directly, as adhering inseparably to his *Sea*, and as a branch of that Charter which *Christ gave to Peter*, when he made him *Head of the Church*, for himself and his successors for ever. The *Jesuites* more subtle than they, not daring to deny the *Pope* any part of that Power, which any other profession of men have dared to give him, and yet unable to assert such a vast power from those inconveniences which follow upon the *Canonists* opinion; have found out a means to put into the *Popes* hand the exercise of as much temporal power as they bluntly and grossly give him, and that to all effects and purposes as full, and in as ample manner as they: yet by a more learned and refined flattery, as resulting from his spiritual Power, not directly and per se, but ⁿ obliquely and indirectly and in ordine ad spiritualia. The Man himself, though he pretend to be supreme infallible judge of all Controversies, yet heareth both parties, and taketh advantage of what either give him, as best sorteth with his present occasions, and suffereth them to fall foul each upon other, these accounting them gross flatterers, and they again these wicked Politicians, but dareth not for his life determine whether side is in the right; lest, if he should be put to make good his determination by sufficient proof, both should appear to be in the wrong, and he lose all; which, whilst they quarrel, he still holdeth. It is a certain thing; The spiritual Power conferred in Holy Orders, doth not include the Power of Temporal jurisdiction. If *Phinehas* here execute judgment upon a Prince of *Israel*; it is indeed a good fruit of his zeal, but no proper act of his Priesthood.

Let it go for a non sequitur then, as it is no better; because *Phinehas*, a Priest, or Priests son, executes judgment, that therefore the Priestly includeth ^p Judicatory Power. Yet from such an act, done by such a Person, at least thus much will follow, that the Priesthood doth not exclude the exercise of Judicature; and that there is no such repugnancy and inconsistency between the Temporal and Spiritual Powers, but that they without incongruity concur and reside both together in the same Person. When I find anciently, that not only among the ¹ Heathens, but even among Gods own people, the same man might be a King and a Priest, (*Rex idem hominum Phœbique Sacerdos*,) as *Melchisedec* was both a ¹ Priest of the most high God, and King of *Salem*: When I see it consented by all that so long

1 Nec in quāquam Presbyterum. Episcopum, sive Papā convenit constitutam in hoc seculo jurisdictionem sibi habere, nisi eadem sibi per humanum legislatorem concessa fuerit, in cuius potestate est hanc ab ipsis semper revocare. Mart. Patav. 2. de sent. Pacis. 5. m Papa jure divino est directus dominus orbis. Pefant. de immunit. Eccles. p. 45. idem defendunt Bāronius, Bosius duo, Zechus, Carerius, alii. n See Bellarm. 5. de Rom. Pontif. 6. o Adversus impios Politicos. Cater. de potest. in titulo libri.

13.

nor yet exclude it. p. e. Regis quidem hac munia esse jussit, primum, ut sacrorum & sacrificiorum principatum haberet. Dionys. Halicar. lib. 2. See also Cic. 1. de divin. or. 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100. & 101. & 102. & 103. & 104. & 105. & 106. & 107. & 108. & 109. & 110. & 111. & 112. & 113. & 114. & 115. & 116. & 117. & 118. & 119. & 120. & 121. & 122. & 123. & 124. & 125. & 126. & 127. & 128. & 129. & 130. & 131. & 132. & 133. & 134. & 135. & 136. & 137. & 138. & 139. & 140. & 141. & 142. & 143. & 144. & 145. & 146. & 147. & 148. & 149. & 150. & 151. & 152. & 153. & 154. & 155. 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& 871. & 872. & 873. & 874. & 875. & 876. & 877. & 878. & 879. & 880. & 881. & 882. & 883. & 884. & 885. & 886. & 887. & 888. & 889. & 890. & 891. & 892. & 893. & 894. & 895. & 896. & 897. & 898. & 899. & 900. & 901. & 902. & 903. & 904. & 905. & 906. & 907. & 908. & 909. & 910. & 911. & 912. & 913. & 914. & 915. & 916. & 917. & 918. & 919. & 920. & 921. & 922. & 923. & 924. & 925. & 926. & 927. & 928. & 929. & 930. & 931. & 932. & 933. & 934. & 935. & 936. & 937. & 938. & 939. & 940. & 941. & 942. & 943. & 944. & 945. & 946. & 947. & 948. & 949. & 950. & 951. & 952. & 953. & 954. & 955. & 956. & 957. & 958. & 959. & 960. & 961. & 962. & 963. & 964. & 965. & 966. & 967. & 968. & 969. & 970. & 971. & 972. & 973. & 974. & 975. & 976. & 977. & 978. & 979. & 980. & 981. & 982. & 983. & 984. & 985. & 986. & 987. & 988. & 989. & 990. & 991. & 992. & 993. & 994. & 995. & 996. & 997. & 998. & 999. & 1000.

R

as

† Sacerdotium
fuit annexum
primogenitura
usque ad le-
gem datam per
Mosen. Lyran.
in Gen. 14. 18.
* See also Lyr.
in Num. 3. 12.
& 8. 16. &c.
† Sam. 4. 18.
* Aug. 17. de
civit. 4. & in
Psal. 98. Sul-
pit. Sever. lib.
1. Hist. sacra.
x Lev. Samu-
el, non Sacer-
dos, non Ponti-
fex fuit. Hier.
lib. cont. Jo-
vin. 4. Druf.
not. ad Sulpit.
Hist. p. 154.
y Sam. 7. 16.
z Sam. 15. 33.
a 1 Chro. 26.
29, 32.
b In omni ne-
gotio divino &
humano. Va-
tab. in 1. Pa-
rab. 26.

as the Church was *Patriarchal*, the *Priestly* and the *Judicatory* Power were both settled upon one and the same Person, the Person of the *first born*: when I read of *Eli the Priest*, of the sons of *Aaron* [†] judging *Israel* 40 years, and of *Samuel*, ^{*} certainly a *Levite* (though not as some have thought, ^{*} a *Priest*) both going circuit, as a ^y *Judge itinerant* in *Israel*, and doing execu- tion too with his own hands upon ^z *Agag*; and of ^a *Chenaniah* and his sons, *Ishtarites*, and *Hashabiah* and his brethren *Hebronites*, and others of the fam- ilies of *Levi*, appointed by King *David* to be Judges and Officers, not only in all the business of the Lord, but also for ^b outward business over *Is- rael*, and in things that concerned the service of the King: when I observe in the Church-stories of all ages, ever since the world had Christian Prin- ces, how Ecclesiastical persons have been employed by their Sovereigns in their weightiest consultations and affairs of State; I cannot but wonder at the inconsiderate rashness of some forward ones in these days, who yet think themselves (and would be thought by others) to be of the wis- est men, that suffer their tongues to run riot against the Prelacy of our Church, and have studied to approve themselves eloquent in no other argument so much, as in inveighing against the Courts, and the Power, and the Jurisdiction, and the Temporalties of Bishops and other Ecclesiastical persons. I speak it not to justify the abuses of men, but to maintain the law- fulness of the thing. If therefore any Ecclesiastical person seek any Temporal office or power by indirect, ambitious, and preposterous courses: if he exer- cise it otherwise than well; insolently, cruelly, corruptly, partially; if he claim it by any other than the right title, the free bounty and grace of the Supreme Magistrate; let him bear his own burden: I know not any honest Minister that will plead for him. But since there is no incapacity in a Cler- gy-man, by reason of his spiritual Calling, but he may exercise temporal Pow- er, if he be called to it by his Prince, as well as he may enjoy temporal land if he be heir to it from his Father: I see not but it behoveth us all, if we be good Subjects, and sober Christians, to pray that such as have the power of Judicature more or less in any kind or degree committed unto them, may exercise that power wherewith they are entrusted, with zeal, and prudence, and equity, rather than out of envy at the preferment of a Church-man take upon us little less than to quarrel the discretion of our Sovereign. *Phinehas*, though he could not challenge to execute judgment by vertue of his Priest- hood; yet his priesthood disabled him not from executing judgment.

14.
Phinehas his
fact examined.

That for the Person. Followeth his Action: and that twofold: He stood up, he executed judgment. Of the former first; which though I call it an Action, yet is indeed a Gesture properly, and not an Action. But, being no necessity to bind me to strict propriety of speech, be it Action, or Ge- sture, or what else you will call it; the circumstance and phrase, it seemeth to import some material thing, may not be passed over without some con- sideration, [Then stood up Phinehas.] Which clause may denote unto us, either that extraordinary spirit whereby Phinehas was moved to do judg- ment upon those shameless offenders; or that forwardness of zeal, in the heat whereof he did it; or both. Phinehas was indeed the High-Priests son, as we heard; but yet a private man and no ordinary Magistrate: and what had any private man to do, to draw the sword of justice, or but to sentence a malefactor to die? Or, say he had been a Magistrate; he ought yet to have proceeded in a legal and judicial course, to have convened the parties, and when they had been convicted in a fair tri- al and by sufficient witness, then to have adjudged them according to the Law; and not to have come suddenly upon them ἐπαιτοφόρος,

as

as they were acting their villany, and thrust them thorow *uncondemned*. I have^c elsewhere delivered it as a collection not altogether improbable from the circumstances of the original story, that *Phinehas* had warrant for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*; whereby he authorized the^d *Under-Rulers* to slay every one his men that were joined unto *Baal-Peor*, Num. 25. 5. And I since find that conjecture confirmed by the judgment of some learned men: insomuch as a learned Writer in our Church saith, that^e *By vertue of that Commission every Israelite was made a Magistrate* for this execution. But looking more nearly into the Text, and considering that the *Commission* *Moses* there gave, was first only to the *Rulers*, and so could be no warrant for *Phinehas*, unless he were such a *Ruler*, which appeareth not; and secondly, concerned only those men that were under their several governments, and so was too short to reach *Zimri*, who being himself a *Prince*, and that of another Tribe too, the tribe of^f *Simeon*, could not be under the government of *Phinehas*, who was of the Tribe of *Levi*: how probable soever that other collection may be, yet I hold it the safer resolution which is commonly given by Divines for the justification of this fact of *Phinehas*, that he had an extraordinary motion, and a peculiar secret instinct of the Spirit of God, powerfully working in him and prompting him to this *Heroical Act*.

Certainly, God will not approve that work which himself hath not wrought. But to this action of *Phinehas* God hath given large approbation, both by staying the plague thereupon, and by rewarding *Phinehas* with an^g everlasting Priesthood therefore, and by giving expresse testimony of his zeal and righteousness therein: as it is said in the next verse after my Text, [^h And it was accounted to him for righteousness.] Which words in the judgment of learned Expositors, are not to be understood barely of the righteousness of Faith, as it is said of *Abraham*, thatⁱ he believed God, and it was imputed to him for righteousness (as if the zeal of *Phinehas* in this act had been a good evidence of that faith in Gods promises, whereby he was justified, and his Person accepted with God;) though that also: but they do withal import the justification of the Action, at least thus far, that howsoever measured by the common rules of life it might seem an unjust action; and a rash attempt at the least, if not an heinous murder, as being done by a private man without the warrant of authority; yet was it indeed not only in regard of the intent a zealous action, as done for the honour of God, but also, for the ground and warrant of it, as done by the special secret direction of Gods holy Spirit, a just and a righteous action. Possibly, this very word of *standing up*, importeth that extraordinary spirit. For of those *Worthies*, whom God at several times endowed with *Heroical spirits*, to attempt some special work for the delivery of his Church, the Scriptures use to speak in words and phrases much like this. It is often said in the book of *Judges*, that God^k raised up such and such to judge *Israel*, and that *Deborah*, and *Jair*, and others^l rose up to defend *Israel*: ^m that is, The Spirit of God came upon them, as it is said, of *Othniel*, *Judg.* 3. and by a secret, but powerful instinct, put them upon those brave and noble attempts, they undertook and effected for the good of his Church. Raised by the impulsion of that powerful Spirit, whichⁿ admitteth no slow debates, *Phinehas* standeth up: and feeling himself called not to deliberate, but act; without casting of scruples, or fore-casting of dangers, or expecting commission from men when he had his warrant sealed within, he taketh his weapon, dispatching his errand, and leaveth the event to the providence of God.

R 2

Let

c Serm. 2. ad
Cler. Sed. 30.

d Num. 25. 5.

e Hall 7. Con-
templ. 4.

f Num. 25. 5.

I 5.
and just. fied.g Num. 25.
12, 13.

h Psal. 106. 31.

i Gen. 15. 6.
applies by S.
Paul Rom. 4.
3.k Jud. 3. 9. 15,
16. & 2. 16,
18.
l Jud. 5. 7. &
10. 1, 7, & 8.
m Jud. 3. 10.
n Nescit tarda
molimina Spi-
ritus Sancti
gratia. Ambr.
2. n Luc. 3.

16.
yet not to be
imitated;

o Esay. 8. 20.
p 1 Joh. 4. 1.

Let no man now, unless he be able to demonstrate *Phinehas spirit*, presume to imitate his *fact*. Those *Opera liberi spiritus*, as Divines call them, as they proceed from an *extraordinary spirit*, so they were done for *special purposes*: but were never intended, either by God that inspired them, or by those *Worthies* that did them, for *ordinary or general examples*. The error is dangerous, from the *priviledged examples* of some few exempted ones to take liberty to transgress the *common rules* of Life and of Laws. It is most true indeed, the Spirit of God is a *free spirit*, and not tyed to strictness of *rule*, nor limited by any bounds of *Laws*. But yet that *free spirit* hath astricted thee to a *regular course* of life, and bounded thee with *Laws*: which if thou shalt transgress, no pretension of the *Spirit* can either excuse thee from *sin*, or exempt thee from *punishment*. It is not now every way, as it was before the coming of *Christ*, and the sealing up of the *Scripture-Canon*: God having now settled a perpetual form of *government* in his Church; and given us a perfect and *constant rule*, whereby to walk, even his *holy word*. And we are not therefore now vainly to expect, nor boastingly to pretend a *private spirit*, to lead us against, or beyond, or but beside the common rule: nay we are commanded to try all pretensions of *private spirits*, by that common rule, *Ad legem & ad testimonium*. To the Law and to the Testimony: at this Test, examine and Try the *spirits* whether they are of God, or no. If any thing within us, if any thing without us, exalt it self against the obedience of *this Rule*; it is no sweet *impulsion* of the holy Spirit of God, but a strong *delusion* of the lying spirit of Satan.

17.
but with limitation

I.
q Rom. 15. 4.
r 1 Cor. 10. 11.

3.

But is not all that is written, written for our *Example*? or why else is *Phinehas* act recorded and commended, if it may not be followed? First indeed Saint *Baul* saith *All that is written, is written for our learning*: but *Learning* is one thing, and *Example* is another; and we may learn something from that which we may not follow. Besides, there are *examples* for *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they with the by-standers to take *example* by them, bequeath them not the *Imitation* of their courses, what to do; but *Admonition* from their punishments, what to shun: yea thirdly, even the commended actions of good men are not ever *exemplary* in the very substance of the action it self; but in some vertuous and gracious affections, that give life and lustre thereunto. And so this act of *Phinehas* is imitable: Not that either any *private man* should dare by his example to usurp the *Magistrates* office, and to do justice upon *Malefactors* without a *Calling*; or that any *Magistrate* should dare, by his *Example*, to cut off *graceless offenders* without a due *judicial course*: but that every man who is by vertue of his *Calling* endued with lawful authority to execute justice upon transgressors, should set himself to it with that *stoutness* and *courage* and *zeal*, which was in *Phinehas*.

18.
unto his zeal

/Numb. 15. 11.

r Ibid. 13.

u Sirac. 45.
23.

If you will needs then imitate *Phinehas*, imitate him in that for which he is commended and rewarded by God, and for which he is renowned amongst men: and that is not barely the action, the thing done; but the affection, the zeal wherewith it was done. For that zeal, God commendeth him, Numb. 25. vers. 11. *Phinehas the son of Eleazer, the son of Aaron the Priest, hath turned away my wrath from the children of Israel, whilst he was zealous for my sake among them. And for that zeal God rewardeth him, Ibid. 13. He shall have, and his seed after him, the Covenant of an everlasting Priesthood, because he was zealous for his God. And for that zeal did Posterity praise him: the wise son of Sirac, Eccl. 45. and good*

good old * *Mattathias* upon his death bed, 1 *Macc.* 2. And may not this phrase of speech, *he stood up*, and executed judgment, very well imply that forwardness and heat of zeal? To my seeming, it may. For whereas *Moses* and all the congregation *sate weeping* (a gesture often accompanying sorrow,) or perhaps, yet more to express their sorrow *lay grovelling* upon the Earth, mourning and sorrowing for their sin, and for the Plague: it could not be but the bold lewdness of *Zimri* in bringing his strumpet with such impudence before their noses, must needs add much to the grief, and bring fresh vexation to the souls of all that were righteous among them. But the rest continued, though with double grief, yet in the same course of humiliation; and in the same posture of body, as before. Only *Phinehas*, burning with an holy indignation, thought it was now no time to sit still, and weep: but rowzing up himself and his spirits with zeal as hot as fire * *he stood up* from the place where he was, and made halt to execute judgment.

Here is a rich example for all you to imitate, whom it doth concern: I speak not only nor indeed so much, to you the Honourable and reverend Judge of this Circuit; of whose zeal to do justice and judgment, I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expectation of the people doth with greater importunity exact it at your hands: But I speak withal, and most especially to all you, that are in Commission of the peace, and whose daily and continual care it should be, to see the wholesome laws of the Realm duly and seasonably executed. Yea, and to all you also that have any office appertaining to justice, or any business about these Courts, so as it may lie in you to give any kind of furtherance to the speeding either of Justice in Civil, or of judgment in Criminal causes. Look upon the zeal of *Phinehas*: observe what approbation it had from God; what a blessing it procured to his seed after him; what glorious renown it hath won him with all after-ages; what ease it did, and what good it wrought for the present State: and think if it be not worthy your imitation. ^b It is good, saith the Apostle, to be zealously affected always in a good thing. And is it not a good thing to do justice, and to execute judgment? nay, Religion excepted (and the care of that is a branch of justice too) do you know any better thing? any thing you can do, more acceptable to God, more serviceable to the State, more comfortable to your own souls? If you be called to the Magistracy; it is ^c your own business, as the proper work of your Calling; and men account him no wiser than he should be, that sluggeth in his own business, or goeth heartlessly about it. It is the Kings business, who hath entrusted you with it: and he is scarce a good subject that slacketh the Kings business, or doth it to the halves. Nay, it is ^d the Lords business; for [*Te* judge not for man, but for the Lord, who is with you in the cause and in the judgment:] and ^e Cursed is he that doth the Lords business negligently. That you may therefore do (all under one) your own business, and the Kings business, and the Lords business, with that zeal and forwardness which becometh you in so weighty an affair; lay this pattern before your eyes and hearts! See what *Phinehas* did: and thereby both examine what hitherto you have done, and learn what henceforth you should do.

First, *Phinehas* doth not post off the matter to others: the fervency of his zeal made him willing to be himself the Actor. He harboured no such cool thoughts as too many Magistrates do. [Here is a shameful crime committed, by a shameless person, and in a shameless manner: pity such an audacious offender should go unpunished. My heart riseth against him; and

* 1 Mac. 2. 54.

y As Neh. 1. 4.

Job 2. 13.

Psal. 137. 1.

Ezay 47. 1. 8.

z Verbum ipsum soliditatem mentis ostendit.

Calliodorus.

Constantin.

Lyranus. Con-

stantin. mentis

et audacia

operis. Ludol-

fus hic. He

had zeal in the

fear of the

Lord and

stood up with

good courage of

heart.

Sirc. 45. 23.

19.

Manifested by

executing

Judgment.

a Majora popu-

lus semper a

summo exigit.

Senec. in

Octavo. Act. 2

b Gal. 4. 18.

c 3 King. 9.

d 2 Chro. 19.

6.

e Jer. 48. 10.

20.

1. Personally 3

and much ado I have to refrain from being my self his executioner, rather than he should carry it away thus. But why should I derive the envy of the fact upon my self, and but gain the imputation of a *busy officious* fellow, in being more forward than others? A thousand more saw it as well as I; whom it concerneth as nearly as it doth me: and if none of them will stir in it, why should I? Doubtless my Uncle *Moses*, and my father *Eleazar*, and they that are in place of *Authority*, will not let it pass so; but will call him to account for it, and give him condigne punishment. If I should do it, it would be thought but the attempt of a *rash young fellow*. It will be better discretion therefore to forbear, and to give my betters leave to go before me.] Such pretensions as these would have kept off *Phinehas* from this noble Exploit, if he had been of the temper of some of ours: who owe it to nothing so much as their *lukewarmness*, that they have at least some reputation of being moderate and discreet men. But true zeal is more forward than mannerly: and will not lose the opportunity of doing what it ought, for waiting till others begin. Alas, if every man should be so squeamish as many are; nothing at all would be done. And therefore the good Magistrate must consider, not what others do, but what both he and they are in conscience bound to do: and though there should be many more joyned with him in the same common care, and with equal power, yet he must resolve to take that common affair no otherwise into his special care, than if he were left alone therein, and the whole burden lay upon his shoulders. As when sundry persons are so bound in one common bond for the payment of one entire sum *conjunctim & divisim*, every one *per se in toto & in solidum*, that every particular person by himself is as well liable to the payment of the whole, as they all together are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an *hard and austere* man, or *busiest* thy self more than thou hast thank for thy labour. First, that man never cared to do well, that is afraid to hear ill, ^e He that observeth the wind, saith *Solomon*, shall not sow; and the words (especially of idle people) are no better. Secondly, He maketh an ill purchase, that fore-goeth the least part of his duty, to gain a little popularity: the breath of the people being but a sorry plaister for a wounded conscience. Thirdly, what a man by strict and severe execution of Justice loseth in the breadth, he commonly gaineth it all and more in the weight, and in the length of his Credit. A kind quiet man; that carrieth it for the present, and in the voice of the multitude: but it is more solid, and the more lasting praise, to be reputed, in the opinion of the better and the wiser sort, a Just man, and a good Patriot, or Common-wealthsman. Fourthly, if all should condemn thee for that wherein thou hast done but well, thy comfort is, thine own conscience shall bestead thee more than a thousand witnesses, and stand for thee against ten thousand tongues, at that last day, when ^h the hearts of all men shall be made manifest, and every man that hath deserved well, shall have praise of God, and not of man.

Secondly, *Phinehas* as he did not post off this execution to other men, so he did not put it off to another day. *Phinehas* might have thought thus, [We are now in a religious work, humbling ourselves in a publick, solemn, and frequent assembly, before the face of God, to appease his just wrath against us for our sins: ⁱ Et quod nunc instat agamus. It would be unreasonable leaving this work now: another time may serve as well to inflict deserved punishment upon that wicked miscreant. But zeal will admit no put offs; it is all upon the spur, till it be doing what it conceiveth fit to be done. There are no passions of the mind so impetuous, and so impatient of

I.

f Ecclef. 11. 1.

2.

3.

4.

g Regium est, cum recte feceris audire malum.

h 1 Cor. 4. 5.

21.

2 Speedily;

i Virgil. Eclog. 9.

k Qui tarde fecit, diu nolu- it. Senec. 1. de benef. 1.

of delay as ^l Love and ^m Anger : and ⁿ these two are the prime ingredients of true zeal. If any man should have interposed for Zimri, and taken upon him to have mediated with Phinehas for his reprimand : I verily think, in that heat he might sooner have provoked his own, than have prorogued Zimri's execution. Delays in any thing that is good, are ill : and in the best things worst. As Wax when it is chafed, and Iron when it is hot, will take impressions : but if the Seal or Stamp be not speedily put to, the heat abateth, and they return to their former hardness : so the best affections of the best men, if they be not taken in the heat, abate, and lessen, and dye. In the administration then of Justice, and the execution of Judgment, where there is Zeal, there will be Expedition : and the best way to preserve Zeal where it is, is to use Expedition. I am not able to say where the want is, or where specially ; but certainly a great want there is generally in this Kingdom of Zeal to Justice, in some that should have it, if that complaint be as just, as it is common among men that have had suits in the Courts, that they have been ^o wronged with far less damage than they have been righted : there have been so many ^p frustratoria and venatoria dilationes (as St. Bernard in his time called them) so many lingring and costly delays used. And for Executing Judgment upon Malefactors ; if Phinehas had suffered Zimri to have lived but a day longer, for any thing we know the plague might have lasted also a day longer : and why might not to morrow have been as yesterday with them, and lessened the peoples number twenty three thousand more ? especially their former crying sins having received a new accession of a double guilt, the guilt of Zimri's fact, and the guilt of their connivence. No rack should make me confess that man to be truly zealous of judgment, who when he hath power to cut him short, shall but so much as reprove a foul and notorious Malefactor ; or grant him any respite or liberty to make his friends, and to sue a pardon. Solomon hath told us, and we find it but too true, ^q Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Thirdly ; Phinehas was nothing retarded in his resolution by fore-casting what ill will he might purchase, or into what dangers he might cast himself, by executing judgment upon two such great Personages. The times were such, as wherein sin had gotten head, and was countenanced both with might and multitude : Zimri was a mighty man, a ^r Prince of a chief house ; and he that should dare to touch him, should be like to pull upon himself the enmity of the whole Tribe of Simeon. It seemeth he was confident that his might and popularity in his own Tribe, would privilege him from the enquiry of the Magistrate ; how durst he else have so braved Moses, and the whole Congregation ? And the woman also was the daughter of one of the ^s Five Kings of Midian : And could Phinehas think that the death of two such great persons could go unrevengeed ? All this either Phinehas either fore-casteth not, or regardeth not. His eye was so fixed upon the Glory of God, that it did not so much as reflect upon his own safety : and his thoughts strongly possessed with zeal of the common good, had not any leisure to think of private dangers. Zeal is ^t ever courageous ; and therefore Jethro thought none worthy to be Magistrates, but such as were ^u Men of courage : And he hath neither Courage nor Zeal in him befitting a Magistrate, that is afraid to do justice upon a great offender. ^x The sluggard saith, there is a Lion in the way : and then he steppeth backward and keepeth aloof off. But the worthy Magistrate would meet with such a Lion to choose ; that he might win awe to Gods ordinances, and make the way passable

^l Odit verus amor nec patitur moras. Senec. in Herc. fur. Act. 2.
^m Dum penas odio per vim festinat inulc. Horat. 1. Ep. 2.
ⁿ Nunc ira adest quæ causam junxit ; quid sequetur ? Senec. in Med. act. 4.

^o Sæpe causas tantum differunt, quod litigantibus plus quam totum auferunt ; quia major est expensarum sumptus quam sententia fructus. Innocent. p. Bern. lib. 1. de confid.

^q Eccl. 8. 11.

^r Resolutely.

^s Num. 25. 14.

^t Num. 25. 15. compared with Num. 31. 8.
^u Amor timore neminem verus potest. Seneca in Med. act. 3.
^v Vires viribus. Exod. 8. 28.
^x Fugium esse facile est cui vacat pectus meta. Seneca in Oct. Act. 2.
^y Prov. 22. 13. & 26. 13.

passable for others, by tearing *such a beast* in pieces : and would no more fear to make a *Worshipful thief*, or a *Right Worshipful murderer* (if such a one should come in his Circuit) an example of Justice, than to twitch up a poor *sheep stealer*. Great ones will soon presume of impunity, and mean ones too by their example in time learn to kick at authority, if Magistrates be not forward to maintain the dignity of their places, by executing good Laws without favour or fear. Hitherto of the spirit and zeal of Phinehas ; by occasion of this his former Action or gesture of standing up : There yet remain to be considered the other action, and the success of it ; He executed judgment, and the plague was stayed. Both which, because I would not be long, I will joyn together in the handling ; when I shall have first a little cleared the translation.

23.
Executing of
judgment.

Num. 25. 11.
Ibid. 13.

“ The Hebrew פָּנָה here used, is a word that hath three different significations : to Judge, to Pray, to Appease. And Interpreters have taken liberty to make choice of any of the three in translating this place. “ The Greek rendreth it [ἐξήλασεν] and the vulgar Latine, which for the most part followeth the Septuagint, [Placavit :] as if we should read it thus, Then stood up Phinehas and made an atonement, or appeased God. “ And the thing is true, God himself testifying of Phinehas, Numb. 25. “ that By being zealous for God he had turned away his wrath, and Made atonement for the Children of Israel. The Chaldee interpreteth it by Vetsalle ; and the ordinary English translation of the Psalms usually read in our Churches, accordingly [Then stood up Phinehas, and prayed.] But Hierome, and Vatablus, and the best translators render it, according to the most proper signification of the word, and most fully to the story it self, (Dijudicavit, He executed judgment.) Verily, prayer is a special means to appease Gods wrath, and to remove his Plagues ; and prayer is as the salt of the sacrifice, sanctifying and seasoning every Action we undertake : and I doubt not but Phinehas, when he did lift up his hand to execute judgment upon Zimri and Cozbi, did withal lift up his heart to God, to bless that action, and to turn it to good. In which respect, (especially if the word withal will bear it, as it seemeth it will,) some men should have done well not to have shewn so much willingness to quarrel at the Church translations in our Service-book, by being clamorous against this very place as a gross corruption, and sufficient to justify their refusal of subscription to the book.

But I will not now trouble either you or my self, with farther curiosity in examining Translations : because howsoever other Translations, that render it, praying, or appeasing, may be allowed either as tolerably good, or at least, excusably ill ; yet this that rendereth it by Executing Judgment, is certainly the best, whether we consider the course of the story it self, or the propriety of the word in the Original, or the intent of the Holy Ghost in this Scripture. And this Action of Phinehas in doing judgment upon such a pair of great and bold offenders was so well pleasing unto God, that his wrath was turned away from Israel, and the plague which had broken in upon them in a sudden and fearful manner, was immediately stayed there-upon.

24.
appeased the
wrath of God.
Rom. 13. 4.

Oh how acceptable a sacrifice to God, above the blood of Bulls and of Goats, is the death of a Malefactor slaughtered by the hand of Justice ! When the Magistrate, who is ἀντὶ τοῦ Θεοῦ, the Minister and Priest of God for this very thing, putteth his knife to the throat of the beast, and with the fire of an holy zeal for GOD, and against sin offereth him up in Holocaustum for a Whole burnt-offering, and for a peace-offering, unto the Lord.

Samuel

Samuel saith, that ^b to obey is better than sacrifice : and Solomon, that ^c to do justice and judgment is more acceptable to the Lord than sacrifice. Obedience, that is the prime, and the best sacrifice : and the second best is the punishment of Disobedience. There is no readier way to appease Gods wrath against sin, than is the rooting out of sinners : nor can his deputies by any other course turn away his just judgments so effectually, as by faithful executing of Justice and Judgment themselves.

When Phinehas did this act, the publick body of Israel was in a weak state, and stood in need of a present and sharp remedy. In some former distempers of the State, it may be they had found some ease by diet in ^d humbling their souls by fasting; or by an issue at the tongue or eye, in an humble confession of their sins, and in weeping and mourning for them with tears of repentance. And they did well now to make trial of those remedies again, wherein they had found so much help in former times : especially the remedies being proper for the malady, and such as often may do good, but never can do harm. But alas, fasting, and weeping, and mourning, before the door of the Tabernacle of the Congregation had not strength enough against those more prevalent corruptions, wherewith the State of Israel was then pestered. Thus Phinehas saw ; who well perceived, that (as in a dangerous pleurisie the party cannot live unless he bleed ; so) if there were any good to be done upon Israel in this their little less than desperate estate, a vein must be opened, and some of the rank blood let out for the preservation of the rest of the body. This course therefore he tries : and languishing Israel findeth present ease in it. As soon as the blood ran, instantly the grief ceased : he executed judgment and the plague was stayed.

As God brought upon that people for their sins a fearful destruction : so he hath in his just wrath sent his destroying Angel against us for ours. The sins that brought that Plague upon them were, whoredom and Idolatry. I cannot say the very same sins have caused ours. For although the execution of good Laws against both incontinent and Idolatrous persons, hath been of late years, and yet is (we all know) to say no more, slack enough : yet, (Gods holy name be blessed for it) neither Idolatry nor Whoredom are at that height of shameless impudency and impunity among us, that they dare brave our Moseses, and out-face whole Congregations, as it was in Israel. But still this is sure no Plague but for sin : nor National plagues but for National sins. So that albeit none of us may dare to take upon us to be so far of Gods counsel, as to say for what very sins most this plague is sent amongst us : yet none of us can be ignorant, but that, besides those secret personal corruptions which are in every one of us, and whereunto every mans own heart is privy, there are many publick and national sins, whereof the people of this Land are generally guilty, abundantly sufficient to justify GOD in his dealings towards us, and to ^e clear him when he is judged. Our wretched unthankfulness unto GOD for the long continuance of his Gospel, and our peace : our carnal confidence and security in the strength of our wooden and matry walls : our riot and excess (the noted proper sin of this Nation) and much intemperate abuse of the good creatures of GOD in our meats, and drinks, and disports, and other provisions and comforts of this life : our incompassion to our brethren miserably wasted with War and Famine in other parts of the world : our heavy Oppression of our brethren at home, in racking the rents, and cracking the backs, and ^f Grinding the faces of the poor : our cheap

b 1 Sam. 15.

22.

c Prov. 21-3.

25.

and stayed the Plague.

d Psal. 35. 13.

26.

Englands Plague.

e Psal. 51. 4.

f Esay 3. 15.

cheap and irreverent regard unto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *Wantonness* and *Toyishness* of understanding, in corrupting the simplicity of our *Christian Faith*, and troubling the peace of the Church with a thousand *niceties*, and *novelties*, and unnecessary wranglings in matters of Religion: and (to reckon no more) that universal *Corruption* which is in those which (because they should be such) we call the *Courts of Justice*, by sale of *offices*, enhancing of *fees*, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *Traps* of petty penal *Statutes*, and but *Cobwebs* of the most weighty *material Laws*. I doubt not but by the mercy of God many of his servants in this Land are free from some, and some from all of these common crimes in some good measure: but, I fear me, not the best of us all, not a man of us all, but are guilty of all, or some of them, at least thus far, that we have not mourned for the corruptions of the times so feelingly, nor endeavoured the reformation of them to our power so faithfully, as we might and ought to have done.

27.
so be stayed, by
adding to our
humiliations.

f Joel 2. 12,
15, &c. &
Num. 25. 6.

g Proclama-
tion for a
weekly fast,
with a form
of divine Ser-
vice, and o-
ther directi-
ons; publish-
ed 1629.

28.
h Mark 10.
21.

i 2 Sam. 21. 1,
&c.
k Ibid. ver. 14.
l Josh. 7. 25.
26.
m I will not be
with you any
more, except
you destroy the
accursed from
among you, &c.
12.
n Num. 25.
3, 4.

By these and other *sins* we have provoked Gods heavy judgment against us, and the *Plague* is grievously broken in upon us: and now it would be good for us to know, by what means we might best appease his wrath, and stay this *Plague*. Publick *Humiliations* have ever been thought, and so they are, proper Remedies against Publick judgments: 'To turn unto the Lord our God with all our heart, and with Fasting, and with Weeping, and with Mourning, to sanctifie a Fast, and call a solemn Assembly, and gather the people and Elders together; and weep before the door of the Tabernacle of the Congregation; and to let the Priests the Ministers of the Lord weep between the Porch and the Altar, and to pray the Lord to spare the people, and not be angry with them for ever. Never did people thus humble themselves with true lowly and obedient hearts, who found not comfort by it in the mean time, and in the end benefit. And blessed be God who hath put it into the heart of our Moses, with the consent of the Elders of our Israel, by his royal example first, and then by his royal command, to lay upon us a double necessity of this so religious and profitable a course.

But as our Saviour told the young man in the Gospel, who said, he had kept the whole Law, ^hUnum tibi deest, One thing is wanting: so when we have done our best and utmost, fasted, and wept, and prayed as constantly, and frequently, and fervently, as we can; unless you the Magistrates and Officers of justice be good unto us, one thing will be wanting still; One main ingredient of singular vertue, without which the whole receipt besides, as precious and sovereign as it is, may be taken, and yet fail the cure. And that is, the severe and fearless, and impartial Execution of Judgment. Till we see a care in the Gods on Earth faithfully to execute theirs; our hopes can be but faint, that the God of Heaven will in mercy remove his judgments. If God send a ⁱfamine into the land; let holy David do, what he can otherwise, it will continue year after year: so long as judgment is not done upon the bloody house of Saul, for his cruelty in slaying the Gibeonites, God will not be ^kentreated for the land. One known Achan, that hath got a wedge of gold by sacrilege or injustice, if suffered, is able to ^ltrouble a whole Israel: and the Lord will ^mnot turn from the fierceness of his anger, till he have deserved judgment done upon him. If ⁿIsrael have joyned himself unto Baal-Peor, so as the anger of the Lord be kindled against

against

against them; he will not be appeased by any means, until *Moses take the heads of the people, and hang them up before the Lord against the Sun.* If the Land be defiled with blood, it is in vain to think of any other course, when God himself hath pronounced it impossible that the Land should be *purged from the blood that is shed in it, otherwise than by the blood of him that shed it.* Num. 35. 33.

Up then with the zeal of *Phinehas*, up for the love of God and of his people, all you that are in place of authority, *Gird your swords upon your thigh, and with your javelins in your hand, pursue the Idolater, and the Adulterer, and the Murtherer, and the Oppressor, and every known offender into his Tent, and nail him to the Earth, that he never rise again to do more mischief.* Let it appear what *love* you bear to the State, by your hatred to them: and shew your *pity* to us, by shewing none to them. The destroying Angel of God attendeth upon you for his dispatch: if you would but set in stoutly, he would soon be gone. Why should either sloth, or fear, or any partial or corrupt respect whatsoever, make you cruel to the good, in sparing the bad? or why should you suffer your selves, for want of courage and zeal to execute judgment, to lose either the opportunity, or the glory, of being the instruments to appease Gods wrath, and to stay his plagues?

29.

ῥοι μὴ καλὰ
ζῶσιν τοὺς
κακούς, βέλους
καὶ ἀντιόχου
τοῦ ἀγαθοῦ.
Lyfias apud
Stob. Sermi.
44.

But, for that matters appertaining to justice and judgment, must pass through many hands before they come to yours, and there may be so much juggling used in conveighing them from hand to hand, that they may be represented unto you many times in much different forms from what they were in truth and at the first: That your care and zeal to execute justice and judgment faithfully according to your knowledge, may not through the fault and miscarriage of other men, fail of the blessed end and success that *Phinehas* found; I desire that every of them also, as well as you would receive the word of *Exhortation*, each in his place and office to set himself uprightly and unpartially, as in the sight of God, to advance to the utmost of his power the due course and administration of Justice. And for this purpose, by occasion of this Scripture, which pointeth us to the End of these Assemblies; I shall crave leave to reflect upon another, which giveth us sundry particular directions conducing to that End. And it is that Scripture whereinto we made some entrance the last Assizes, and would have now proceeded farther, had not the heavy hand of God upon us in this his grievous Visitation led me rather to make choice of this Text, as the more seasonable. That other is written in *Exodus* 23. the three first verses. [Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgment. Neither shalt thou countenance a poor man in his cause.] Wherein were noted five special Rules, shared out among five sorts of persons; the Accuser, the Witness, the Juror, the Pleader, the Officer. I will but give each of them some brief intimation of their duty, from their several proper rules; and conclude:

30.

with particu-
lar applicati-
ons to

If thou comest hither then as a Plaintiff, or other Party in a civil cause; or to give voluntary Information upon a Statute, or to prosecute against a Malefactor, or any way in the nature of an Accuser: Let neither the hope of gain, or of any other advantage to thy self; not secret malice or envy against thine adversary, nor thy desire to give satisfaction to any third party, sway thee beyond the bounds of truth and equity, no not a little, either to devise an untruth against thy neighbour of thine own head, or by an hard construction to deprave the harmless actions or speeches of others, or to make

31.

the Accuser &

them worse than they are by unjust *aggravations*; or to take advantage of *letters* and *syllables* to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set the *first Rule* of that Text as a watch before the door of thy lips, *Thou shalt not raise a false report.*

32.
the Witness.
q See Cic. pro
Flac. although
Turneb. 13. ad
verf. 14. inter-
pret the Pro-
verb otherwise;
Gracii fide, id
est optima.
x- quibus ius-
jurandum so-
cui est, testimo-
nium ludus;
laus, merces,
gratia, gratu-
lacio proposita
est. Cic. pro
Flac.
f. de verbor.
p. i. ma. i. veror.
dictum solenne
Gracorum.
f. Pro. 19. 5.
& 9.

If thou comest hither, *secondly*, to be used as a *Witness*; perhaps a *Græcæ fide*, like a down-right *Knight of the post*, that maketh of an *Oath* a jest, and a pastime of *Deposition*; or dealt withal by a *bribe*, or suborned by thy *Landlord* or *great Neighbour*, or egged on with thine own *spleen* or *malice*, to swear and forswear as these shall prompt thee; or to *enter- change deposition* with thy friend as they use to do in *Greece*, *Hodie mihi, cras tibi*, (Swear thou for me to day, I'll swear for thee to morrow;) or tempted with any corrupt respect whatsoever, by thy *word* or *oath* to strengthen a false and unrighteous report. When thou comest to lay thy hand upon the book, lay the *second Rule* in that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witness.* Though hand joyn in *hand*, *The false witness shall not be unpunished.*

33.
the Juror.
u -- deinde
Prætores urba-
ni qui iurati
debent opti-
mum quemque
in selectos judi-
ces referre.
Cic. pro Clu-
ent. Unum ex
selectis judici-
bus objiciebat.
Horat. 1. Ser.
lat. 4.

If thou comest hither, *thirdly*, to serve for the *King* upon the *Grand Inquest*, or between *party* and *party*, in any cause whatsoever (like those *sele-cti judices* among the *Romans*, whom the *Prætor* for the year being, was to nominate, and that upon oath, out of the most able and serviceable men in his judgment, both for *estate*, *understanding* and *integrity*;) or to serve upon the *Tales*, perhaps at thine own suit to get something toward bearing charges for thy journey; or yoked with a *crafty* or a *wilful foreman* that is made before-hand, and a mess of *tame after-men* withal that dare not think of being wiser than their leader; or unwilling to stickle against a *Major part*, whether they go right or wrong; or resolved already upon the *Verdict*, no matter what the *Evidence* be: Consider what is the *weight* and *religion* of an *Oath*. Remember that he sinneth not less that sinneth with company. Whatsoever the rest do, resolve thou to do no otherwise than as God shall put into thy heart, and as the *evidence* shall lead thee. The *third Rule* in that Text must be thy rule, *Thou shalt not follow a multitude to do evil.* They are silly, that in point either of *Religion* or *Justice*, would teach us to measure either *Truth*, or *Right*, by multitudes.

34.
the Plader.

If thou comest hither, *fourthly*, as to thine harvest, to reap some fruit of thy long and expenceful study in the *Lawes*, to assist thy *Client* and his cause with thy *Counsel*, *Learning* and *Eloquence*: think not, because thou speakest for thy *Fee*, that therefore thy *tongue* is *not thine own*, but thou must speak what thy *Client* will have thee speak, be it true or false; neither think, because thou hast the *liberty of the Court*, and perhaps the *favour of the Judge*, that therefore thy *tongue* is *thine own*, and thou mayest speak thy pleasure to the prejudice of the *Adversaries person* or *cause*: Seek not preposterously to win the name of a *good Lawyer*, by wresting and perverting *good Laws*: or the opinion of the *best Counsellor*, by giving the *worst* and the *shrewdest Counsel*. Count it not as *Protagoras* did, the glory of thy profession, by subtilty of wit, and volubility of tongue to *make the worse cause the better*: but like a *good man*, as well as *good Oratour*, use the power of thy tongue and wit to *shame* impudence, and *protect* innocency, to crush oppressours, and *succour* the afflicted, to advance *Justice* and *Equity*, and to help them to right that suffer wrong. Let it be as a *Ruled case* to thee in all thy pleadings, *not to speak in any cause to wrest judgment.*

x τὸ ἡπὶ αὐτῷ
τοῦ καὶ τῷ
παιδείᾳ.
A Gel. 5.
No. 8. Art. 5.
y Vir bonus
dicendi peritus.
Cicero.

25.
the Officer.

If *lastly*, thou art in any place or office of *service*, or *trust*, or *command*, or *attendance* about the Courts: rejoyce not as if it were now in thy power

power to do a friend a *courtesie*, or a foe a *spite*. Do not shew a *cast of thy office*, for the promise or hope of a *reward*, in helping a *great offender* out of the *Bryars*. Compel not men that have been long weather-beaten in the *Main*, and are now arrived at the *Haven* of their business, to *weather* for their passports, until they have offered some *sacrifice* to that great *Diana, Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envy*, or *favour*, no not *charity* it self and compassion to the poverty or distressedness of any make you partial for the *person*, to disregard the *Cause*. If you would be charitable to the poor, give them from your own, but do not carve them from another's *trencher*. To relieve a poor man in his wants, is the proper office of *Charity*: but *Justice* must have no eyes to see, nor bowels to yern at the wants of any man. Be he *rich* or *poor* that bringeth his cause hither; *Curat Lex*, Let him find such as he bringeth; Let him have as his cause deserveth. The last of those *Rules* must be thine, *Thou shalt not countenance, no not a poor man in his cause*.

If any of these to whom I have now spoken, *Accusers, Witnesses, Jurors, 36.*
Pleaders, Officers, shall transgress these rules, to the perverting of *Justice*: and the Judge.
 our refuge must be next under God to you that are the *Magistrates* of *Justice*, and sit upon the *Bench* of *Judicature*. At your gravity and authority we must take *sanctuary*, against them that pursue us wrongfully, as at the *horns of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to be remembered of their *Power* than of their *Duty*) it is in your *power*, if not to reform all the abuses and corruptions of these persons; yet to curb their open *insolencies*, and to contain them at least within modest bounds. Nay; since I have begun to magnifie your *power*: let me speak it with all due reverence to God and the *King*, there is no power so great, over which (in a qualified sence) you have not a greater *power*. It is in your *power*, to ² *bear up the pillars* of the State when ² *the Land is even dissolved*, and the pillars thereof grown weak: for that is done by *judging the Congregation according to right*, *Pfal. 75*. In yours; to make this yet flourishing Countrey and Kingdom *glorious* or *despicable*: for ² *righteousness exalteth a Nation*, but *sin is a reproach to any people*, ^a *Prov. 14. 34.* *Prov. 14*. In yours; to settle the *Throne* upon the *King*, and to entail it by a kind of *perpetuity* unto the right heir for many *succeeding generations*: for ^b *The Throne is established by justice*, *Prov. 16*. In yours; to discharge ^b *Prov. 16. 12.* Gods *punishing Angel*, who now destroyeth us with a grievous destruction, and by *unsheathing* your *Sword* to make him *sheath* his: as here in my Text, *Phinehas stood up, and executed judgment, and the plague ceased*. In yours; though you be but Gods on Earth, and in these Courts, mortal and petty gods; yet to send *prohibitions* into the Court of Heaven, and there to stop the *judgments* of the great and Eternal GOD before they come forth; yea, and when the decree is gone forth, to stay execution. In a word, as it was said to *Jeremy*, but in another sence, you are ^c *Set over* ^c *Jer. 1. 10.* *Nations, and over Kingdoms, to root out; and to destroy, to build and to plant*. Only then be intreated to use that *power* God hath given you, unto *edification*, and not unto *destruction*. And now I have done my message. God grant unto all of us, that by our hearty sorrow and repentance for our sins past, by our stedfast resolutions of future amendment, and by setting our selves faithfully and uprightly in our several places and callings to do God and the King and our Countrey service, in beating down sin, and rooting out sinners; we may by his good grace and mercy obtain pardon of our sins, and deliverance from his wrath, and be preserved by his power through faith unto salvation. Now to God the Father, the Son, &c.

John W. Aldrich



A D
P O P U L U M.

The First Sermon;

At Grantham Linc. Octob. 3. 1620,

3 KINGS 21. 29.

*Seeſt thou how Ahab humbleth himſelf before me? be-
cause he humbleth himſelf before me, I will not bring
the evil in his days: but in his ſons days will I bring
the evil upon his houſe.*



THE History of this whole Chapter affordeth matter
of much *Variety* and *Uſe*: but no paſſage in it ſo much
either of *Wonder* or *Comfort*, as this in the cloſe of
the whole both Story and Chapter. That there ſhould
be *Mighty ones ſick*, with longing after their meaner
neighbours Vineyards; That there ſhould be *crafty*
heads to contrive for *greedy Great ones* what they un-
juſtly deſire; That there ſhould be *officious inſtru-*
ments to do a piece of *legal injuſtice*, upon a great mans letter; That there
ſhould be *knights of the Poſt* to depole any *thing* though never ſo *false*, in
any cauſe though never ſo *bad*, againſt any *man* though never ſo *innocent*; That an *honest man* cannot be ſecure of his *life*, ſo long as he hath any thing
eſſe worth the loſing: There is inſtance in the *fore-part* of the Chapter,
of all this, in *Ahab* ſickning, and *Jezabel* plotting, and the *Elders* o-
beying, and the *Witneſſes* accuſing, and poor *Naboth* ſuffering. But
what is there in all this, ſingularly either *Strange* or *Comfortable*? All is

I.
The Coherence,

a Sic rem illa.
ferd eſt, de quo
victoria lucro
Eſſe poſſe...
Ovid. de nu-
ce.
b Ver. 4. hic.
c Ver. 11.
d e f Ver. 13.
but

g Juven. Sa-
tyr. 13.

but *Oppression*: *Active*, in the rest; *Passive*, in *Naboth*. And what wonder in either of these? — *stupet hæc, qui jam post terga reliquit Sexaginta annos*? himself may pass for a wonder, if he be of any standing, or experience in the world, that taketh either of these for a wonder. And as for matter of *Comfort*: there is matter indeed, but of *Detestation* in the one, of *Pity* in the other, in neither of *Comfort*.

2.
Argument,

To pass by the other *Occurrences* also in the latter part of the Chapter, as, That a great *Oppressour* should hug himself in the cleanly carriage and fortunate success of his damped plots and witty villainies; That a weak *Prophet* should have heart and face enough to proclaim judgment against an *Oppressing King* in the prime of his Jollity; That a bloody *Tyrant* should tremble at the voice of a poor *Prophet*; and the rest (some of which we shall have occasion to take in incidentally in our passage along :) mark we well but this close of the Chapter in the words of my *Text*; And it will be hard to say, whether it contain matter more *Strange*, or more *Comfortable*.

h Hab. 1. 13.
i Psal. 51. 6.

2.

Comfortable: in that *Gods mercy* is so exceedingly magnified, and such strong assurance given to the truly penitent, of finding gracious acceptance at the hands of their God, when they find him so apprehensive of but an outward enforced semblance of contrition from the hands of an *Hypocrite*. *Strange*: in that *Gods mercy* is here magnified, even to the hazard of other his divine perfections; his *Holiness*, his *Truth*, his *Justice*. For each of these is made in some sort *questionable*; that so his *Mercy* might stand clear and *unquestioned*. A rotten-hearted *Hypocrite* humbleth himself outwardly, but repenteth not truly: and God accepteth him, and rewardeth him. Here is *Gods mercy*; in giving respect to one that ill deserved it: but where is his *Holiness* the while, (being ^h a God of pure eyes, that requireth ⁱ *Truth in the inward parts*, and will not behold iniquity :) thus to grace *Sin*, and countenance *Hypocrisie*? A fearful judgment is denounced against *Ahab's house* for his *Oppression*; but upon his *humiliation*, the sentence, (at least, part of it) is reversed. Here is *Mercy* still; in revoking a sentence of destruction: and if somewhat may be said of his *Holiness* too, because it was but a *temporal* and *temporary* favour; yet where is his *Truth* the while, (being ^k a God that cannot lye, and ^l *With whom is no variableness*, neither so much as the bare shadow of turning) thus to say and unsay, and to alter the thing that is gone out of his lips? A judgment is deserved by the *Father*: upon his *humiliation*, the execution is suspended during his life, and lighteth upon the *Son*. Here is yet more *Mercy*; in not striking the *Guilty*: and if somewhat may be said for *Gods truth* too, because what was *threatned*, (though not presently) is yet ^m at last performed; yet, Where is his *Justice* the while, (being ⁿ a God that without respect of persons rendreth to every man according to his own works, and will ^o Not acquit the guilty, neither condemn the innocent;) thus to sever the *Guilt* and the *Punishment*, and to lay the judgment which he spareth from the *Father* upon the *Son*, from the more wicked *Father* upon the less wicked *Son*?

k Tit. 1. 2.
l James 1. 17.

3.

m 4 Kin. 10. 10.
n 1 Pet. 1. 17.
o Exod. 34. 7.

3.
and Division
of the Text.

Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holiness*, and his *Truth*, and his *Justice* to a kind of venture. That so his afflicted ones might know, on what object especially to fasten the eyes of their souls: not on his *Holiness*, not on his *Truth*, not on his *Justice*; not only, nor chiefly on these, but on his *Mercy*. He seeketh more general glory in, and would have us take more special knowledge of, and affordeth us more singular comfort from his *Mercy*, than any of the rest: as if he desired we should esteem him *unholy*, or *untrue*, or *unjust*, or any thing, rather

rather than *unmerciful*. Yet is he neither *unholy*, nor *untrue*, nor *unjust*, in any of his proceedings with the sons of men : but ^p *Righteous in all his wayes, and holy in all his works, and true in all his words.* And in this particular of his proceedings with *King Ahab* at this time, I hope by his blessed assistance, so to acquit his *Holiness*, and *Truth*, and *Justice*, from all sinister imputations ; as that he may be, not only *magnified* in his *mercy*, but *justified* also in the rest, and ^q *Clear when he is judged* : as we shall be thereunto occasioned now and hereafter in the handling of this Scripture. Wherein are *three main things* considerable. *First*, the *Ground*, or rather the *Occasion* of God's dealing so favourably with *Ahab* ; namely *Ahab's humiliation* ; [*Seest thou how Ahab humbleth himself before me ? because he humbleth himself before me, I will not, &c.*] *Secondly*, the great *Favour* shewed to *Ahab* thereupon ; namely, the suspension of a judgment denounced ; [*I will not bring the evil in his dayes.*] *Thirdly*, the *Limitation* of that favour, it is but a *suspension* for a time, no utter removal of the judgment ; [*But in his sons dayes will I bring the evil upon his house.*] Wherein we shall be occasioned to enquire how *the first* of these may stand with *Gods holiness* ; *the second*, with his *Truth* ; *the third*, with his *Justice*. And first, of *Ahab's humiliation* : *Seest thou how Ahab humbleth himself before me ?*

This *Ahab* was King of *Israel*, that is, King over those *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Jeroboam* the Son of *Nebat*. Search the whole sacred story in the books of *Kings* and *Chronicles* ; and (unless we will be very charitable, as notwithstanding many strong presumptions of his ^r *Hypocrisie*, to exempt *Jehu* the son of *Nimshi*, and that is but one of twenty) we shall not find in the whole *List* and *Catalogue* of the *Kings* of *Israel* one good one, that clave unto the Lord with an upright heart. *Twenty Kings* of *Israel* ; and not *one*, (or but *one*) good : and yet than this *Ahab*, of the *twenty*, scarce *one* worse. It is said in the sixteenth Chapter of this Book, that ^s *Ahab the son of Omri did evil in the sight of the Lord, above all that were before him* ; at verse 30. and at verse 33. that ^t *He did more to provoke the Lord God of Israel to anger, than all the Kings of Israel that were before him* : and at verse 25. of this Chapter, ^u *That there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord.* An *Oppressour* he was, and a *Murderer*, and an *Idolater*, and a *Persecuter* of that holy *Truth*, which God had plentifully revealed by his *Prophets*, and powerfully confirmed by *Miracles*, and mercifully declared by many gracious *deliverances* (even to him) in such manner, as that he could not but know it to be *the Truth* ; and therefore an *hypocrite*, and in all likelihood, an *obstinate sinner* against the Holy Ghost, and a *Cast-away*.

This is *Ahab* : this the man. But what is his *carriage* ? what doth he ? he *humbleth himself* before the Lord. (*Seest thou how Ahab humbleth himself before me ?*) The manner and occasion of his humbling, is set down a little before, at verse 27. And it came to pass when *Ahab* heard those words (the words of ^x *Elijah the Prophet*, dealing plainly and roundly with him for his hateful *Oppression* and *Murder*) that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And that is the humbling here spoken and allowed of : and for which God here promiseth, that he will not bring evil in his dayes. Lastly all this together ; the man and his ill conditions, and his present carriage, with the occasion and success of it : and it offereth three notable things to our consideration. See first, how far an *Hypocrite*, a *Cast-away*, may go in the

T

outward

p Psal. 145. 17.

q Psal. 51. 4.

1.

2.

3.

4.
Ahab's person
considered,r See 4 King.
10. 31.s 3 Kin. 16. 30.
t Ibid. 33.

u Ver. 27. hic.

5.
and his carriage : with the
Observations
thence.
x Ver. 20.
24. hic.

- outward performance of holy duties, and particularly in the practice of Repentance : here is *Ahab* humbled ; such a *man*, and yet so penitent. See again secondly ; how deep *Gods Word*, though in the mouth but of weak instruments, when he is pleased to give strength unto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them upon their knees in despite of their hearts : here is *Ahab* quelled by *Elijah* ; such a great one, by such a weak one. See yet again thirdly ; how prone *God* is to mercy, and how ready to apprehend any advantage (as it were) and occasion to shew compassion : here is *Ahab* humbled, and his judgement adjourned ; such a real substantial favour, and yet upon such an empty shadow of Repentance. Of these three at this time in their order : and of the first, first.

6. *An hypocrite may go very far in the outward performances of holy duties.*

Obsewat. I.
How far an
Hypocrite may
go in the per-
formance of
holy duties.

- I. For the right conceiving of which assertion ; Note first, that I speak not now of the common graces of Illumination and Edification, and good dexterity for the prictising of some particular Calling; which gifts, with sundry other like, are oftentimes found even in such apparently wicked and prophane men, as have not so much as ¹ the form (much less the power) of Godliness : but I speak even of those Graces, which *de tota specie* (if they be true and sincere) are the undoubted blessed fruits of *God's* holy renewing Spirit of sanctification ; such as are Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meekness, Zeal, Reformation, &c. in such as these Hypocrites may go very far, as to the outward semblance and performance.

I.
y 2 Tim. 3. 5.

2. Note secondly, that I speak not of the inward power and reality of these graces ; for Cast-aways and Hypocrites, not having union with *God* by a lively faith in his Son, nor communion with him by the effectual working of his Spirit, have no part nor fellowship in these things, which are proper to the chosen and called of *God*, and peculiar to those that are his ² peculiar people : but I speak only of the outward performances, and exercises of such actions, as may seem to flow from such spiritual graces habitually rooted in the heart ; when as yet they may spring also (and, when they are found in unregenerate men, do so spring) from Nature, perhaps moralized, or otherwise restrained, but yet unrenewed by saving and sanctifying grace. Note thirdly, that when I say an Hypocrite may go very far in such outward performances ; by the Hypocrite is meant not only the gross or formal Hypocrite, but every natural and unregenerate man, (including also the Elect of *God* before their effectual calling and conversion) as also Reprobates and Cast-aways for the whole time of their lives : all of which may have such fair semblances of the fore-named Graces, and of other like them, as not only others (who are to judge the best by the Law of Charity) but themselves also, through the wretched deceitfulness of their own wicked and corrupt hearts, may mistake for those very graces they resemble.

z Tit. 2. 14.

7. The Parable of the seed sown in the stony ground, may serve for a full both declaration and proof hereof, which seed is said to have sprouted forth immediately, ^a Springing up forthwith after it was sown ; but yet never came to good, but speedily withered away : because for want of deepness of earth it had not ^b moisture enough to feed it to any perfection of growth and ripeness. And that branch of the Parable our blessed Saviour himself in his Exposition applieth to such hearers : as ^c when they hear the Word, immediately receive it with gladness ; and, who so forward as they, to repent, and believe, and reform their lives ? but yet all that forwardness cometh to nothing, they endure but for a short time, ^d Because they

with the appli-
cation.

a Mat. 13. 5.

b Luk. 8. 6.

c Mat. 13. 20.
Mark 4. 16.

d Mat. 13. 21.
& Mat. 4. 17.

they have no root in themselves, but want the sap and moisture of Grace to give life and lasting to those beginnings and imperfect offers and essays of goodness, they made shew of. Here are good affections (to see to) unto the good word of God, they receive it with joy; it worketh not only upon their judgments, but seemeth also to rejoyce, yea after a sort to ravish their hearts, so as they feel a kind of tickling pleasure and delight in it; which the Apostle calleth *Tasting of the Heavenly gift, and the good word of God, and the power of the world to come*, Heb. 6. And as they receive the seed joyfully, so it appeareth quickly: it springeth up anon in the likeness of Repentance, and Faith, and Obedience, and newness of life. They may be touched with a deep feeling of their sins; and with heavy hearts, and many tears, confess and bewail them; and not only promise, but also purpose amendment. They may be superficially affected with, and find some overly comfort and refreshing from the contemplation of those gracious promises of mercy and reconciliation, and salvation, which are contained in the glorious Gospel of our Lord Jesus Christ; and have some degrees of persuasion that those promises are true, and some flashes of confidence withal; of their own personal interest therein. They may reform themselves in the general course of their lives in sundry particulars: refraining from some gross disorders, and avoiding the occasions of them, wherein they have formerly lived and delighted, and practising many outward duties of Piety and Charity, conformable to the letter of the Laws of both Tables: and misliking and opposing against the common errors or corruptions of the times and places wherein they live; and all this, to their own and others thinking, with as great zeal unto Godliness, and as thorough indignation against sin, as any others. All this they may do: and yet all the while be rotten at the heart; wholly carnal and unrenewed; quite empty of sound Faith, and Repentance, and Obedience, and every good grace; full of damnable Pride, and Hypocrisie; and in the present state of damnation, and in the purpose of God, Reprobates and Cast-aways.

Examples hereof we have, in ^a Saul's care for the destroying of Witches; in ^b Jehu's zeal in killing Baal's Priests; in ^c Herod's hearing of John Baptist gladly, and doing many things thereafter; and, to omit others, in this wicked King Ahab's present fit of Repentance and Humiliation. At all which, and sundry other like effects, we shall the less need to marvel, if we shall seriously consider the Causes and Reasons thereof. I will name but a few of many: and but name them neither. "First, great is the force of Natural Conscience, even in the most wicked men; especially when it is awakened by the hand of God in any heavy affliction, or by the voice of God threatening it with vengeance.

"It pursueth the guilty soul with continual and restless clamours, and he seeth that something he must needs do, if he knew what, to stop the mouth of Conscience; and so he falleth a repenting, and reforming, and resolving of a new course: which though it be not sincere, and so cannot work a perfect cure upon a wounded conscience, but that still it rankleth inward; yet it giveth some present ease, and allayeth the anguish of it for a time. Secondly, God will have the power of his own Ordinance sometimes manifested even upon those that hate it; as he got himself honour upon Pharaoh and the Egyptians: that his own faithful ones may see and admire the power of that holy seed,

“whereby they are begotten again from the dead; not doubting but that
 Rom. 1. 16. “the Gospel will prove ^k The power of God unto salvation to all that believe,
 “when they behold in it the power of conviction upon many that believe
 3. “not. Thirdly, God in his most wise and unsearchable providence so or-
 “dereth and disposeth not only outward things, but even the hearts, and
 “wills, and thoughts, and actions of men, permitting his children to
 “fall backward into sins, and bringing on his enemies towards good-
 “ness, so far as he thinketh good: as for other purposes, so for this end also
 I See Eccl. 9. “among the rest, that man might not be able ^l from those things he seeth
 I. “happen unto other men, or done by them, to judge infallibly of the
 “state of his brothers soul. God reserving this Royalty unto himself, to
 in Jer. 11. 20. “be the only ^m Searcher of the hearts and reins of others. For these and
 & 17. 10. “sundry other Reasons, it cometh to pass that Hypocrites, and Cast-aways,
 “do oftentimes go so far as they do, in the outward performances of holy
 “duties.

9. Now if men may go thus far, and yet be in the state of damnation:
 Inferences What hope then (First) of Heaven, for such prophane ungodly wretches,
 thence, 1. of as are so far from having ⁿ the power, as that they have not so much
 terror against as the least shew of godliness? What will become of those that ^o sit them
 prophanest. down in the chair of Scorners, and despise the good Word of God, and
 2 Tim. 3. 5. make a scoff of those men that desire to square their lives by that rule;
 o Psal. 1. 1. when some of them that ^p hear it gladly, and ^q receive it with joy, and are
 p Mark. 6. 20. content to be ordered by it in many things, shall yet go to hell? Cer-
 q Mat. 13. 20. tainly, Ahab and Herod, and such cursed miscreants, shall rise up in judg-
 + Mat. 24. 51. ment against these men, and condemn them; and they shall have ^r Their
 portion with Hypocrites, shall I say? Alas, woful is their case, if their por-
 tion fall but there: let them take heed lest their portion be not so good
 as the Hypocrites; and that it be not ten times easier for Ahab and Herod,
 and the whole crew of such Hypocrites, at the day of judgment, than
 for them.

10. Secondly, what a stark shame would it be for us, who have received the
 2. Of Exhorta- first fruits of the spirit, not to bring forth the ^t fruits of the Spirit in some
 tion is abound good abundance, in the frequent and comfortable and actual exercises of
 in the fruits of those habitual graces that are in us, of Faith, Repentance, Love, Reforma-
 godliness. tion, Zeal, and the rest: seeing the counterfeits of these graces are often-
 f Rom 8. 13. times so eminent, even in Hypocrites and Cast-aways? Shall a piece
 + Gal. 5. 22. of rotten wood, or a Glow-worm shine so bright in the dark; and our ho-
 ly Lamps fed with Oyl from Heaven, burn so dim? Nay, Let ^u our
 + Mat. 5. 16. Lights also, as well as theirs, shine before men; yea, and out-shine theirs
 too, that men may see our truly good works, as well as their seeming
 ones, and glorifie our Father which is in Heaven. Although all be not
 gold that glistereth; yet pity it is that true gold should gather rust, and lose
 the lustre for want of using; when Brass and Copper, and baser metals are
 kept bright with scowring. Let not blear-ey'd Leah have cause to re-
 joice against beautiful Rachel, or to insult over her barrenness: neither
 + Mat. 11. 19. let us who profess our selves to be ^v Wisdom's children, suffer our selves to
 be out-stript by Natures brats, in justifying our Mother. Rather let their
 splendida peccata provoke us to a godly jealousy and emulation, and spur
 us up to the quickning of those graces God hath given us: that the power
 of godliness in us, may be at least as fruitful in all outward performances,
 as the shew of it is in them.

11. Thirdly, this should teach us caution in our judging of other mens e-
 3. Of admoni- states. We are apt to offend both wayes. If we see a man overtaken with
 tion to forbear judging. some

some gross scandalous sin; as *Drunkennes*, *Adultery*, *Oppression*, or *Perjury*; but especially if he live long therein: by and by, he is a *Reprobate* with us; or at least he is not yet *in the state of Grace*. Thus we speak, thus we judge, but we consider not the whilest, how far and how long God in his holy wisdom, may suffer foul temptations to prevail against his chosen ones. On the other side, if we see a man forward in the duties of Religion, charitably affected to the poor, just and upright in his dealings with men, stoutly opposing against common corruptions, suffering for the profession of the truth: by and by he is a Saint with us; and we stick not sometimes in our folly to wish that our souls might speed as that mans soul at a venture. But we consider not the whilest, how far the force of *Natural Conscience*, and common *Moral Grace* (if you will allow me to speak so improperly) may lead a man onward unto all outward performances, who was yet never effectually called, nor truly sanctified. And yet, busie fools that we are, we cannot keep our selves in our own bounds, but we must be meddling with *Gods Prerogative*, and thrusting our selves in his chair, and be judging of our brethren, whose hearts we are so far from knowing, as that we are scarce well acquainted with our own. But what have we to do either with one or other? what lawful commission have we at all to judge? or what certain evidence have we, whereby to judge? *Infallible signs* we cannot have from any outward things, either of the want, or, of the having of grace, in other men: yet of the two, far more pregnant probabilities of the want, than of the having of grace. Because there may be such an open course held in evil things, as we may justly doubt whether such a course can stand with grace or no: whereas there cannot be any course held in good things, outwardly, but such as may stand with *Hypocrisie*. What are we then to do? Even this, to use the judgment of *Probability*, hoping with cheerfulness, that there is grace, where we see comfortable signs of it: and to use the judgment of *Charity*, still hoping the best (though not with some fear) that there may be Grace, where we see fearful signs of the want of it. But for the judgment of *Infallibility* either *pro* or *con*, what sinful man dareth challenge that unto himself; unless it be that a man of sin, who hath nestled himself higher than into *Peters Chair*, into the *Throne of God*, sitting in the *Temple of God*, and there determining as God, and with his breath damning and sainting whom he listeth? But let him go: and let this be our direction in this point. Think we comfortably, where we see no reason to the contrary: hope we charitably, even where we do see some reason to the contrary. But judge we neither way peremptorily and definitively, whatsoever probabilities we see either way: sith we know not how far a sanctified believer may fall into the snares of sin; nor how far a graceless Hypocrite may go in the shew of Godliness. That is the third Use.

The last and main Inference is for *Self-trial*. For if a man may go thus far, and yet be an Hypocrite, be a *Cast-away*: it will concern every one of us, as we desire to have comfortable, both assurance of present Grace that we are not Hypocrites, and hope of future Glory that we are not *Cast-aways*; so to be strict in making Trial, whether those Graces that seem to be in us be true, or but counterfeit, and whether the acts thereof be fruits of sincerity, or but of Hypocrisie. Let us not therefore flatter our selves, or be too jolly upon it, if we find in our selves some shews of Godliness; but let us rather labour to find out, whether there be in us the power and life of Godliness or no. For there is a kind of righteousness, such as

1 Cor. 13. 7.
Jude 23.

2 Thes. 2. 3,

12.

4. Of direction
for the trial of
sincerity.

6 Mat. 5. 20.

it is, *an outward formal righteousness*, in *Scribes and Pharisees*, and *Hypocrites*: but that will not serve the turn; ^b *Unless our righteousness exceed theirs, we shall in no case enter into the Kingdom of Heaven.* Beloved, *Hypocrisie* is spun of a fine thread, and is not easily discernable; without very diligent examination. And things are not to be measured by the outward shew, or by the lump and bulk; but by an exacter rule, whether they be true, or no. Dost thou hear the word of God with joy; dost thou bewail thy sins with tears; dost thou avoid gross sins with care; dost thou oppose against common corruptions with zeal? These are indeed comfortable signs, but no infallible evidences of Grace: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other *Hypocrites*, either have not, or might not have done? But, if not by these fruits; by what other means then may a man come to know the sanctification of his heart, and the sincerity of these affections? Divines in their Treatises and Writings have set down sundry notes & marks, whereby to make this trial: but I would especially commend to your observation, two only out of all variety, which two are indeed as good as a thousand; namely, *Integrity* and *Constancy*: for these two are never in the *Hypocrite*.

13.
by the Marks
1. of integrity.

First, for *Integrity*. The *Hypocrite* (we heard) might go far in *hearing*, in *believing*, in *sorrowing*, in *reforming*, in *suffering*; but his affections herein, (for so much as they spring not from true Faith; and the conscience of that Obedience he oweth to God, but from other respects,) are partial in all those Duties; and carry him so far only as those false grounds, which first gave motion to those affections, lead him, and no farther. He receiveth the word with joy, so far as it tickleth the ear with choiceness of phrase, and variety of elocution; so far as it fitteth with his humour, and keepeth fair and far off from meddling with his bosom sin: but he is not equally delighted with every part, and with every point of Gods word and truth. If the right string be touched, if his sweet darling sin be stirred; that is harsh to him, he findeth no musick in that: rub him where he is galled, and he kicketh at it: ^c *Herod heard John Baptist gladly, and did many things willingly*: but when his incestuous marriage was meddled withal; then the ^d Fox was uncafed, and the *Hypocrite* appeared in his own colours, and the *Baptist* lost first his liberty, and then after his head for his labour. And the young man, when Christ told him what he must do to inherit eternal life, in the general, ^e *[Keep the Commandments, &c.]* was no doubt a jolly jocund man, *[All these have I kept from my youth up:]* but when Christ hitteth him home, and presseth upon his particular corruption, ^f *[One thing is wanting, &c.]* this nipped him in the head, and strook cold to his heart, and (the Text saith) ^g *He went away sorrowful.* And ever mark it, in some thing or other the *Hypocrite* bewrayeth himself what he is; if not to the observation of others, yet at least sufficiently for the conviction of his own heart, if he would not be wanting to himself in the due search and tryal of his heart. A mans blood riseth when he heareth a stranger swear an Oath: But if the same man can hear his prentice lye, and equivocate and cosen, and never move at it; let him not be too brag of his zeal: his coldness here discovereth the other to have been but a false fire, and a fruit, not of true zeal, but of *Hypocrisie*. A Jesuit maketh scruple of disclosing an intended treason, revealed to him in confession: but he maketh no bones of laying a powder plot, or contriving the Murder of an anointed King. A *Pharisee* is very precise in ^h *Tithing Mint and Cummin*: but balketh justice and Mercy. One straineth at a ⁱ Gnat, and swalloweth a Camel; making conscience of some petty sins, neglecting greater:

8 Mat. 23. 23.
9 Ibid. 24.

10 Mark 6. 20.
17. 27.

11 Luke 13. 32.

12 Mat. 19. 17.
20.

13 Ibid. ver. 21.

14 Ibid. 22.

greater : Another casteth out a *beam*, but feeleth not a *moat* ; maketh conscience of some *greater sins*, neglecteth smaller. *Shame* of the world, and the cry of people maketh him forbear some sins ; an eye had to his own private and secret ends, other some ; *fear* of temporal punishment, or (it may be) eternal, other some ; *hope* of some advantage another way, as in his *credit*, *profit*, &c. other some ; the *terrors* of an affrighted conscience, other some : but if in the mean time there be no care, nor scruple, nor forbearance of *other sins*, where there appeareth no hinderance from these or the like respects ; all is naught, all is but counterfeited and damnable *hypocrisie*. The rule never faileth, ^k *Quicquid propter Deum fit, aequaliter fit*, True obedience, as it disputeth not the command, but obeyeth *cheerfully* ; so neither doth it *divide* the command, but obeyeth *equally*. David had wanted one main assurance of the *uprightness* of his heart, if he had not had an equal and universal ^l *Respect to all Gods Commandments*. That is the first note of Sincerity ; Integrity.

^l Op. imperfect. in Mat. hom. 45.

^l Psal. 119. 6.

The other is *Constancy* ; continuance, or lasting. The *seeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as the *true Graces* of the sincere believer, nay, more forward oftentimes : as in the ^m *stony ground*, the seed sprang up so much the sooner, by how much it had the less depth of earth. But the very same cause, that made it put up so soon, made it wither again as soon ; even because it wanted *deepness* of earth. So the Hypocrite, when the fit taketh him, he is all on the spur ; there is no way with him, but a new man he will become out of hand, yea that he will ; ⁿ *Momento turbinis*. But he setteth on too violently, to hold out long : this reformation ripeneth too fast, to be right spiritual fruit. As an horse that is good at hand, but naught at length, so is the Hypocrite ; free and fiery for a spurt, but he jaded and tireth in a journey. But true grace all to the contrary ; as it ripeneth for the most part by leisure, so it ever ^o *lasteth* longer : as Philosophers say of *Habits*, that as they are gotten hardly, so they are not lost easily. We heard but now, that the Faith, Repentance, Reformation, Obedience, Joy, Sorrow, Zeal, and other the graces and affections of Hypocrites, had their first motion and issue from false and erroneous grounds : as *Shame*, *Fear*, *Hope*, and such respects. And it thence cometh to pass, that where these respects cease, which gave them motion ; the graces themselves can no more stand, than a House can stand, when the foundation is taken from under it. The Boy that goeth to his book, no longer than his Master holdeth the rod over him ; the Masters back once turned, away goeth the Book, and he to play : and right so is it with the Hypocrite. Take away the rod from Pharaoh ; and he will be old Pharaoh still. And Ahab, here in this Chapter, thus humbled before God at the voice of his Prophet ; this fit once past, we see in the next Chapter regardeth neither God nor Prophet, but through unbelief, ^p *disobeyeth God*, and imprisoneth the Prophet. Now then, here is a wide difference between the Hypocrite and the godly man. The one doth all by fits, and by starts, and by sudden motions and flashes : whereas the other goeth on fairly and soberly in a settled constant regular course of humiliation and obedience. ^q Aristotle hath excellently taught us, to distinguish between colours that arise from passion and complexion. The one, he saith, is scarce worth the name of a Quality or colour ; because it scarce giveth denomination to the subject wherein it is. If Socrates be of a pale or of an high coloured complexion, to the question, [*Qualis est Socrates ?* What a like man is Socrates ?] it may be fitly answered (saith Aristotle) that he is a pale man, or that he is a high-coloured man. But when a man of another complexion, is yet pale

14.

² Of Constancy. m. Mat. 13. 5, 6.

ⁿ Persius.

^o Qualitatis vera tenor permanet : falsa non durat. Senec. Epist. 120.

^p 3 King. 22. 27.

^q In Catog. cap. de qualitat.

for

for fear, or anger, or red with blushing; we do not use to say, neither can we say properly, that he is a pale man, or a high coloured man. Accordingly we are to pronounce of those good things that sometimes appear in *Hypocrites*. We call them indeed *Graces*, and we do well, (because they seem to be such, and because we in Charity are to hope that they be such as they seem:) but they are in true judgment nothing less than true *graces*, neither should they indeed (if we were able to discern the falseness of them) give denomination to those *Hypocrites* in whom they are found. For why should a man from a sudden and short fit of Repentance, or Zeal, or Charity, or Religion, be called a Penitent, or a Zealous, or a Charitable, or a Religious man; more than a man for once or twice blushing, an high coloured man? Then are *Graces* true, when they are habitual and constant, and equal to themselves. That is the second Note; Constancy.

15.
Both joynd
together for
Trial.

I will not trouble you with other Notes, besides these. Do but lay these two together; and they will make a perfect good Rule for us to judge our own hearts by, and to make trial of the sincerity of those good things, that seem to be in us. Measure them not by the present heat, (for that may be as much, perhaps more, in an hypocrite, than a true believer;) but by their Integrity, and Constancy. A man of a cold complexion hath as much heat in a sharp fit of an Ague, as he that is of a hot constitution, and in health: and more too: his blood is more enflamed, and he burneth more. But whether do you think is the more kindly heat; that which cometh from the violence of a Fever, or that which ariseth from the condition of a mans Temper? No man maketh doubt of it, but this is the more kindly, though that may be more sensible and intense. Well then, a man findeth himself hot in his body, and fain would know, whether it be *Calor præter naturam*, or no: whether a kindly and natural heat, or else the fore-runner or symptome of some disease. There is no better way to come to that knowledge, than by these two Notes; Universality, and Constancy. First for Universality; Physicians say of heat, and sweat, and such like things, *Universalia salutaria, partialia ex morbo*. If a man be hot in one part, and cold in another; as if the palms of his hands burn, and the soles of his feet be cold; then all is not right: but if he be of an indifferent equal heat all over, that is held a good sign of health. Then for Constancy and Lasting; if the heat come by fits and starts, and paroxysms, leaping fits and starts, and suddenly out of one extreme into another, so as the party one while gloweth as hot as fire, another while is chill and cold as ice, and keepeth not any certain stay; that is an ill sign too, and it is to be feared there is an Ague either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocrity of heat and cold; it is thought a good sign of health. As men judge of the state of their bodies; by the like rule judge thou of the state of thy soul. First, for integrity and universality; Is thy Repentance, thy Obedience, thy Zeal, thy Hatred of sin, other graces in thee Universal? equally bent upon all good, equally set against all evil things? it is a good sign of Grace and Sanctification in the heart. But if thou repentest of one sin, and persistest in another; if thou obeyest one commandment, and breakest another; if thou art zealous in one point, and cool in another; if thou hatest one vice and lovest another: flatter not thy self too much; thou hast reason to suspect all is not sound within. Then for Continuance and Lasting; I deny not but in case of prevailing temptations, the godly may have sometimes uncomfortable and fearful intermissions

permissions in the practice of godliness; which yet make him not altogether *Graceless*: as a man may have sometimes little *distempers* in his body, through mis-diet or otherwise, and yet not be *heart sick*; or greater *distempers* too sometimes to make him sick, and yet be *heart whole*. But yet, if for the most part, and in the ordinary *constant course* of thy life, thou hast the practice of *repentance* and *obedience*, other fruits of *grace* in some good and comfortable measure; it is a good sign of *grace*, and sanctification in the heart. But if thou hast these things only by *fits* and *starts*, and sudden *moods*; and art sometimes violently *hot* upon them, and other *sometimes* again, and oftner *key cold*: presume not too much upon shews, but suspect thy self still of *hypocrisie*, and *insincerity*; and never cease by *repentance* and *prayer*, and the constant exercises of other good graces, to *physick* and *diet* thy soul, till thou hast by Gods goodness put thy self into some reasonable assurance that thou art the true child of God; a *sincere believer*, and not an *hypocrite*; as *Ahab* here, notwithstanding all this his solemn humiliation, was: Here is *Ahab* an *Hypocrite*; and yet *humbled before the Lord*.

But yet now, this *humiliation* such as it was, what should work it in him? That we find declared at *vers. 27*. [*And it came to pass, that when Ahab heard these words &c.*] There came to him a *message* from God, by the hand of *Elijah*; and that was it that *humbled* him. Alas, what was *Elijah* to *Ahab*? a silly plain *Prophet* to a mighty *King*? that he durst thus presume to rush boldly, and unsent-for into the presence of such a potent Monarch, who had no less *power*, and withal more *colour*, to take away his life, than *Naboth's*? and that when he was in the top of his *jollity*, solacing himself in the *new-taken possession* of his *new-gotten Vine-yard*; and there to his face charge him plainly *with*, and shake him up roundly *for*, and denounce Gods judgments powerfully *against* his bloody abominable oppressions? We would think, a Monarch *nursed* up in *Idolatry*, and accustomed to *blood*, and hardened in *Sin & Obstinacy*, should not have brooked that insolency from such a one as *Elijah* was, but have made his life a *ransom* for his *sawciness*. And yet behold, the words of this *underling* in comparison, how they fall like *thunder* upon the great guilty Offender, and strike *palse* into his knees, and trembling into his joints, and tumble him from the height of his *jollity*, and roll him in sackcloth and ashes, and cast him into a strong fit of legal humiliation. Seest thou how *Ahab* is *humbled before me*?

And here now cometh in our *second Observation*: even, the power of Gods Word over the Consciences of obstinate sinners; powerful to *Cast down* strong holds, and every high thought that exalteth it self against God. That which in *Heb. 4*. (if I mistake not the true understanding of that place) is spoken of the *Essential word* of God, the second person in the ever blessed Trinity; is also in an analogy true of the *revealed word* of God, the Scriptures of the Prophets and Apostles; that it is *Quick and powerful, and more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow*. *Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces?* *Jer. 23*. Like a *soft fire*; to dissolve and melt the hearts of relenting sinners, and true Converts: but like a *strong hammer*; to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Examples hereof if you require: behold, in the stories of the Kings, *Saul* whining when *Samuel* reproveth him; in the books of the Prophets, *Ninevites* drooping, when *Jonas* threatneth them; in the Acts of the *Apostles* *Felix* trembling, when *Paul* discourseth before him; in the Martyrologies of the Church *Tyrants* and bloody *Persecutors* masked at the bold confessions

16.

The opening of
the second Ob-
servation.

17.

Observat. II.
the power of
Gods word.
r 2 Cor. 10. 4,f Heb. 4. 12.
t to witte &c.
u Jer 23. 29.x 1 Sam. 15.
y Ni- 24.
z Joh. 3. 5.
z ad 24. 25.

sions of the poor *suffering Christians*; in this Chapter, proud *Ahab* mourning, when *Eliab* telleth him his *sin*, and foretelleth him his *punishment*.

18.
with the causes thereof, 1.
in the Instrument,

2 Cor. 4. 7.

Effects, which might justly seem strange to us; if the *Causes* were not apparent. *One cause*, and the Principal, is in the *instrument*, the Word: not from any such strength in it self, for so it is but a *dead letter*; but because of *Gods Ordinance* in it. For in his hands are the *hearts* and the *tongues* and the *ears* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *Zeal* and of *Power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terror* into the heart of the *greatest King*. He chooseth weak *Instruments* (as here *Eliab*) and yet furnisheth them with *power*, to effect great matters: that so the glory might not rest upon the *instrument*, but redound wholly to him, as to the *chief agent* that imployeth it. ¹ *We have this treasure in earthen Vessels*, saith *St. Paul*, that the excellency of the power may be of *God*, and not of us, 2 Cor. 4. We say, words are but wind; and indeed the words of the best Minister are no better, as they are breathed out and uttered by sinful mortal man, whose breath is in his nostrils: but yet *this wind*, as it is breathed in, and inspired by the powerful *eternal Spirit* of *God*, is strong enough (by his effectual working with it) not only to shake the *top branches*, but to rend up the very *bottom-root* of the tallest Cedar in *Lebanon*. ² *Vox Domini confringens Cedros*, Psal. 29. [*The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.*]

19.
2. in the Object;
jell;

^a Luke 16. 24.
^b Gen. 25. 30.
31.

Another Cause is in the *Object*; and that is the force of *Natural Conscience*: which the most presumptuous sinner can never so stifle, though he endeavour all he can to do it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ugly representations of his *past sins*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most lively, when the *voice of God* in his Word awakeneth it after a long *dead sleep*. Then it riseth, and *Samson-like* rouseth up it self, and bestirreth it self lustily, as a *Giant refreshed with wine*: and it putteth the disquieted patient to such unsufferable pain, that he runneth up and down like a distracted man, and doth he knoweth not what, and seeketh for ease he knoweth not where. Then he would give all *Dives* his wealth for ^a *A drop of Water* to cool the heat he feeleth; and with ^b *Esau* part with his birth-right for any thing, though it were never so little mean that would give him but the least present refreshing, and preserve him from fainting. Then sack-cloth and ashes, and fasting, and weeping, and mourning, and renting the garments, and tearing the hair, and knocking the breast, and out-crys to heaven, and all those other things, which he could not abide to hear of in the time of his former security, whilest his conscience lay fast asleep, and at rest, are now in all haste greedily entertained, and all too little: if by any means they can possibly give any ease or asswagement to the present torment he feeleth in his soul.

20.
3. in the fit application of the one to the other.

A *third Cause* is oftentimes in the *Application* of the Instrument to the *Object*. For although *Gods Word* in the general be *Powerful*, and the *Conscience of it self* be of a stirring Nature: yet then ordinarily doth the *Word of God* work most powerfully upon the *Consciences* of obstinate sinners, when it is thoroughly and closely applied to some special corruption, whereunto the party cannot plead *Not guilty*; when the *sin* and the *judgment* are both so driven home, that the *guilty offender* can neither avoid the evidence of the one, nor the fear of the other. A plain instance where

whereof we have in this present history of King *Abab*. When *Eliab* first came to him in the Vineyard, he was pert enough, [^c *Hast thou found me O mine Enemy?*] But by that the Prodhēt had done with him; told him of the sin, which was notorious, [^d *Hast thou killed and taken possession?*] fore-told him of the judgment, which was heavy, [^e *I will bring evil upon thee, and will take away thy Posterity, &c.*] the man was not the man: *Eliab* left him in a far other tune than he found him in. The Prophets words wrought sore upon him, and his Conscience wrought sore within him; both together, wrought him to the humiliation we now speak of: [*It came to pass, when he heard these words, that he rent his clothes, &c.*] If you desire another Instance, turn to *Acts* 24.25. where there is a right good one, and full to this purpose. There we read that *Felix* the Roman Deputy in *Jury* ^f Trembled, when *Paul* reasoned of Justice and of Temperance, and of the judgment to come. What was that thing may we think in *St. Paul's* reasoning; which especially made *Felix* to tremble? It is commonly taken to be the Doctrine of the last judgment: which is indeed a terrible doctrine, and able (if it be thoroughly apprehended) to make the stoutest of the sons of men to tremble. But I take it, that is not all. The very thing that made *Felix* tremble, seemeth rather to be, that *Paul's* discourse fell upon those special vices, wherein he was notably faulty, and then clapt in close with judgment upon them. For *Felix* was noted of much cruelty and injustice in the administration of the affairs of *Jury* (howsoever *Tertullus* like a smooth Orator, to curry favour with him, and to do *Paul* a displeasure, did flatteringly commend his government;) and he was noted also of incontinency, both otherwise, and especially in marrying *Drusilla*, who was another mans wife. *Tacitus* speaking of him in the fifth of his History painteth him out thus; ^h *Per omnem sevitiam & libidinem, jus regium servili ingenio exercuit.* and for such a man as governed with cruelty and rapine, and lived in unchaste wedlock, to hear one reason powerfully of Justice, and of Chastity, (for so much the word *δικαιοσύνη* there used, properly importeth) and of Judgment; it is no wonder if it made him tremble.

Do thou consider this, and tremble, whosoever thou art that in thy thoughts despisest the holy Word of God; accounting of it but as of some humane invention to keep fools in awe withal: and thou also, whosoever thou art that undervalest this precious treasure, for the meanness or other infirmities of the ⁱ earthen vessel wherein it is conveyed. Tell me, dost thou not hereina struggle against the testimony and evidence of thine own heart? Doth not thine own Conscience and Experience tell thee, that this ^k sword of the Spirit hath a keen edge, and biteth and pierceth where it goeth? Hath it not sometimes galled and rubbed, and lanced, and cut thee to the very bone; and entred even to the dividing asunder of the joynts, and of the marrow? Hath it not sometimes (as it were) by subtle and serpentine insinuations strangely wound it self through those many crooked and Labyrinthian turnings that are in thy heart, into the very in-most corner and centre thereof; and there ripped up thy bowels and thy reins, and raked out the filth and corruption that lurked within thee, and set thy secretest thoughts in order before thy face, in such sort as that thou hast been stricken with astonishment and horror at the discovery? Though perhaps it have not yet sofined and melted thy stony and obdurate heart; yet didst thou never perceive it hammering about it with sore strokes and knocks, as if it would break and shiver it into a thousand pieces? Doubtless thou hast; and if thou wouldest deny it, thy conscience is able to give thy tongue the lye, and to convince thee to thy face. And if thou hast, why then dost

^c Ver. 20. hic.^d Ver. 19.^e Ver. 21. &c.^f Acts 24. 25.^g Acts 24. 2. &c.^h Tacit. hist. lib. 5.

21.

ⁱ An inference against those that despise the word.^j 2 Cor. 4. 7.^k Ephes. 6. 17.

thou not readily acknowledge *the voyce of God* in it; having felt in it that lively power and efficacy, which it is not possible any device of the wit of man should have? Take heed then how thou dost *traduce*, or *despise*, or but *undervalue* that, upon any seeming pretence whatsoever: for which thou hast such a strong witness in thine own heart, from the experience of *the unresisted power* of it, that it is indeed *the word of God*, and not the breath of sinful man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheist*, the other an *Hypocrite*: thou art worse than either *Atheist* or *Hypocrite*, if it work not at least as much upon thee. Seest thou how *Ahab* *humbleth himself* at the voice of the Prophet?

22.
The success of
Ahab's humili-
ation.

10 See 6. 6.
m Esa. 19. 16.

n Psal. 35. 13.
o Esa. 58. 5.

p Prov. 15. 8.

From *Ahab's Humiliation*, and the *Occasion* thereof; pass we now to consider, in the last place, *the Success* of it. *Ahab* is humbled at the Prophets denouncing of judgment against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to remove, yet) to suspend and adjourn the judgment for a time. (Seest thou how *Ahab* is humbled before me? because he humbleth himself before me, I will not bring the evil in his dayes, &c.) And here must *Gods Holiness* be brought unto a trial before the Bar of carnal reason, if by any means it can justify it self. God hateth the works of *Hypocrites*; he loatheth even *sacrifices* without mercy; his *soul* cannot away with the *Oblations* and *new Moons*, and solemn Feasts of men that have their hands full of blood; no not though they make many prayers, and tender them with behaviour of greatest devotion, stretching out their hands towards heaven, and afflicting their souls with fasting, and hanging down their heads as Bulrushes, with pensiveness: but even their best sacrifices, and confessions, and prayers, and humiliations are an *abomination* unto him; so far from appeasing his wrath against other sins, as that they provoke his yet farther displeasure against themselves. Such is the *Holiness* of our God; and such the purity of his nature: with which holiness and purity how can it stand to accept and reward (as here he seemeth to do) the counterfeit humiliation of such a wretched *Hypocrite* as now we suppose *Ahab* to be.

23.
and how it
may consist
with the holi-
ness of God.

1.

2.

3.

4.

24.
Observat. III.
Concerning the
reward of com-
mon graces.
I.

For the clearing of this difficulty; First, let it be granted (which I take to be a certain truth, and for any thing I know never gain-said by any) that *Ahab*, not only before, and after, but even in the act and at the instant of this humiliation, was an *hypocrite*. Let it be granted secondly, (which is the thing urged in the doubt) that this humiliation of his, being performed but in *hypocrisie*, was not acceptable to God, as a good work, but *abominable* before him as a foul sin. But yet withal it must be granted thirdly, that, although *Ahab* did not well in not being humbled with an *upright heart*: yet he had done much worse, if he had not been humbled at all: and that therefore there was, though no true *spiritual* goodness, yet some outward *moral* goodness in *Ahab's* humiliation; at least so far forth, as a thing *less evil* may in comparison of a worse thing be termed *good*. And then are we to know fourthly, that it may stand with *God's holiness*, as it doth with his *goodness* and *justice*, to reward outward good things with outward good things; and *moral* and *temporal* graces with *worldly* and *temporal blessings*: as here he rewardeth *Ahab's* temporary and external humiliation, with an outward *temporal favour*, viz. the adjourning of an outward *temporal judgment*.

That which hence we would observe, is, That God rewardeth sometimes common graces with common favours, temporary obedience with temporal beneficence. This is proved unto us first, from the general course of

of Gods *justice*; and his *promise* grounded upon that *justice*, to reward every man according to his works. To which *justice* of his, and to which *promise* of his it is agreeable, as to recompense *Spiritual* good things, with *Eternal*, so to recompense *Moral* good things with *temporal* rewards. 2. From special expresse warrant of Scripture. In *Matth. 6.* Christ saith of *Hypocrites* more than once, that *they have their reward*. As in the doing of their seeming good works, they *aim* especially at the *vain praise* and commendation of men: so they have the full reward of those works in the *vain praise* and commendation of men. Though they have no right unto, nor reason to look for, a reward hereafter in heaven: yet *they have their reward* (such as it is, and all they are like to have) here upon earth. 3. From particular examples of such as have been *temporally* rewarded for *temporal* graces. To omit *Heathens*, as *Aristides*, *Cyrus*, &c. for *Justice*; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their Countrey, and zeal to the common good; and sundry others, for other good things: whose *moral* vertues are herein amply rewarded, (if there were nothing else but this) that their *names* and memories have been preserved in Histories, and renowned throughout the world in all succeeding generations. I say, to omit these *Heathens*, we have examples in Scripture; of *Ahab* here, *Jehu*, of the *Ninevites*, of others elsewhere: who for their *temporary* obedience, zeal, repentance, and the like, were rewarded: partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of *temporal* punishments, which otherwise had speedily overtaken them. Fourthly, from the greater to the less. God sometimes *temporally* rewardeth the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence: such as are employed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis*, aut eorum quæ ad finem, in the doing of such things as they do without the least mixture (in their own purpose and intent) of any respect at all to God or his ends, but merely for the satisfying of their own corrupt lusts, and the achieving of their own private ends. A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in *Ezek. 29.* where the word of the Lord cometh to *Ezekiel*, saying, * Son of man, *Nebuchadnezzar King of Babylon caused his Army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his Army for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God: behold, I will give the land of Egypt to Nebuchadnezzar King of Babylon: and he shall take her multitude, and it shall be wages for his Army. I have given him the land of Egypt, for his labour wherewith he served against Tyrus; because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as a reward for the service he did against *Tyrus*; because therein (though he neither intended any such thing, nor so much as knew it) yet he was the instrument to work Gods purpose upon, and against *Tyrus*. And then how much more will God reward *temporally* the service and obedience of such, as *purposely* and *knowingly* endeavour an outward conformity unto the holy will and pleasure of God, though with strong and predominant mixture of their own corrupt appetites and ends therewith?

Now the *Reasons*, why God should thus outwardly reward the outward works of *Hypocrites*, are: First, the manifestation of his own Goodness, that we might know how willing he is to cherish the least spark of any goodness in any man; be it *natural*, or *moral*, or whatever other goodness it be: that

¶ Quibus non erat Deus daturus vitam æternam, si neque hanc eis terrenam gloriam concederet, non redderetur merces bonis artibus eorum, id est, virtutibus, quibus... Aug. 5. de Civ. 15. r Mat. 6. 2, 3, 10.

2. ¶ Intellegimus etiam Ethnicos, si quid boni fecerint, non absque mercede Dei judicio præteriri. Hieron. in Ezek. 29. God even among the Heathen, hath often rewarded moral honesty with outward happiness. W. Ral. hist. of the world, lib. 2. c. 8. sect. 3. r 4 King. 10. 30.

¶ Quid ei profuit, quod prononnulla obedientia, quam de domo Achab omnino delenda cupiditate sua dominationis exhibuit, aliquantam mercedem transitoribus regni temporalis accepit? Aug. contra mend. c. 2. r Jon. 3. 10. r Ezek. 29. 18, 19, 20.

25. With sundry reasons thereof: I.

that he might thereby encourage us, so to labour the improvement of those *good things* in us, as to make our selves capable of greater rewards. Secondly, his *Justice* and equity, in measuring unto *sinners* and *hypocrites* exactly according to the measure they mete unto him. They *serve* him with *graces*, which are not *true* *graces* indeed; he *rewardeth* them with *blessings*, which are not indeed *true* *blessings*. Somewhat they must do to God; and therefore they afford him a little *temporary* *obedience*, and there is all *the* *service* he shall have from them: Somewhat God will do for them, and in requital alloweth them a little *temporary* *favour*, and there is all *the* *reward* they must look for from him. Here is *Quid pro Quo*. They give God *the outward work*, but without any *heartly affection* to him: God giveth them *the outward benefit*, but without any *heartly affection* to them. For want of which *heartly affection* on both sides, it cometh to pass, that neither is *the outward work* truly *acceptable* to him, nor *the outward benefit* truly *profitable* to them. A *third* reason of God's thus graciously dealing even with *Hypocrites*, may be assigned, with reference to his own dear Children and chosen; for *whose* *good* especially (next under his *own* *glory*) all the passages of his *divine providence* both upon them and others are disposed in such sort as they are: as for *whose* *comfort* this manner of proceeding maketh very much and sundry wayes; as I shall by and by touch in the *Inferences* from this Observation; whereunto I now come, because it is time I should draw towards a Conclusion.

22.

and Inferences
thereof,

I.

And *first*; by what hath been already said, a way is opened for the clearing of *Gods Holiness* in these his proceedings. If sometimes he *temporally* *reward* *Hypocrites*; it is not either for their *own*, or for their *works* sake, as if he either accepted their *Persons*, or approved their *Obedience*. No, it is but *Lex talionis*: he dealeth with them, as they deal with him. They do him but *eye-service*, and he giveth them but *eye-wages*. Indeed, God can neither be *deceived* nor *deceive*: yet as they would deceive God in their *service* with such *obedience* as falleth short of *true* *obedience*: so they are deceived in their *pay* from him, with such *blessings* as fall short of *true* *blessings*. And all this may well stand with *Gods* both *justice* and *Holiness*. Secondly, it appeareth from the premises, that *Gods* thus dealing with wicked and unsanctified men, in thus *rewarding* their outward *good things*, giveth no warrant nor strength at all, either to that *Popish* corrupt doctrine of *Meritum congrui*, in deserving the *first* *grace* by the right use of *Naturals*; or to that rotten principle and foundation of the whole frame of *Pelagianism*, [*Facienti quod in se est, Deus non potest, non debet, denegare gratiam.*] We know, God *rewards* his own *true* and *spiritual* *graces* in us, with increase of those *graces* here, and with *glory* hereafter: we see God *rewardeth* even *false*, and outward, and *seeming* *graces*, *natural* and *moral* *good things*, with outward and *temporal* *favours*. And all this is most agreeable to his infinite both *Justice* and *Mercy*; and may stand with the infinite *Purity* and *Holiness* of his nature. But this were rather to make God an *unjust* and *unholy* God; to bind him to reward the outward and *sinful* works of *Hypocrites*, (for the best *natural* or *moral* works without *grace*, are but such) with *true* *saving* *Grace*, and inward sanctification. Other *Inferences* and uses more might be added: as *viz.* Thirdly, for our *Imitation*; by *Gods* example to take knowledge of, and to commend, and to cherish, even in wicked men, those *natural* or *moral* parts that are eminent in them, and whatsoever *good thing* they do in outward actual conformity to the revealed will and law of God. And Fourthly, for *Exhortation* to such, as do not yet find any comfortable assurance that their

obedience

obedience and good works are true and sincere; yet to go on and not to grow weary of well-doing: knowing that their labour is not altogether in vain; in as much as their works (though perhaps done in Hypocrisie,) shall procure them temporal blessings here; and some abatement withal (I add that by the way) of stripes and everlasting punishment hereafter.

But I pass by all these and the like Uses; and commend but one more unto you: and that is it which I named before as one Reason of the point observed, viz. the Comfort of Gods dear Children and Servants; and that sundry ways. First, here is comfort for them, against a Temptation which often assaulteth them; and that with much violence and danger: arising from the sense and observation of the prosperity and flourishing estate of the wicked in this world. We may see in the Psalms, and elsewhere; how frequently and strongly ¹ David, ² Job, and ³ Jeremy, and other Godly ones were assailed with this temptation. For thy instruction then, and to arm thee against this so common and universal a temptation: if thou shalt see fools on horseback; ungodly ones laden with wealth, with honour, with ease, Hypocrites blessed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life: yet be not thou discomforted at it, or disquieted with it, ^b Do not fret thy self because of the ungodly, neither be thou envious at evil doers. Thou expectest for thine inward obedience an unproportionable reward in the life to come: do not therefore grudge their outward obedience a proportionable reward in this life. Some good things or other thou mayest think there are in them, for which God bestoweth those outward blessings upon them. But consider withal that as they have their reward here: so they have all their reward here; and whatsoever their present prosperity be, yet the time will come, and that ere long be, when ^c The hope of the hypocrite shall wither, ^d The end of the Wicked shall be cut off.

Again, here is a second Comfort for the godly against temporal afflictions: and it ariseth thus. As Gods love and favour goeth not always with those temporal benefits he bestoweth: so on the other side, Gods wrath and displeasure goeth not always with those temporal afflictions he inflicteth. For as he rewardeth those few good things that are in evil men, with these temporal benefits, for whom yet (in his justice) he reserveth eternal damnation, as the due wages (by that justice) of their graceless impenitency: so he punisheth those remnants of sin that are in Godly men, with these temporal afflictions; for whom yet (in his mercy) he reserveth Eternal salvation, as the due wages (yet by that mercy only) of their Faith, and Repentance, and holy Obedience. As Abraham said to the rich glutton in the Parable, Luke 16. ^e Son remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but the full punishment of thine ungodliness there in Hell: But as for Lazarus he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing, but the full reward of his godliness here in Heaven. Thus the meditation of this Doctrine yieldeth good Comfort against temporal afflictions.

Here is yet a third Comfort, and that of the three the greatest, unto the godly; in the firm assurance of their Eternal reward. It is one of the Reasons why God temporally rewardeth the unsound obedience of natural, carnal, and unregenerate men, even to give his faithful servants undoubted assurance, that he will in no wise forget their true, and sound, and sincere obedience. Doth God reward Ahab's temporary Humiliation? and will he not much

27.
especially for
comfort to the
Godly 1. a-
gainst the pro-
sperity of the
wicked.

¹ Psal. 37. and
73.
² Job 21. 7.
Ec.
³ Jer. 12. 1,
Ec.

^b Psal. 37. 1

^c Job 8. 13.
^d Psal. 37. 38.
28.

2. Against
temporal af-
flictions.

^e Luc. 16. 25

29.
3. Against
doubtings of
their eternal
reward.

much more reward thy hearty and unfeigned repentance? Have the Hypocrites^f their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the Prodigal son sustained his heart and hope; when he thus discoursed to his own soul: ^g *If all the hired servants which are in my Fathers house have bread enough and to spare; surely, my Father will never be so unmindful of me, who am his Son, though too too unworthy of that name, as to let me perish for hunger. Every temporal blessing bestowed upon the wicked, ought to be of the child of God entertained as a fresh assurance given him of his everlasting reward hereafter.* ^h *Abraham gave gifts to the sons of his Concubines; and sent them away: but his only son Isaac he kept with him, and gave him all that he had.* Right so, God giveth temporal gifts to Hypocrites and Cast-aways, who are bastards, and not sons; (not sons of the ⁱ *free woman*, not sons of *promise*, not born after the spirit;) and that is their *portion*; when they have gotten that, they have gotten all they are like to have; there is no more to be looked for at his hands. But as for the *Inheritance*; he reserveth that for his dear *Children*, the godly, who are ^k *Born after the Spirit*, and ^l *Heirs according unto promise*: on these he bestoweth all that ever he hath, (^m *all things are theirs*;) for on them he bestoweth ⁿ *his Son the heir of all things*, in whom are hid all the treasures of all good things, and together ^o *with whom* all other things are conveyed and made over unto them, as accessories and appurtenances of him; and on them he bestoweth *Himself*, which is ^p *All in all*, ^q *in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.* To which joy unspeakable and glorious, O thou the Father of mercies, who hast promised it unto us, bring us in the end, for thy dear Son's sake Jesus Christ, who hath purchased it for us, and given into our hearts the earnest of his and thy holy Spirit to seal it unto us. To which blessed Son, and holy Spirit, together with thee, O Father, three persons and one only wise, gracious, Almighty, and eternal Lord God; be ascribed by us, and all thy faithful people throughout the world, the whole kingdom, power, and glory, for ever and ever. Amen, Amen.

^f Quid dabit
eis quos prae-
stinavit ad vi-
tam, qui haec
dedit etiam eis,
quos prae-
stinavit ad mor-
tem. Aug. 22.
de Civit. 24.
^g Luk. 15. 17.

^h Gen. 25. 5.
6.

ⁱ Gal. 4. 28.
31.

^k Gal. 4. 29.
^l Gal. 3. 29.
^m 1 Cor. 3. 21.
ⁿ Heb. 1. 2.
^o Rom. 8. 32.

^p 1 Cor. 15. 28.
^q Psal. 16. 11.

Ad



A D
P O P U L U M.

The Second Sermon:

At Grantham Linc. Feb. 27. 1620.

3 KINGS 21. 29.

---because he humbleth himself before me, I will not bring
the evil in his days.---



Will not so far either distrust your *memories*, or straiten my self of *time* for the delivery of what I am now purposed to speak; as to make any large repetition of the particulars which were observed the last time from the consideration of *Ahab's person and condition*, (who was but an Hypocrite,) taken jointly with his present *carriage*, together with the *occasion and success* thereof. He was *humbled*: It was the voice of God by his Prophet that humbled him: Upon his humbling God *adjourneth* his punishment. From all which was noted, first, that there might be even in *Hypocrites* an outward formal *Humiliation*; secondly, the power and efficacy of the *Word of God* able to humble an oppressing *Ahab*; thirdly, the boundless *mercy of God*, in not suffering the outward formal *humiliation* of an ungodly *Hypocrite* to pass altogether unrewarded. All this the last time; by occasion of those first clauses in the Verse, [*seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not ---*] We are now next to consider of the great *Favour*, which it pleased God to shew to

X

Ahab

Ahab upon his humiliation; what it was, and wherein it consisted. It was the *Removal*, (at least for a time; that is, the *suspension*) of an heavy judgment denounced against *Ahab* and his house most deservedly for his bloody and execrable oppression; [*Because he humbleth himself before me, I will not bring the evil in his days.*]

2. The evil which God now promiseth he will not bring [*I will not bring the evil in his days,*] is that which in *vers.* 21. he had threatned he would bring upon *Ahab* and upon his house, [*Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.*] A great judgment, and an heavy: But the greater the judgment is, when it is deserved, and threatned; the greater the mercy is, if it be afterwards forborn: as some of this was. But whatsoever becometh of the judgment: here we see is mercy good store. God who is ^b rich in mercy, and delighteth to be stiled ^c the God of mercies, and the ^d Father of mercies, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Here is mercy, in but threatning the punishment, when he might have inflicted it; and more mercy in not inflicting the punishment when he had threatned it. Here is mercy first in suspending the punishment, [*I will not bring the evil:*] and mercy again, in suspending it for so long a time: [*I will not bring the Evil in his days.*] Of these two points we shall entreat at this time: and first and principally, of the former.

3. [*I will not bring the evil.*] It is no new thing to them, that have read the sacred Stories with observation, to see God, when men are humbled at his threatnings, to revoke them, ^e ἢ ὅτι αὐτῶν ἀέτι τοῖς τοῖς, saith *Chrysostome* more than once: this is ever Gods manner, when men change their deeds, to change his doom; when they renounce their sins, to recal his sentence: when they repent of the evil they have done against him, to ^f Repent of the evil he had said he would do against them. Search the Scriptures, and say if things run not thus; as in the most ordinary course: God commandeth and Man disobeyeth: Man disobeyeth, and God threatneth: God threatneth, and Man repenteth: Man repenteth, and God forbear-eth. ^g *Abimelech*, thou art but a dead man, because of the woman which thou hast taken! but *Abimelech* restoreth the Prophet his wife untouched, and God spareth him, and he dieth not. *Hezekiah*, make thy will, and ^h Put thine house in order, for thou shalt dye and not live! but *Hezekiah* turneth to the wall, and prayeth, and weepeth, and God addeth to his days fifteen years. *Nineveh*, prepare for desolation; for now but ⁱ forty days and *Nineveh* shall be destroyed: but *Nineveh* fasted, and prayed, and repented; and *Nineveh* stood after more than forty years twice told. Generally, God never yet threatned any punishment upon person or place: but if they repented, he either withheld it, or deferred it, or abated it, or sweetned it to them: for the most part proportionably to the truth and measure of their repentance, but howsoever always so far forth as in his infinite wisdom he hath thought good: some way or other, he ever remitted somewhat of that severity and rigour, wherein he threatned it.

A course which God hath in some sort bound himself unto, and which he often and openly professeth he will hold. Two remarkable testimonies (among

(among sundry other) shall suffice us to have proposed at this time, for the clear and full evidencing hereof. The one in *Jer.* 18. 7, 8. [*At what instant I shall speak concerning a nation, and concerning a Kingdom, to pluck up, and pull down, and to destroy; If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*] The other in *Ezek.* 33. 13, 14. [*When I say to the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right, If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.*] And every where in the Prophets, after Denunciations of judgment follow exhortations to Repentance: which were bootless, if Repentance should not either prevent them or adjourn them, or lessen them.

You see God both *præfisseth* and *professeth* this course: neither of which can seem strange to us, if we duly consider, either his readiness to shew mercy, or the true End of his threatnings. We have partly already touched at the greatness of his mercy. To shew compassion, and to forgive, that is the thing wherein he most of all delighteth; and therefore he doth *arripere ansum*, take all advantage as it were, and lay hold on every occasion to do that: but to punish, and take vengeance, is *opus alienum*, as some expound that in *Esay* 28. his strange work, his strange act, a thing he taketh no pleasure in. ¹ *Vivo nolo*——in *Ezek.* 33. As I live saith the Lord God, I have no pleasure in the death of wicked, &c. As the Bee laboureth busily all the day long, and seeketh to every flower, and to every weed for Honey; but stingeth not once, unless she be ill provoked: so God bestirreth himself, and his bowels yearn within him, to shew compassion, ^m [*Oh Ephraim what shall I do unto thee? O Judah, how shall I intreat thee? Why will ye dye, O ye house of Israel? Run to and fro through the streets of Jerusalem, and seek if you can find a man, but a man, that I may pardon it.*] But vengeance cometh on heavily and unwillingly, and draweth a sigh from him; ^p [*Heu consolabor! Ah I must, I see there is no remedy, I must ease me of mine adversaries, and be avenged of mine enemies; Oh Jerusalem, Jerusalem, that killest the Prophets——how oft would I, &c. How shall I give thee up Ephraim?——my heart is turned within me; my repentings are kindled together.*] So is our God slow to anger, and loth to strike [*Quique dolet quoties cogitur esse ferox.*] but plenteous in mercy, as David describeth him in *Psal.* 103. Never was a man truly and inwardly humbled, but God in the riches of his special mercy, truly pardoned him: never was a man so much as but outwardly humbled, as Ahab here, but God, in his common and general mercy, more or less forbore him.

Secondly, the end of Gods threatnings also confirmeth this point. For, doth he threaten evil, think ye, because he is resolved to inflict it? Nothing less: rather, to the contrary, he therefore threatneth it, that we by our repentance may prevent it, and so he may not inflict it? ^u *οὐκ ἔστιν αὐτῷ ἡμῶν ἐν τῇ ψυχῇ, διὰ τοῦτο μὴ ὄντα καὶ ἐπὶ τῷ, saith S. Chrysostom*: he foretelleth what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he striketh, to make us careful to avoid the stroke. In the ancient Roman State and Discipline, the manner was, before they made war upon any people, first to send ^x *Heralds* to proclaim it, (*Bellum indicere ne inferrent,*) to the end, that if they would make their peace by submission, they might prevent the war; nor so only but be written also in *albo amicorum*, enrolled as their friends and confederates.

5.

^k *Esay* 28. 21.
^l *Ezek.* 33. 11.

^m *Hof.* 6. 4.
ⁿ *Ezek.* 18. 31.
& 33. 11.
^o *Jer.* 5. 1.

^p *Esay* 1. 24.

^q *Mat.* 23. 27.
^r *Osee* 11. 8.

^s *Psal.* 103. 8.
^t *Ovid.* 1. de Pont. 3.

^u *Chryf. in Gen. hom. 25. Διὰ τοῦτο αὐτῷ ἡμῶν ἐν τῇ ψυχῇ, διὰ τοῦτο μὴ ὄντα καὶ ἐπὶ τῷ, saith S. Chrysostom*: he foretelleth what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he striketh, to make us careful to avoid the stroke. In the ancient Roman State and Discipline, the manner was, before they made war upon any people, first to send ^x *Heralds* to proclaim it, (*Bellum indicere ne inferrent,*) to the end, that if they would make their peace by submission, they might prevent the war; nor so only but be written also in *albo amicorum*, enrolled as their friends and confederates.

^x See *Dionys. Ha. l. 1. lib. 2. Antiq. Liv. 1. Dec. 1. Cic. 1. de Offic.*

rates. So God sendeth his *Heralds* the Prophets, to threaten vengeance against sinners: not thereby to drive them from hope of mercy, but to draw them to repentance and humiliation; whereby they may not only turn away the vengeance threatned, but also (if they perform them unfeignedly, and with upright hearts) interest themselves farther in his favour and love. Nor is it to be accounted among the least of *Gods mercies*, when he might in his just displeasure overwhelm us in the very act of our sins, as ¹ *Zimri* and *Cosbi* were run thorow in the very act of filthiness; and as ² *Uzzah* and ³ *Ananias* and *Sapphira*, and some few others whom God picked out to shew exemplary judgment upon, were stricken dead upon the sudden for their transgressions: When God might in justice deal with the same rigour against us all; I say, it is not the least of his mercies, that he forbear^{eth} and forewarn^{eth}, and foretelleth and threaten^{eth} us before he punish; that ^b if we will take any warning he may do better to us than he hath said, and not bring upon us what he hath threatned.

A point very *useful* and *comfortable* : if it be not derogatory to *Gods* *truth*. Let us therefore first clear that, and then proceed to the *Uses*. If God thus revoke his *threatnings*, it seemeth he either before *meant* not what he *spake*, when he *threatned*; or else after when he *revoketh*, *repenteth* of what he *meant* : either of which to imagine, far be it from every Christian heart ; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falsehood*, the other with *lightness*. And yet the Scriptures sometimes speak of God, as if he *grieved* for what he did, or *repented* of what he *spake*, or *altered* what he had purposed : and for the most part, such like *affections* are given him in such places, as endeavour to set forth to the most life his *great mercy* and kindness to sinful mankind. We all know, we cannot indeed give God any greater glory than the glory of his *mercy* : yet must know withal, that God is not so needy of means to work out his own glory, as that he should be forced to redeem the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastness*. We are therefore to lay this as a firm ground and infallible, that our God is both truly *Unchangeable*, and unchangeably *True*, *The strength of Israel is not as man, that he should lye*; nor as the son of man, that he should *repent* : his words are not *Yea and Nay*, neither doth he use *lightness*. But his words are, *Yea and Amen*; and himself *yesterday, and to day, and the same for ever* : *Heaven and Earth may pass away, yea, shall pass away*; but not the least *ittle* of Gods words shall pass away unfulfilled. *They may wax old as a garment, and as a vesture he shall change them, and they shall be changed*; but he is the same, and his years fail not : neither do his purposes fail, nor his promises fail, nor his *threatnings* fail, nor any of his words fail. Let *Heaven and Earth, and Hell, and Angel, and Man, and Devil, and all change* : still *Ego Deus, & non mutor*; God he is the Lord of all, and he *changeth not*.

8. As for those Phrases then of *Repenting, Grieving, &c.* which are spoken of God in the Scriptures; that ^m *συγκαταβασις*, whereof Saint *Chrysostom* so often speaketh, saveth them. God speaketh to us; and therefore speaketh as we use to speak, and frameth his *language* to our ⁿ *dulness*, and teacheth us by ^o *our own phrases* what he would have us learn: as *Nurses* talk

οὗτος ἀπὸ τῶν ἁγίων ἡμεῶν, συγκαταπέσει τῷ ἀσθενεῖ καὶ ἀκατῶς τῷ ἡμαρτῶτι. Chryl. in Gen. hom. 5. So also Ibid. hom. 15, & 26, & 60. and in Psalm 6. & passim. n Pro capiti nostro, non pro suo flatu, Bernard. l. de Confid. ad Eugen. οὗτος συντρέχεις ἡμῶν ἐν νόμοις τοῦ ὑποῦ ἡμεῶν διὰ σκῶν. Chrysostr. in Psalm 8.

half

^a Jer. 18. 7, 8. *When I say to the wicked, Thou shalt surely dye; if the wicked turn from his sin, &c. he shall surely live, he shall not dye.* Where Almighty God plainly teacheth us, that we ought so to conceive of all his *threatnings*, be they never so peremptorily set down, (as what more peremptory than this, *Thou shalt surely dye*?) as that he may reserve to himself a power of revocation in case the parties threatned repent. The examples make it plain. *Ahimelech shall dye for taking Sarah: understand it; unless he restore her. Forty days, and Nineveh shall be destroyed: understand it with this reservation; unless they repent.* And so of all the rest.

11. But why is not that clause expressed then? may some demand. I answer: first, it needeth not; secondly, it booteth not. First, it needeth not. For God having in Jerem. 18. and Ezek. 33. and elsewhere, instructed us in the general, that all his *Threatnings* are to be understood with such clauses and conditions and reservations; it is needless to repeat them in every particular: As amongst Christian men, who acknowledge Gods providence to rule in all things, and to dispose of all actions and events; it is needless in every speech *de futuro contingenti* to express this clause [if God will;] we will go to such or such a place, or do such or such a thing, if God will: because we readily conceive it, as a clause, which either is, or should be understood in every such speech, as S. James requireth. And so in many promises amongst men, this clause though not expressed, is yet allowed of course, and to common intendment understood, [Rebus sic stantibus; things standing and continuing as now they are:] so as if a man make a promise absolutely, without expressing that or any other like clause of Limitation or Exception, if in the interim some such unexpected Accident befall, as maketh that either he cannot or may not do what he had promised; we may not in right reason charge such a man with breach of promise, if he perform not all he promised: because the foresaid clause, though not expressed, is yet presumed to have been intended by the promiser. And that Gods Threatnings, as *de jure* they ought to be by us when we hear them, so *de facto* they were understood by him when he made them, with a secret clause of reservation and exception in the case of Repentance; appeareth by the usual practice of many upon such threatnings, and the use they made of them. The Ninevites when Jonah preached destruction within forty days, without any express clause of Repentance; yet understood it so: else had it been in vain for them to have repented at all, out of an hope of preventing the judgment by their repentance; as their speeches shew they did. ^a For who can tell, say they, if God will turn and repent, and turn away from his fierce anger, that we perish not? The like may be said of Ahimelech, Hezekiah, and others: and of Ahab in this place.

12. Again, as it is sometimes needless, so it is always bootless, to express this clause of repentance in the threatnings of God. The expressing of it can do little good; secure ones will repent never the sooner for it: But it may do much harm; secure ones may thereby put themselves in fairer hope of forbearance, and so linger their repentance till it be too late. Beloved, it is admirable to observe ^a *οὐκ ἐκείνην τὴν δεινότητα, ἀλλὰ τὴν ἐλεησίνην*, Gods gracious courses, which he useth for the calling of men to repentance. In this particularity whereof we now speak, see how his ^a Mercy and Truth are met together and do most lovingly embrace each other. Where he spareth in the end, it is most certain he never meant to spare ^b from the beginning: but that

^a Psal. 85. 10.
^b Deus persequutus est in propostis suis, misereri volens ab initio. Hieron. in Jon. 3.

that his everlasting purpose is part of his secret counsel, and unrevealed will; which as we cannot learn, so we may not seek to know, till the event declare it. Now to bring this his secret purpose about, he must work those men to repentance, whom he hath thus everlastingly purposed to spare: else his justice should become questionable, in finally sparing the impenitent. Amongst other means to work men to Repentance, this is one, to threaten them with such judgments, as their sins have deserved: which threatening, the more terrible it is, the more likely it is to be effectual; and the more peremptory it is, the more terrible it is. So then God, to bring those men to Repentance whom he meaneth to spare, in his word and by his messengers denounceth against them such judgments as their sins have deserved, and as his Justice without their Repentance would bring upon them; denounceth them I say absolutely and in a peremptory form, without any express clause of reservation or exception, the more to terrify and affright them, and to cast them down to the deeper acknowledgment of his justice and their own unworthiness: which are yet to be understood conditionally; and interpreted with reservation and exception of Repentance.

c. 'Ei μὴ
ἀποστρέψῃ
[4. 4. 10.]
ὁ θεὸς ἀπὸ τῆς
ὀργῆς αὐτοῦ
καὶ οὐκ ἀφαι-
ρήσῃ τὴν ὀργήν
αὐτοῦ ἀπὸ τῶν
ἀσεβούντων,
οὐκ ἔστιν ἡ ἐλπίς
αὐτοῦ. Chrys. hom.
3. ad pop. An-
tioch.

You have heard evidence enough to acquit Gods Truth; and do by this time, I doubt not, perceive how, as in all other things, so in the revoking of his threatnings, Gods Mercy and his Truth go hand in hand together. Let us now see what profitable inferences may be raised hence for our use. The summe of all we have said, is but this. Gods threatnings are terrible, but yet conditional: and if he spare to execute them, when we are humbled by them; it is a glorious illustration of his Mercy, but without the least impeachment of his Truth. Here is something for the Distressed, something for the Secure, something for All, to learn.

13.

First, for the Distressed, Consider this, and take comfort; all you that ^d mourn in Sion, and groan under the weight of Gods heavie displeasure, and the fearful expectation of those bitter curses and judgments, which he hath threatned against sin. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods Justice, or Truth: take them off a little, and refresh them, by fastening them another while upon his Mercy. Consider not only what he threatneth: but consider withal why he threatneth; it is, that you may repent: and withal how he threatneth; it is, unless you repent. He threatneth to cast down indeed: but into humiliation, not into despair. He shooteth out his arrows, even bitter words: but as Jonathans arrows, for warning, not for destruction. Think not he aimeth so much at thy punishment, when he threatneth: alas, if that were the thing he sought, he could lay on load enough without words: No, it is thy amendment he aimeth at, and seeketh therein: and therefore holdeth not his tongue, that if thou wilt take it for a warning, he may hold his hand. If the Father do but threaten the Child, when the Rod lyeth by him; it is very likely he meaneth not to correct him for that time, but only to make him the more careful to obey, and the more fearful to offend, for the time to come. Canst thou gather hope from the chiding of thy Earthly Father, and wilt thou find no comfort in the chidings and threatnings of thy Heavenly Father? whose bowels of tender compassion to us-ward are so much larger, than

14.
d. Eia. 61. 3.

1 Sam. 20.
21.

f. Eia. 2. 1.
καὶ οὐκ ἀφαι-
ρήσῃ τὴν ὀργήν
αὐτοῦ ἀπὸ τῶν
ἀσεβούντων,
οὐκ ἔστιν ἡ ἐλπίς
αὐτοῦ. Chrysost. in
Gen. hom. 25.
Nemo punire
desiderans,
quod futurum
est comminatio-
nis. Hier. in
Jon. 3.

than any earthly Parents can be ; by how much himself the ^e Father of spirits is greater than those fathers of our flesh. Yea, but who am I, will some disconsolate soul say, that I should make Gods threatnings void ? or what my repentance, that it should cancel the Oracles of truth, or reverse the sentence of the eternal Judge ? Poor distressed soul, that thus disputest against thine own peace ; but seest not the while the unfathomed depth of Gods Mercy, and the wonderful dispensations of his Truth. Know that his threatnings are not made void, or of none effect, when thou by thy repentance stayest the execution of them ; yea rather then are they of all other times most effectual : for then do they most of all accomplish their proper end, and the thing for which they were intended, in thy amendment. Neither let his truth make thee despair ; but remember that the tenor of all his most peremptory threatnings, runneth with an implicit reservation and conditional exception of Repentance : which condition if thou on thy part faithfully perform, the judgment shall be turned away, and yet Gods Truth no whit impaired. This for the Distressed.

Now for the Secure. Moses in Dent. 29. speaketh of a certain ^h root that beareth Gall and Wormwood ; that blesteth it self when God curseth ; and standeth unmoved when God threatneth. Here is an Axe for that root ; to hew it in pieces : and unless it ⁱ bring forth better fruit, to cleave it out for the fire. If there be any sprigs or spurns of that root here ; let them also consider what hath been said, and tremble. Consider this I say and tremble, all you that make a mock at God, and at his Word, and imagine that all his threatnings are but *Bruta fulmina*, empty cracks, and Powder without shot ; because sundry of them have fallen to the ground, and not done the hurt they made shew of. But know whosoever thou art, that thus abusest the Mercy, and despisest the Truth of God ; that as his Mercy never did, so his truth shall never fail. Thou sayest some of his threatnings have done no harm : I say as much too ; and his mercy be blessed for it ; but what is that, to secure thee ? If any where Gods threatnings did no harm, and wrought no destruction ; it was there only, where they did good, and wrought repentance. If they have turned thee from thy sins as they have done some others ; there is hope thou mayest turn them away from thee, as some others have done. But if they have done no good upon thee in working thy repentance ; certainly they hang over thee to do thee harm, and to work thy destruction. Gods threatnings are in this respect as all his other words are, sure and stedfast ; and such as ^k shall never return void, but accomplish that for which they were sent : if not the one way, then without all doubt the other. If they do not humble thee, they must overwhelm thee ; if they work not thy conversion, they will thy ruine. As some strong Physick, that either mendeth or endeth the Patient ; so are these. And therefore when judgments are denounced ; resolve quickly, off or on : Here is all the choice that is left thee ; either Repent, or Suffer. There is a generation of men, that (as Moses complaineth,) ^l When they hear the words of Gods curse, bless themselves in their hearts, and say they shall have peace, though they walk in the imagination of their own hearts ; that (as Saint Paul complaineth) ^m Despise the riches of his goodness, and forbearance, and long-suffering, not taking knowledge that the goodness of God would lead them to repentance ; that (as Saint Peter complaineth) ⁿ Walk after their own lusts, and scoffingly jest at Gods judgments, saying ; Where is the promise of his coming ? But let such secure and carnal scoffers be assured, that howsoever others speed, they

^g Heb. 12. 9.

15.

^h Deut. 29.

ⁱ 18. 19.

^j Matth. 7. 19.

^k Esa. 52. 11.

^l Deut. 29. 19.

^m Rom. 2. 4.

ⁿ 2 Pct. 3. 3. 4.

they shall never go unpunished: Whatsoever becometh of Gods *threatnings* against others, certainly they shall fall *heavy* upon them. They that have taught us their conditions, *Moses*, and *Paul*, and *Peter*, have taught us also their punishments. *Moses* telleth such a one; however others are dealt with, that yet ^a *The Lord will not spare him; but the anger of the Lord and his jealousy shall smite against that man, and all the curses that are written in Gods Book, shall light upon him, and the Lord shall blot out his name from under heaven.* ^{Deut. 29. 20.} Saint *Paul* telleth such men, that by despising the riches of his goodness and forbearance; they do but ^o *Treasure up unto themselves wrath against the great day of wrath, and of the revelation of the righteous judgment of God.* ^{Rom. 2. 5.} Saint *Peter* telleth them, howsoever they not only sleep, but snort in deep security; that yet ^p *Their judgment of long time sleepeth not, and their damnation is ready, not so much as slumbereth.* ^{2 Pet. 2. 3.} Do thou then take heed, whosoever thou art, and whatsoever thou dost, that thou abuse not the *Mercy* of God: and to divorce it from his *Truth*, is to abuse it. If when God *threatneth*, thou layest aside his *Truth*, and presumest on his bare *Mercy*: when he *punisheth*, take heed he do not cry quittance with thee, by laying aside his *Mercy*, and manifesting his bare *Truth*. God is ^a *patient and merciful.* *Patience* will bear much, ^q *Mercy* forbear much; but being scorned, and provoked, and dared, ^r *Patience* it self turneth *furious*, and *Mercy* it self *cruel*. It is *Mercy*, that *threatneth*; it is *Justice*, that *punisheth*. *Mercy* hath the first turn; and if by *Faith* and *Repentance* we lay timely hold of it, we may keep it for ever, and (revenging) *Justice* shall have nothing to do with us. But if, careless and secure, we slip the opportunity, and neglect the time of *Mercy*; the next turn belongeth to *Justice*: which will render judgment without mercy, to them that forgate God, and despised his *Mercy*. That, for the *Secure*.

Now *thirdly*, and generally, for *All*. What God hath joined together, let no man put asunder. God hath purposely in his *threats* joined and tempered *Mercy* and *Truth* together; that we might take them together, and profit by them together. ⁱ *Dividat hæc quis, faciunt discreta venenum; Antidotum sumet, qui sociata bibit:* as he spake of the two poysens. Either of these single, though not through any malignant quality in themselves, (God forbid we should think so) yet through the corrupt temperature of our souls, becometh rank and deadly poison to us. Take *Mercy* without *Truth*; as a cold Poison it benummeth us, and maketh us stupid with careless security. Take *Truth* without *Mercy*; as an hot poison it scaldeth us, and scorcheth us in the flames of restless Despair. Take both together, and mix them well: as hot and cold poysens, fitly tempered by the skill of the Apothecary, become medicinable; so are Gods *Mercy* and *Truth* restorative to the soul. The consideration of his *Truth* humbleth us; without it, we would be fearless: the consideration of his *Mercy* supporteth us; without it, we would be hopeless. *Truth* begetteth *Fear* and *Repentance*; *Mercy*, *Faith* and *Hope*: and these two, *Faith* and *Repentance*, keep the soul even, and upright, and steady, as the ballast and sail do the ship; that for all the rough waves and weather that encountereth her in the troublesome sea of this World, she miscarrieth not, but arriveth safe and joyful in the Haven where she would be. *Faith* without *Repentance*, is not *Faith*, but *Presumption*; like a Ship all sail, and no ballast, that tippeth over with every blast: and *Repentance* without *Faith*, is not *Repentance*, but *Despair*; like

Y

a Ship

16.

^f Anson. Epig.
10.

^q Plal. 1. 15. 8.
^r Furor fit læsa
sapientia patientia.

a Ship *all ballast*, and no *sail*, which *sinketh* with her own weight. What is it then that we are to do, to turn away Gods wrath from us, and to escape *the judgments*, he threatneth against us? Even this: As in his *Comminations* he joineth *Trnth* and *Mercy* together; so are we in our *Humiliations* to join *Repentance* and *Faith* together. His *threatnings* are *true*: let us not presume of forbearance; but *fear*, since he hath threatned, that *unless we repent*, he will *strike* us. Yet his *threatnings* are but *conditional*: let us not *despair* of forbearance; but *hope*, although he hath threatned, that yet if we *repent* he will *spare* us. That is the course which the *godly*, guided by the direction of his *holy Spirit*, have ever truly and sincerely held; and found it ever *comfortable* to assure them of sound peace, and reconciliation with God. That is the course, which the very *Hypocrites*, from the suggestion of *natural Conscience* have sometimes offered at, as far as Nature (*enlightned*, but *unrenewed*) could lead them; and found it *effectual*, to procure them at the least some *forbearance* of threatned judgments, or *abatement* of temporal evils from God.

17.

Thus have you heard *three Uses* made, of Gods mercy in revoking, joined with his truth in performing, what he *threatneth*. One, to cheer up *the distressed*; that he *despair* not, when God threatneth: another, to shake up *the secure*; that he *despise* not, when God threatneth: a *third*, to quicken up *all*; that they *believe* and *repent*, when God threatneth. There is yet another *general Use* to be made hereof; which, though it be not directly proper to the present argument, yet I cannot willingly pass without a little touching at it: and that is, to instruct us for the understanding of Gods *promises*. For *contraries* (as *Promises* and *Threatnings* are,) being of the like kind and reason either with other, do mutually give and take light either *to* and *from* other. Gods *threatnings* are true and steadfast, his *Promises* are so too, ¹ [*Promisit qui non mentitur Deus*, which God that cannot lie hath promised, saith the Apostle in one place; and in other, ² *All the Promises of God are Tea and Amen*:] and where in a third place he speaketh of ³ *Two immutable things, in which it was impossible for God to lie*, his *Promises* is one of those two. The *Promises* then of God are *true*, as his *Threatnings* are. Now look on those *Threatnings* again; which we have already found to be *true*, but withal *conditional*, and such as must be ever understood with a *clause* of reservation or exception. It is so also in the *Promises* of God: they are *true*: but yet *conditional*, and so they must ever be understood with a *conditional clause*. The *exception* there to be understood, is *Repentance*; and the *condition* here, *Obedience*. What God *threatneth* to do unto us, *absolutely* in words; the meaning is, he will do it, *unless we repent and amend*: and what he *promiseth* to do for us, *absolutely* in words; the meaning is, he will do it, *if we believe and obey*. And for so much as this *clause* is to be understood of course, in all Gods *promises*: we may not charge him with *breach of Promise*, though after he do not really perform that to us, which the *letter* of his promise did import, if we *break* the condition, and *obey not*.

1 Titus 1. 2.

2 2 Cor. 1. 20.

3 Heb. 6. 18

18.

Wouldest thou know then, how thou art to *entertain* Gods *promises*, and with what assurance to *expect* them? I answer, With a *confident* and *obedient* heart. *Confident*, because he is *true*, that hath *promised*; *Obedient*, because that is the *condition*, under which he hath *promised*. Here is a curb then for those mens *presumption*; who living in sin, and continuing in *disobedience*, dare yet lay claim to the good *Promises* of God. If
such

such men ever had any seeming *interest* in Gods *Promises*; the interest they had, they had but by *contract* and *covenant*: and that *Covenant*, whether either of the two it was, *Law* or *Gospel*, it was *conditional*. The covenant of the *Law* wholly, and *à Priori*, conditional; ¹ *Hoc fac & vi-* ⁷ Luc. 10. 28, *ves, Do this and live*: and the Covenant of the *Gospel* too, after a sort, and *à Posteriori*, Conditional; *Crede & Vives, Believe and Live*. If then they have broken the *conditions* of both *Covenants*, and do neither *Believe*, nor *Do* what is required: they have by their *Unbelief* and *Disobedience*, forfeited all that seeming *interest* they had in those *Promises*. Gods *Promises* then, though they be the very main supporters of our Christian *Faith* and *Hope*, to as many of us, as whose consciences can witness unto us a sincere desire and endeavour of performing that *Obedience* we have covenanted; yet are they to be embraced even by such of us, with a reverend fear and trembling, at our own unworthiness. But as for the *unclean*, and *filthy*, and *polluted*; those ² *Swine* and *Dogs*, that delight in sin and disobedience, ² Mat 6. 6: and every abomination: they may let their hearts at rest for these matters; they have neither *part* nor *fellowship* in any of the *sweet promises* of God. Let dirty ² *Swine* wallow in their own *filth*; these rich ^b *pearls* are not for them, they are too *precious*: let hungry ^c *Dogs* glut themselves with their own *vomit*; the ^d *Childrens bread* is not for them, it is too *delicious*. Let him that will be *filthy*, ^e *be filthy still*: the *promises* of God are *holy things*, ² Pet. 2. 22: ⁶ Mat. 6. 6: ² Pet. 2. 22: ^d Mat. 15. 26: ^e Rev. 22. 11. and belong to none but those that are *holy*, and desire to be *holy still*. For our selves in a word; let us *hope* that a *promise* being left us, if with faith, and obedience, and patience, we *wait* for it, we shall in due time *receive* it: but withal ^f *let us fear*, (as the Apostle exhorteth, *Heb. 4.*) *Lest a pro-* ^f Heb. 4. 1: *mise being left us*, through disobedience or unbelief, *any of us should seem to come short of it*.

Thus much of the former thing proposed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the revocation and suspension of *threatned judgments*; by occasion of these words [*I will not bring the Evil.*] There is yet a *Circumstance* remaining, of this general part of my Text, which would not be forgotten: it is the *extent of time*, for the suspending of the judgment [*I will not bring the Evil in his days.*] Something I would speak of it too, by your patience: it shall not be much, because the season is sharp, and I have not much sand to spend, *I will not bring the evil in his days*. The judgment denounced against *Ahab's house*, was in the end executed upon it; as appeareth in the sequel of the story, and especially from those words of *Jehu* (who was himself the instrument raised up by the Lord, and used for that execution, in 4 Kings 10. ²) [*Know that there* ² 4 Kin. 10. 10: *shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elijah.*] Which were enough, (if there were nothing else to be said) to justify Gods *truth* in this one particular. That which *Ahab* gained by his *humiliation*, was only the *deferring* of it for this time; *I will not bring the evil in his days*. As if God had said, This wretched King hath provoked me, and pulled down a *curse* from me upon his house, which it were but just to *bring upon him* and it without farther delay: yet because he made not a *scoff* at my Prophet, but took my words something to heart, and was *humbled* by them; he shall not say, but I will deal *mercifully* with him, and beyond his merit: as ill as he deserveth it, I will do him this favour, *I will not bring the Evil* that is determined against his house, *in his days*.

h Herodot. in
Polyh. Valer.
Max. 9. 13.

i Luke 19. 41.

21.

k Gen. 15. ---
13. - 15.

i Efa. 39. 6, 8.

m 4 King. 22.
16. - 20.

22.

The thing I would observe hence, is; That, *When God hath determined a judgment upon any people, family, or place; it is his great mercy to us, if he do not let us live to see it.* It cannot but be a great grief (I say not now to a religious, but even) to any soul, that hath not quite cast off all natural affection: to *fore-think* and *fore-know* the future calamities of his country and kindred. ^h Xerxes could not forbear weeping, beholding his huge army that followed him; only to think, that within some few scores of years so many *thousands* of proper men would be all *dead* and rotten: and yet that a thing that must needs have happened by the necessity of nature, if no sad accident or common calamity should hasten the accomplishment of it. The declination of a *Common-wealth*, and the funeral of a *Kingdome*, foreseen in the general corruption of *manners*, and decay of discipline, (the most certain symptoms of a tottering State;) have fetched tears from the eyes, and blood from the hearts of heathen men zealously affected to their Country. How much more grief then must it needs be, to them that acknowledge the true God, not only to *fore-know* the extraordinary plagues, and miseries, and calamities which shall befall their posterity: but also to *fore-read* in them Gods fierce wrath, and heavy displeasure, and bitter vengeance, against their own sins, and the sins of their posterity? Our blessed Saviour, though himself without sin, and so no way necessary to the procuring of the evils that should ensue, could not yet but ⁱ weep over the City of Jerusalem, when he beheld the present security, and the future ruine thereof.

A grief it is then to know these things shall happen: but some happiness withall, and to be acknowledged as a great favour from God, to be assured that we shall never see them. It is no small Mercy in him, it is no small Comfort to us: if either he take us away, before his judgments come; or keep his judgments away, till we be gone. When God had told Abraham, in Gen. 15. that his ^k seed should be a stranger in a land that was not theirs, meaning Egypt, where they should be kept under, and afflicted 400 years, lest the good Patriarch should have been swallowed up with grief at it; he comforteth him, as with a promise of their glorious deliverance at the last, so with a promise also of prosperity to his own person, and for his own time, [*But thou shalt go to thy fathers in peace, and shalt be buried in a good old age,* vers. 15.] In Efa 39. when Hezekiah heard from the mouth of the Prophet Efaiah, that all the ^l treasures in the Lords house should be carried into Babylon, and that his sons whom he should beget, should be taken away, and made Eunuchs in the Palace of the King of Babylon; he submitted himself (as it became him to do,) to the sentence of God; and comforted himself with this, that yet there should be peace and truth in his days, vers. 8. In 2 Kings 22. when Huldab had prophesied of the ^m evil that God would bring upon the City of Jerusalem, and the whole Land of Judah; in the name of the Lord she pronounceth this as a courtesie from the Lord unto good King Josiah, [*Because thy heart was tender, and thou hast humbled thy self—Behold therefore I will gather thee unto thy Fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place,*] vers. last.

Indeed every man should have, and every good man hath, an honest care of posterity; would rejoyce to see things settled well for them; would grieve to see things likely to go ill with them. That common speech which was so

so frequent with ^p *Tiberius*, was monstrous, and not ^o favouring of common humanity, ^p *Εμὲ δὲ ἀνόντ' ὅρα μυχθῆτα πάλιν*, When I am gone, let Heaven and Earth be jumbled again into their old Chaos: but he that mended it, with ^q *ἐμὲ γὰρ ζῶντ' ὅρα*, yea, (saith he) whilest I live; seemeth to have renounced all that was man in him. *Aristotle* hath taught us better what reason taught him, that ^r *Res posterorum pertinent ad defunctos*; the good or evil of those that come after us, doth more than nothing concern us, when we are dead and gone. This is true: but yet ^t *Proximus egomet mi*, though it were the speech of a *Shark* in the Comedy, will bear a good construction. Every man is ^t nearest to himself: and that *Charity*, which looketh abroad, and seeketh not only her own, yet beginneth at home, and seeketh first her own. Whence it is, that a godly man, as he hath just cause to grieve for posterities sake, if they must feel Gods judgments; so he hath good cause to rejoyce for his own sake, if he shall escape them: and he is no less to take knowledge of Gods Mercy, in sparing him; than of his Justice, in striking them.

ⁿ Dio. lib. 57.
o illa vox scelerata atque inhumana.
Cic. 3. definib.
Vox magna & detestabilis. nec. 2. de Clement. 2.
p Everso iuvat orbi mori.
Dictum Ruffini apud Claudian.
q Nero apud Sueton. in Nerone. cap. 38.
r Arist. 1. Ethic. 11.
s Terent. Andr. 4. 1.
t φιλῶ δ' ἐαυτὸν πλεονεχέμεν ἑδὴ α.

This point is useful many ways: I will touch but some of them, and that very briefly. First, here is one Comfort, among many other, against the bitterness of temporal death. If God cut thee off in the midst of thy days, and best of thy strength; if death turn thee pale, before age have turned thee gray; if the flower be plucked off, before it begin to wither: grudge not at thy lot therein; but meet Gods Messenger cheerfully, and imbrace him thankfully. It may be, God hath some great work in hand; from which he meaneth to save thee. It may be, he sendeth death to thee, as he sent his ^u Angel to Lot; to pluck thee out of the midst of a froward and crooked generation, and to snatch thee away, lest a worse thing than death should happen unto thee. Cast not therefore a longing eye back upon Sodom, neither desire to linger in the plain; (it is but a valley of tears, and misery:) but up to the mountain from whence cometh thy salvation, lest some evil overtake thee. Possibly, that which thou thinkest an untimely death, may be to thee a double advantage: a great advantage, in ushering thee so early into Gods glorious presence: and some advantage too, in plucking thee so seasonably from Gods imminent Judgment. It is a favour to be ^x taken away betimes, when evil is determined upon those that are left.

23.

ⁿ Gen. 19. 16.
17.

mibi non à Diis immortalibus creptum ex his miseriis, & ex iniquissimâ conditione vita videretur. Cic. 5. Epist. 16. *Fuit hoc luctuosum suum, acerbum patriæ, grave bonis omnibus: sed ii tamen Remp. casus secuti sunt, ut mihi non crepta L. Crasso à Diis immortalibus vita, sed donata mors esse videretur. Non vidis flagrantem, &c.* Id. 3. de Orat. *Fortunatus illius [Hortensii] exitus, qui ea non vidit cum fierent, quæ prævidit futura--sed illum videtur felicitas ipsius quæ semper est usui, ab iis miseriis quæ consecuta sunt, morte vindicasse.* Id. in Bruto.

x Non mehercule quemquam audio hoc anno creptum, qui

Secondly, here is a Warning for us, to take consideration of the loss of good or useful men; and to fear, when they are going from us, that some evil is coming towards us. The Prophet complaineth of the too great and general neglect hereof in his time; ^y [The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come, Esa. 57.] When God sendeth his ^z Angel to pluck out his righteous Lots, what may Sodom expect but fire and brimstone to be rained down upon them? When he plucketh out the fairest and choicest flowers in his garden, and

24.

y Esay 57. 1.

z Gen. 19. 16.

a Peritura ur-
bis, aut malo-
rum imminu-
tum, vel fu-
tura labis, hoc
primum indi-
cium est, si de-
cidant viri
consultores---
Ambros. de
Cain & Abel,
c. 3.

25.

b Gen. 19. 9.

c Psal. 50. 21.

d Luk. 12. 13.

e Revel. 3. 4.

f Ezek. 9. 4.

g 4 Kin. 3. 14.

h Psal. 106. 23.

i Esay 14. 23.

k Job 22. 30.

l Gen. 18. 32.

m Jer. 5. 1.

and croppeth off the tops of the goodliest *Poppies*: who can think o-
ther, than that he meaneth to lay his *Garden* waste, and to turn it into
a wild *wilderneß*? when he undermineth the main *pillars* of the house,
taketh away the very *props* and *buttresses* of Church and Common-weal;
sweepeth away religious *Princes*, wise *Senators*, zealous *Magistrates*, pain-
ful *Ministers*, men of eminent *ranks*, *gifts*, or *example*: Who can be
secure, that either *Church*, or *Common-weal* shall stand up long; and not
totter at least, if not *fall*? God in *Mercy* taketh such away from the *evil*
to come: we in *wisdom* should look for *evil* to come: when God taketh
such away.

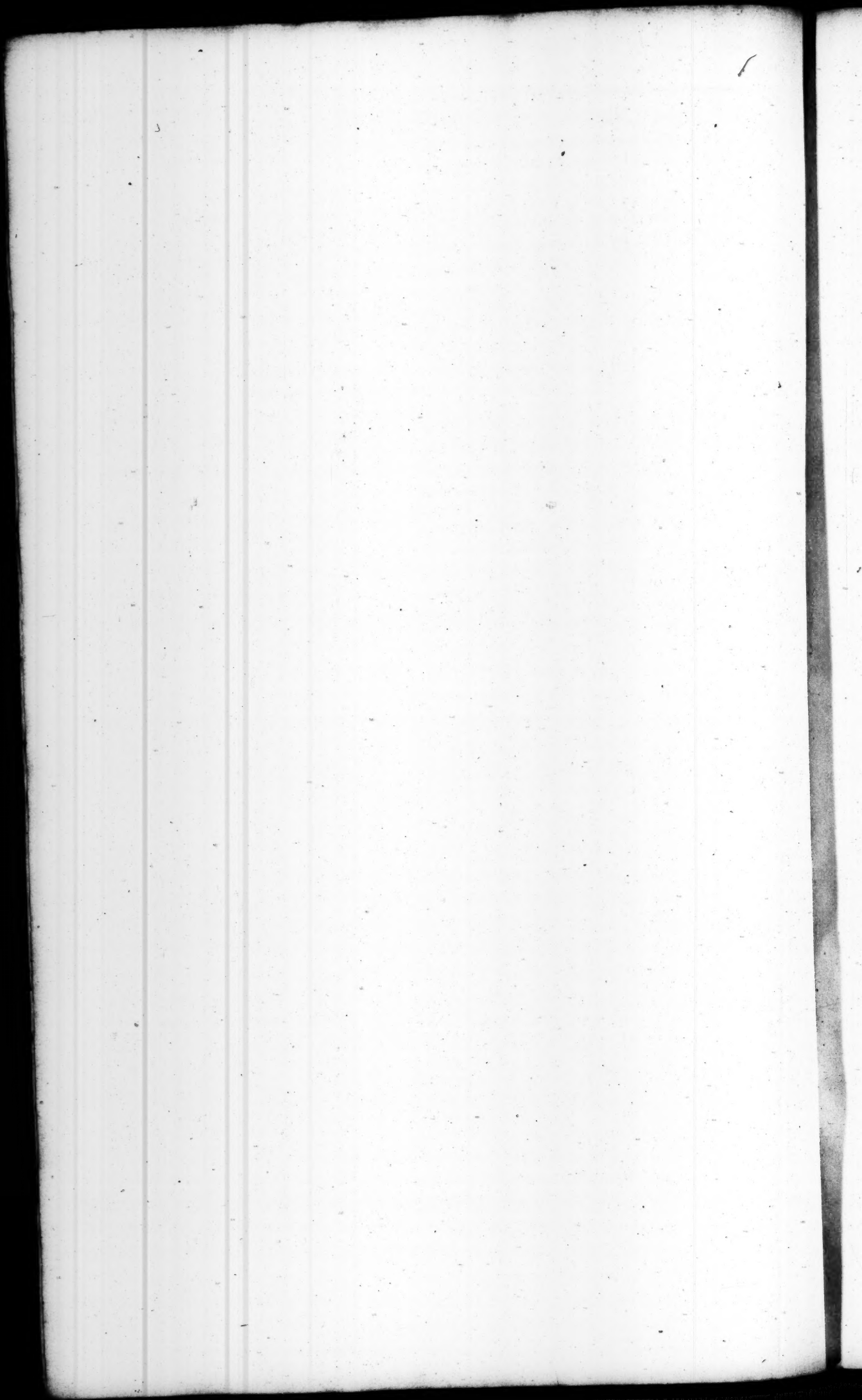
Thirdly, here is *instruction* for worldlings, to make much of those
few *godly* ones that live among them: for they are the very *pawns* of
their peace, and the pledges of their security. Think not, ye *filthy So-*
domites, it is for your own sakes, that ye have been spared so long;
know to whom you are beholden: This *Fellow* that came in to sojourn
among you, this *stranger*, this *Lot*, whom you so hate, and malign, and
disquiet; he it is that hath bayled you hitherto, and given you *protection*.
Despise not Gods patience, and long-suffering, ye *prophane ones*;
neither bless your selves in your ungodly ways; neither say, *We prosper*,
though we walk in the lusts of our hearts. This and thus we have
done, and nothing hath been done to us, God holdeth his *hand*, and
holdeth his *tongue* at us; surely *He is such a one as our selves*. Learn,
O ye *despisers*, that if God thus forbear you, it is not at all for your
own sakes, or because he careth not to punish evil doers; no; he hath
a little *remnant*, a little *flock*, a little *handful* of his own among you;
a few *names* that have given themselves unto him, and call upon him
dayly for mercy upon the land, and that *weep* and *mourn* in secret, and
upon their beds, for your abominations; whom you *hate*, and *despise*,
and *persecute*, and *defame*, and account as the very *scum* of the people,
and the refuse and *off-scouring* of all things; to whom yet you owe your
preservation. Surely, if it were not for some *godly Jehoshaphat* or other,
whose *presence* God regardeth among you; if it were not for some *zeal-*
ous Moses or other, that *standeth in the gap* for you; Gods wrath had
entred in upon you long ere this, as a mighty *breach* of water; and as
an overflowing *deluge* overwhelmed you; and you had been swept away
as with the *Beesome* of *destruction*, and devoured as *stubble* before the
fire. It is *The innocent that delivereth the Land*, and reprieveth it from
destruction, when the sentence of desolation is pronounced against it;
and it is delivered by the *pureness* of his hands. O the goodness of our
GOD! that would have spared the five *Cities* of the Salt-Sea,
if among so many thousands of beastly and filthy persons there had
been found but *Ten righteous ones*; and that was for each *City*,
but *two persons*: nay, that would have pardoned *Jerusalem*, if in
all the *streets* and *broad places* thereof, replenished with a world of
Idolaters, and *swearers*, and *Adulterers*, and *Oppressors*, there had been
found but *one single man*, that executed judgment, and sought the truth
from his heart. But, O the *madness* of the men of this foolish world
withal! who seek to do them most *mischief* of all others, who of
all others seek to do them most *good*; thirsting most after their *destruc-*
tion, who are the chiefest instruments of their preservation. Oh *foolish* and
mad world! if thou hast but wit enough, yet, yet to *hugge* and to *make much*
of that little flock, the *hostages* of thy peace, and the *earnest* of thy tran-
quillity

quillity! if thou wouldest but ⁿ *Know, even thou, at least in this thy day, the things that belong unto thy peace!* Thou art yet happy, that God hath a remnant in thee: and if thou knewest how to make use of this happiness, at least in this thy day, by honouring their persons, by procuring their safety and welfare, by following their examples, by praying for their continuance; thou mightest be still, and more, and ever happy. But if these things, that belong unto thy peace, be now hidden from thine eyes; if these men, that prolong thy peace, and prorogue thy destruction, be now despised in thy heart, in this day of thy peace: God is just; thou knowest not how soon they may be taken from thee; and though he do not bring the evil upon thee in their days; when they are gone, thou knowest not how soon vengeance may overtake thee, and ^o *Then shall he tear thee in pieces, and there shall be none left to deliver thee.* ⁿ Luk. 19. 42. ^o Psal. 50. 22.

I have now done. Beseech we God the Father of mercies, for his dear Son Jesus Christ his sake, to shed his Holy Spirit into our hearts; that by his good blessing upon us, that which hath been presently delivered agreeably to his holy Truth and Word, may take root downwards in our hearts, and bring forth fruit upwards in our lives and conversations: and so to assist us ever with his grace, that we may with humble confidence lay hold on his mercies; with chearful reverence tremble at his judgments, by unfeigned repentance turn from us what he hath threatened, and by unwearied Obedience assure unto us what he hath promised. To which Holy Father, Son, and Spirit, three persons, and &c.

26.

Ad





AD
POPULUM.

The Third Sermon:

At Grantham Linc. Jun. 19. 1621.

3 KINGS 21. 29.

*I will not bring the evil in his days: but in his sons
days will I bring the evil upon his house.*



Come now this third time to entreat of this Scripture, and (by Gods help) to finish it. Of the three parts whereof, heretofore propounded, viz. 1. *Ahab's Humiliation*; 2. *The suspension of his judgment for his time*; 3. And the *Devolution* of it upon *Jehoram*: the two former having been already handled; the last only now remaineth to be considered of. In the prosecution whereof, as heretofore we have cleared GOD's Holiness, and Truth: so we shall be now occasioned to clear his Justice, from such imputations, as might seem to lie upon it from this Act. And that in three respects; accordingly as *Jehoram*, who standeth here punishable for *Ahab's* sin, may be considered in a threefold reference to *Ahab*: that is to say, either *relatè*, as the son of *Ahab*; or *disparatè*, as another man from *Ahab*; or *comparatè*, as a man^a not altogether so bad as *Ahab*. Now what^b Justice first to punish the son for the father? or indeed secondly, any one man for another? but most of all thirdly, the less offender for the greater?

nam iniustum, tam impium; nec mortalium saltem confisuta servantem; apud quos nefas haberetur magnum alterius pro altero pluri, & aliena delicta aliorum cervicibus vindicari? Argob. contr. Gent. lib. 7.

4.

^a 4 King. 3. 2.
^b Quisquam
est hominum,
qui fuisse il-
lum (Jovem)
Deum credat.

Z

It

2. It is not a matter of so much difficulty, as at the first appearance it seemeth, to clear these doubts; if all things thereto appertaining be *duly* and *distinctly* considered. The greatest trouble will be, (the things being of more variety than hardness,) to *sort* them in such manner, as that we may therein proceed *orderly* and without confusion. Evermore, we know, *Certainties* must rule *Uncertainties*; and *clear* truths *doubtful*; it will be therefore expedient for us, for the better guiding of our judgments, *first* to lay down some *Certainties*; and then *afterwards* by them to measure out fit *resolutions* to the doubts; and then *lastly* from the premises to raise some few *instructions* for our use.

3. The *first Certainty* then; and a main one, is this. Howsoever things appear to us, yet God neither is, nor can be *unjust*; as not in any other thing, so neither in his punishments. *Is God unrighteous, that taketh vengeance? God forbid: for then how shall God judge the world? shall not the Judge of all the earth do right?* Indeed the reasons of his Justice oftentimes may be, oftentimes are, *unknown* to us: but they never are, they never can be, *unrighteous* in him. If in a deep point of *Law*, a learned discreet Judge should upon sufficient grounds give sentence, flat contrary to what an ordinary *by-stander* would think reason (as many times it falleth out;) it is not for the grieved party to complain of *injustice* done him: he should rather *impute* what is done, to want of *skill* in himself, than of *Conscience* in the Judge. Right so, if in many things *Gods proceedings* hold not proportion with those *characters* of Justice and Equity, which our weak and carnal reason would express; we must thence infer our own *ignorance*, not his *injustice*. "And that so much the rather; because those *matters of Law* are such as fall within the comprehension of *ordinary reason*; whereas *the ways of God* are far removed out of our sight, and advanced above our reach: and besides, an *earthly Judge* is subject to misprision, mis-information, partiality, corruption, and sundry infirmities that may vitiate his Proceedings; whereas no such thing can possibly fall upon the divine Nature. David hath taught us in the Psalm, *that The righteousness of God is as the great Mountains, and his judgments as the great Deep*. A great Mountain is easie to be seen; a man that will but open his eyes cannot overlook it: but who can see into the bottom of the Sea, or find out what is done in the depths thereof? Whatsoever we do then; let us beware we measure not *his ways*, by our ways; nor *his works*, by our works: howsoever they seem to swerve from the rules of our ways and works; yet still *The Lord is righteous in all his ways, and holy in all his works*. "Though we cannot fathom the depths of his judgments, (for *The Well is deep*, and we have not wherewithal to draw;) yet let the assurance of the *righteousness* of all his proceedings stand firm and manifest as the mountains, which can neither be removed nor hid, but stand fast rooted for evermore. This we must rest upon as a *certain Truth*; Howsoever, whomsoever, whensoever, God punisheth, he is never *unjust*.

4. The *second Certainty*. To speak of *Punishments* properly; No *temporal evil* is simply, and *de toto genere* a punishment. By *temporal evils*, I understand all the *penal evils* of this life, that do or may befall us from our bodily conception, to our bodily deaths *inclusive*; hunger, cold, nakedness, sicknesses, infirmities, discontents, reproaches, poverty, imprisonments, losses, crosses, distresses, death, and the rest; in a word, all that *Sore travel*, which God hath given to the sons of men, to be exercised therewith, and

and that ^c Heavy yoke which is upon the sons of Adam, from the day that they ^e Sirac. 40. 1. go out of their mothers womb, till the day that they return to the mother of all things. I say none of all these are properly and *de toto genere* to be accounted punishments. For to make a thing simply, and properly, and formally, a punishment, there are required these three conditions: 1. That it be painful, and grievous to suffer. 2. That it be inflicted for some fault. 3. That it be involuntary, and against the sufferers will. That which hath but the first of these three conditions, may be called after a sort (and truly too) *Malum pœnæ*, a kind of punishment. But ~~we~~ ^{we} ~~knows~~, and properly, that Evil only is a punishment, wherein the whole three conditions concur. Now these temporal evils, though they have the two first conditions: all of them being grievous to suffer; all of them being inflicted for sin: yet in the third condition they fail, because they are not involuntary simply, and perpetually, and *de suo genere* involuntary; (to omit also a kind of failing in the second condition; not but that they are ever inflicted for some sin deserving them; but for that, there are withal other ends; and reasons, for which they are inflicted, and whereunto they are intended, besides and above the punishment of the offence.) It may not be gainsaid indeed, but these things are involuntary sometimes in the particular, and especially to some men, even the least of them: but simply and universally such they are not; since by other some men, the greatest of them are willingly and chearfully, not only suffered, but desired. Not but that they are grievous to the best. (It must needs be some grief, as to the Merchant, to see his rich lading cast overboard, and to the Patient to have an old festered sore searched and singed; so to the Christian, to have Gods correcting hand lie heavy upon him in some temporal affliction: The Apostle telleth us plainly, ^a No affliction for the present is joyous, but grievous.) But involuntary it is no more in him, than those other things are in them. As therefore the Merchant, though it pity his heart to see so much wealth irrecoverably lost, yet getteth the best help, and useth the best speed he can to empty the Vessel of them, for the saving of his life; and as the Patient, though ^b he smart when the wound is dressed, yet thanketh and feeth the Surgeon for his pains, in hope of future ease: so the Christian, though these temporal evils somewhat trouble him, yet he is willing to them, and he is chearful under them, and he acknowledgeth Gods goodness in them, and returneth him thanks for them; because he knoweth they are sent for his future good, and that they will at the last ^c yield him the peaceable fruit of righteousness, when he shall have been sufficiently exercised thereby. See ^d Peter and John rejoicing, when they suffered for the Name of Jesus, and S. Paul so far from fearing, that he ^e longed after his dissolution; and the blessed Martyrs running to a faggot, as to a feast. Verily Gods children see great good in these things, which others account evils: and therefore they take them not as bare punishments sent to afflict them; but as glorious trials to exercise them, as gracious corrections to humble them, as precious receipts to purge and recover, and restore, and strengthen them.

So that it is not any of the temporal evils of this life; but much rather the everlasting pains of hell, wherein the just reward and punishment of sin properly and especially consisteth. ^f The wages of sin is death: the proper wages of sin, eternal death. For so the Antithesis in that place giveth it to be understood, viz. of such a death as is opposed to Eternal Life, and that is Eternal Death; [The wages of sin is death: but the gift of God is Eternal Life.] Rom. 6. By the distribution of those Eternal punishments then, we are rather to judge of GOD'S righteousness, in recompensing

^a Heb. 12. 11.

^b Est pland
quasi savitia
medicina de
scalpellis. Non
tamen secari
idcirco malunt,
quia dolores u-
tiles affert-
antulus ille, &
gemens & mu-
gens inter ma-
nus medici,
postmodum
easdem merce-
de cumulabit.
Tert. in Scor.
cap. 5.
^c Heb. 12. 11.
^d Acts 4. 41.
^e Phil. 1. 23.

5.

^f Rom. 6. 23.

ὁ θεὸς δὲ ὄντων
ἐὼς τὸς καὶ
ἐὼς τὸς καὶ
Marmoreo tu-
mulo Licinas
jacet; at Cato
parvo: Pompei-
us nullo. Cre-
dimus esse De-
os? Varro. Sec.
Plat. de leg.
Cic. 3. de Nat.
deor. Senec.
de provid.
Aug. 3. de lib.
arb. 2. Me-
nand. apud
Stob. Sermon.
104.
h Psal. 73. 23.
i ibid. 17.

a Rom. 2.5.

b Ibid. 6.

6.

7.

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6.

recompensing sinners; than by the dispensation of the *temporal evils*. It was a stumbling block to the *heathen*, to see *good men* oppressed, and *vice* prosper: it made them doubt; some, whether there were a *God*, or no? others nothing better, whether a *providence*, or no? But what marvel if they stumbled, who had no right knowledge either of *God*, or of his *providence*; when *Job*, and *David*, and other the dear children of *God* have been much puzzled with it? *David* confesseth in *Psal. 73.* that ^b *His feet had well nigh slipped*, when he saw the prosperity of the wicked: and certainly down he had been, had he not happily stepped ⁱ *into the Sanctuary of God*, and there understood the end of these men. Temporal evils, though they be sometimes punishments of sin: yet they are not ever sent as punishments, (because sometimes they have other ends and uses, and are *ordinabilia in melius*;) and secondly, they are never the only punishments of sins; because there are greater and more lasting punishments reserved for sinners after this life, of which there is no other use or end but to punish, since they are not *ordinabilia in melius*. If we will make these *temporal evils* the measure, whereby to judge of the justice of *God*, we cannot secure our selves from erring dangerously: *Gods purposes* in the dispensation of these unto particular men being *unsearchable*. But those everlasting punishments are they, wherein *Gods Justice* shall be manifested to every eye, in due time; at that last day, which is therefore called by Saint Paul, *Rom. 2.* ^a *The day of wrath, and of the revelation of the righteous judgment of God*. Implying, that howsoever *God* is just in all his judgments and acts of providence, even upon earth; yet the *Counsels* and *Purposes* of *God* in these things are often *secret*, and *past finding out*: but at the last great day, when ^b *He shall render to every man according to his works* his everlasting recompence; then his vengeance shall manifest his *wrath*, and the *righteousness* of his judgment shall be revealed to every eye in the condign punishment of unreconciled sinners. That is the *second Certainty*; Temporal evils are not *always*, nor *simply*, nor *properly*, the punishments for sin.

If any man shall be yet unsatisfied, and desire to have *Gods justice* somewhat farther cleared, even in the disposing of these *temporal things*: although it be neither safe, nor possible for us, to search far into *particulars*, yet some *general satisfaction* we may have from a *third certainty*; and that is this. Every evil of pain, whatsoever it be, or howsoever considered, which is brought upon any man, is brought upon him evermore for sin, yea and that also for his own *personal sin*. Every branch of this assertion would be well marked. I say first, [Every evil of pain, whatsoever it be,] whether *natural defects* and infirmities in soul or body, or *outward afflictions* in goods, friends, or good name; whether *inward distresses* of an afflicted, or terrours of an affrighted conscience; whether *temporal* or *eternal Death*; whether *evils* of this life, or after it: or whatsoever other evil it be, that is any way *grievous* to any man; every such evil is for sin.

I say, *secondly*, every evil of pain, howsoever considered: whether *formally*, and *sub ratione pœnæ*, as the proper effect of *Gods vengeance* and *wrath* against sin; or as a *fatherly correction* and chastisement, to nurture us from some past sin; or as a medicinal *preservative*, to strengthen us against some future sin; or as a clogging chain to keep under & disable us from some outward work of sin: or as a fit matter and object whereon to exercise our Christian graces of *faith*, *charity*, *patience*, *humility*, and the rest; or as an *occasion* given and taken by Almighty *God*, for the greater manifestation of the glory of his

Wisdom

Wisdom, and Power, and Goodness in the removal of it : or as an act of Exemplary justice, for the admonition and terrour of others ; or for whatsoever other end, purpose, or respect it be inflicted.

I say *thirdly*, Every such evil of pain, is brought upon us for sin. There may be other ends, there may be other occasions, there may be other uses of such Evils : but still the original Cause of them all, is sin, [^a When thou with rebukes dost chasten man for sin.] It was not for any extraordinary notorious sins, either of the blind man himself, or of his parents, above other men, that he was born blind. Our Saviour Christ acquitteth them of that, John 9. in answer to his Disciples, who were but too forward ; (as God knoweth most men are) to judge the worst. Our Saviours answer there, never intended other, but that still the true cause deserving that blindness was his, and his parents sin : but his purpose was to instruct his Disciples, that that infirmity was not laid upon him rather than upon another man, merely for that reason, because he (or his parents) had deserved it more than other men ; but for some farther ends which God had in his secret and everlasting purpose, and namely this among the rest, that the works of God might be manifest in him, and the Godhead of the Son made glorious in his miraculous cure. As in Nature, the intention of the End doth not overthrow, but rather suppose the necessity of the Matter : so is it in the works of God, and the dispensations of his wonderful providence. It is from Gods mercy, ordering them to those Ends he hath purposed ; that his punishments are good : but it is withal from our sins, deserving them as the cause, that they are just. Even as the rain that falleth upon the earth, whether it moisten it kindly, and make it fruitful, or whether it choak or flocken and drown it, yet still had its beginning from the vapours, which the earth it self sent up. All those Evils, which fall so daily and thick upon us from Heaven, (whether to warn us, or to plague us,) are but arrows which our selves first shot up against Heaven, and now drop down again with doubled force upon our heads. *Omnis pœna propter culpam* : all evils of pain, are for the evils of sin.

I say *fourthly*, All such evils are for our own sins. The Scriptures are plain. ^d God judgeth every man according to his own works, ^e Every man shall bear his own burden, &c. God hath enjoined it as a Law for Magistrates, (wherein they have also his example to lead them ;) that not ^f the fathers, for the children, nor the children for the fathers, but every man should be put to death, for his own sin, Deut. 24. 16. If Israel take up a Proverb of their own heads, [^g The fathers have eaten sower grapes, and the childrens teeth are set on edge ;] they do it without cause, and they are checked for it. The soul that sinneth, it shall dye : and if any man eat sower grapes, his own teeth (and not anothers for him) shall be set on edge thereby. For indeed, how can it be otherwise ? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our own, should yet lay upon us the guilt of other mens sins ? The only exception to be made in this kind, is that alone satisfactory punishment of our blessed Lord and Saviour Jesus Christ : not at all for his own sins, (far be the impiety from us, so to imagine ; for ^a He did no sin, neither was there any guilt found in his mouth :) but for ours. ^b He payed that which he never took ; it was For our transgressions that he was wounded, and the chastisement of our peace was laid upon him. Yet even those meritorious sufferings of his may be said

8.

^a Psal. 39. 11.
^b John 9. 2, 3.

^c See Arist. 2.
Physic. 8. & 9.

9.

^d 1 Pet. 1. 17.
^e Gal. 6. 5.

^f Deut. 24. 16.

^g Ezek. 18. 2.

Jer. 31. 29.

^a 1 Pet. 2. 22.

^b Psal. 69. 4.

Non rapui &

exsolvi : &

non peccavi &

cœnas dabam.

(in

Aug. Ibid.

^a Esay 53. 5.
^d Delictorum
susceptor, non
commissor.
Aug. in Psal.
68.

^e Delicta uo-
stra sua delicta
fecit, ut iusti-
tiam suam no-
stram iustiti-
am faceret.
Aug. exp. 2. in
Psal. 21.
^f 1 Pet. 2. 24.
^g 2 Cor. 5. 21.

in a qualified sence) to have been for *his own* sins: (although, in my judg-
ment, it be far better to abstain from such like speeches, as are of ill and
suspicious sound, though they may be in some sort defended.) But
how for *his own* sins? his own by *Commission*? by no means: (God for-
bid any man should teach: any man should conceive so; the least thought
of this were blasphemy:) but his own by *Imputation*. Not that he
had *sinned*, and so *deserved* punishment: but that he had ^d *taken upon*
him our sins, which *deserved* that punishment. As he that *undertaketh*
for another mans debt, maketh it *his own*, and standeth chargeable with
it, as if it were *his own personal* debt: so Christ, becoming *surety* for
our sins, made them ^e *his own*, and so was punishable for them, as if
they had been *his own personal sins*; ^f *Who his own self bare our sins in his*
own body upon the tree, 1 Pet. 2. That he was punished for us, who him-
self *deserved* no punishment; it was, because ^g *He was made sin for us, who*
himself knew no sin. So that I say, in some sence the assertion may be defend-
ed universally, and without exception: but yet I desire rather it might
be thus; Christs only *excepted*, all the Pains and Evils of men are brought
upon them for *their own* sins.

10.

These *three points* then are *certain*: and it is needful they should be
well understood and remembred; because nothing can be objected a-
gainst Gods *Justice*, in the punishing of sin, which may not easily be re-
moved, if we have recourse to some one or other of these *three Certainties*,
and rightly apply them. All the *three doubts* proposed in the beginning,
have one and the same *resolution*: answer one; and answer all. Ahab
here sinneth by *Oppression*: and yet the evil must light, though not all
of it (for some part of it fell, and was performed upon Ahab himself)
yet the main of it upon his son Jehoram. [*I will not bring the evil in his*
days. But in his sons days will I bring the evil upon his house.] It is not
Jehorams case alone: it is a thing that often hath, and dayly doth befall
many others. In Genesis 9. when Noah's ungracious son Ham had disco-
vered his Fathers nakedness: the old man (no doubt, by Gods special
inspiration) layeth the curse not upon Ham himself, but upon his son Ca-
naan, ^a [*Cursed be Canaan, &c.*] And God ratified the curse, by root-
ing out the posterity of Canaan, first out of the pleasant Land, wherein
they were seated; and then afterwards from the face of the whole earth.
Jeroboam's ^b *Idolatry* cut off his posterity from the Kingdom; and the
^c *wickedness* of Eli his sons, theirs, from the Priesthood of Israel. Gehazi
with the bribe he took, purchased a ^d *leprosie* in Fee-simple to him and his
heirs for ever. The Jews, for *stoning the Prophets* of God, but most of
all for *crucifying the Son of God*, brought blood-guiltiness, not only upon
themselves, but upon their children also, [^e *His blood be upon us, and upon*
our Children.] The *wrath of God* therefore coming upon them ^f *to the ut-*
most, and the curse of God abiding upon their posterity even unto this day:
wherein they still remain, (and God knoweth how long they shall) a
base and despised people; scattered almost every where, and every where
hated. Instances might be endless, both in private persons and families,
and in whole Kingdoms and Countries. But it is a needless labour to
multiply instances in so confessed a point: especially God Almighty ha-
ving thus far declared himself and his pleasure herein in the second Com-
mandment of the Law; that he will not spare in his ^g *Jealousie* some
times to visit the sins of the Fathers upon the Children, unto the third and
fourth generation.

^g Exod. 20. 5.

11.

There is no question then *de facto*, but so it is; the sins of the Fathers
are

are visited upon the Children: but *de jure*, with what right and equity it is so, it is (as Saint Chrysostom speaketh) ^h ζήτημα πολυπρόπλονον & παραχρῆσιν ^b Chrysost. in Gen. hom. 28. *ερεζμενον*, a question famous, and much debated. The considerations, which I find given in for the resolution of this question, by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I propose no more but two only, unto which so many of the rest as are material may be reduced; and those two grounded upon the certainties already declared. The former concerneth the Nature of those Punishments, which are inflicted upon the Children for the Fathers sins; the later, the Condition of those Children, upon whom such punishments are inflicted.

As to the first, The punishments which God bringeth usually upon the Children for the Fathers sins, are only temporal and outward punishments. Some have been plagued with infectious diseases: as *Gebazies* posterity; and ^l *Joabs* also, if that curse which *David* pronounced against him took effect, as it is like it did. Some have come to untimely and uncomfortable ends: as *Dauids* children, ^m *Ammon*, and ⁿ *Abfalom*; and the ^o little ones of *David*, and *Abiram* and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kinds, too long to rehearse. And all these temporal judgments, their fathers sins might bring upon them: even as the Faith, and Vertues, and other graces of the Fathers, do sometimes convey temporal blessings to their posterity. So *Jerusalem* was saved in the Siege by *Senacherib*, for ^p *Dauids* sake, many years after his death, *Esay* 37. 35. And the succession of the Crown of *Israel* continued in the line of ^q *Jehu* for four descents; for the zeal that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then men may fare the better, and so they may fare the worse too; for the Vertues, or Vices of their Ancestors. Outwardly, and Temporally they may: but Spiritually and Eternally they cannot. For as never yet any man went to Heaven for his fathers Goodness; so neither to Hell for his fathers Wickedness.

If it be objected; that for any people or person to suffer a ^r *famine of the Word of God*, to be deprived of the use and benefit of the sacred and saving ordinances of God, to be left in utter darkness without the least glimpse of the glorious light of the Gospel of God, without which (ordinarily) there can be no knowledge of *Christ*, nor means of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a Temporal punishment: and yet this kind of Spiritual judgment doth sometimes light upon a Nation or People, for the Unbelief, and Unthankfulness, and Impenitency, and Contempt of their Progenitors, whilst they had the light: and that therefore the Children for their Parents, and Posterity for their Ancestry are punished not only with Temporal, but even with Spiritual judgments also. If any shall thus object, one of these two answers may satisfy them. First, if it should be granted, the want of the Gospel to be properly a Spiritual judgment; yet it would not follow that one man were punished spiritually for the fault of another. For betwixt private persons, and publick societies there is this difference: that in private persons, every succession maketh a change; so that when the Father dyeth, and the son cometh after him, there is not now the same person that was before, but another: but in Cities, and Countries, and Kingdoms, and all publick societies, succession maketh no change; so that when ^s *One generation passeth, and another cometh* after it, there is not another City, or Nation, or People than there was before, but the same. If then the people of the same land should in this generation

^b Chrysost. in Gen. hom. 28.

ⁱ August. qu. 42. in Deutr. Theophylact in Joh. 9. Per. 14. in Gen. Disp. 4. Aquin. 1. 2. qu. 3. Sasb. quodlib. 3.

12.

^k 4 Kin. 5. 27.

^l 2 Sam. 3. 29.

^m 2 Sam. 13.

29.

ⁿ 2 Sam. 18.

15.

^o Num. 16. 7.

31.

^p Esay 37. 35.

^q 4 Kin. 10. 30.

13.

^r Amos 8. 11.

^s Eccles. 1. 4.

Vide respon-

sionem Asseni

J. C. 1. 76. ff.

de Judicis.

ration, be visited with any such *spiritual judgment*, as is the removal of their *Candlestick*, and the want of the *Gospel*, for the sins and impieties of their *Ancestors* in some former generations: yet this ought no more to be accounted the punishment of one for another; than it ought to be accounted the punishing of one for another, to punish a man in his *old age*, for the sins of his *Youth*. For as the *body* of a man, though the *primitive moisture* be continually spending and wasting therein, and that decay be still repaired by a daily supply of new and *alimental moisture*, is yet truly the *same body*; and as a *River* fed with a living Spring, though the *water* that is in the channel be continually running out, & other *water* freshly succeeding in the place and room thereof, is truly the *same River*: so a *Nation* or *People*, though one generation is ever passing away, and another coming on, is yet truly the *same Nation* or *People*, after an hundred, or a thousand years, which it was before.

14.

Again secondly; *The want of the Gospel*, is not properly a *spiritual*, but rather a *temporal* punishment. We call it indeed sometimes a *spiritual Judgment*, as we do the free use of it a *spiritual Blessing*: because the *Gospel* was written for, and revealed unto the Church, by the *Spirit* of God; and also because it is the *Holy Ordinance* of God, and the proper instrument whereby (ordinarily) the *spiritual* life of *Faith* and *Grace* is conveyed into our souls. But yet properly and primarily, those only are *spiritual Blessings*, which are immediately wrought in the soul by the *Spirit of God*, and by the same *Spirit* cherished and preserved in the heart of the receiver for his good, and are proper and peculiar to those that are born again of the *Spirit*: and all those, on the contrary, which may be subject to decay, or are common to the reprobate with the Elect, or may turn to the hurt of the receiver, are to be esteemed *temporal* blessings, and not *spiritual*. And such a *blessing* is the outward partaking of the word and Ordinances of God: the want thereof therefore consequently, is to be esteemed a *temporal judgment*, rather than *spiritual*. So that, notwithstanding this instance, still the former consideration holdeth good: that God sometimes visiteth the sins of the fathers upon the children with outward and temporal, but never with *spiritual* and *eternal* punishments.

Ephes. 1. 3:

15.

Now, if there could no more be said to this doubt, but only this; it were sufficient to clear Gods *Justice*: since we have been already instructed, that these *temporal judgments* are not always properly and formally the punishments of sin. For as outward blessings are indeed no true blessings properly; because wicked men have their portion in them as well as the Godly, and they may turn (and often do) to the greater hurt of the soul, and so become rather *Punishments*, than *Blessings*: so to the contrary, outward punishments are no true punishments properly; because the Godly have their share in them as deep as the Wicked, and they may turn (and often do) to the greater good of the soul, and so become rather *Blessings*, than *Punishments*.

16.

1.

If it be yet said; But why then doth God threaten them as *Punishments*, if they be not so? I answer, *First*; because they seem to be punishments, and are by most men so accounted for their grievousness, though they be not properly such in themselves. *Secondly*, for the common event; because *ut plurimum* and for the most part they prove punishments to the sufferer, in case he be not bettered, as well as grieved, by them. *Thirdly*; because they are indeed a kind of punishment, though not then deserved, but formerly. *Fourthly*, and most to the present purpose; because

4.

not

not seldome the ^a Father himself is punished in them, who through tenderness of affection taketh very much to heart, the evils that happen to his child; sometimes more, than if they had happened to himself. See David^a weeping and pulling for his traitorous son Absalom, when he was gone; more^b affectionately, than we find he did for the hazards of his own person, and of the whole State of Israel, whilst he lived. For if it be a punishment to a man to sustain losses in his cattle, or goods, or lands, or friends, or any other thing he hath: How much more then in his children, of whom he maketh more account than of all the rest, (as being not only an Image, but even a^c part of himself; and for whose sakes especially it is, that he maketh so much account of the rest?) The Egyptians were plagued not only in the blasting of their corn, the murrain of their cattle, the unwholsomeness of their waters, the annoyance of vermine, and such like; but also and much more in the death of their first-born: that was their last, and greatest Plague. The news of his children slain with the fall of an house, did put Job (though not quite out of patience, yet) more^b to the trial of his patience, than the loss of all his substance besides; though of many thousands of Oxen, and Asses, and Sheep, and Camels. Now if no man charge God with injustice, if when a man sinneth, he punisheth him in his body, or goods, or good name, or in other things: why should it be suspected of injustice, when he sinneth, to punish him in his children? at least there, where the evil of the children seen or fore-seen redoundeth to the grief and affliction of the father? And so was David's murder and adultery justly punished in the loss of his Incestuous son Amnon, and of his murderous son Absalom. Upon which ground, some think that clause^c [Unto the third and fourth generation] to have been added in the Second Commandement, respectively to the ordinary ages of men; who oftentimes live to see their children to the third, and sometimes to the fourth generation, but very seldome farther: implying, as they think, that God usually punisheth the sins of the fathers upon the children, within such a compass of time, as they may in likelihood see it, and grieve at it; and then whatever evil it be, it is rather inflicted as a punishment to them, than to their children. This in part satisfieth the doubt: that the punishments which God layeth upon the children for the fathers sins, are only temporal punishments, and consequently by our second ground not properly punishments.

But yet for so much as these temporal evils, (be it properly, be it improperly,) are still a kind of Punishment; and we have been already taught from the third ground, that all evils of punishment, whether proper, or improper, are brought upon men evermore and only for their own personal sins: the doubt is not yet wholly removed, unless we admit of a second Consideration; and that concerneth the condition of those children, upon whom such punishments are inflicted for their fathers sins.

And first; It is considerable, that Children most times tread in their Fathers steps, and continue in their sins: and so draw upon themselves their punishments. And this they do especially, by a three fold conveyance of sin from their Parents; viz. Nature, Example and Education. First Nature: and this is seen especially in those sins, that are more sensual than other, and do after a sort symbolize with the predominant humour in the body. It is plain from experience, that some sins (especially the proneness, and inclination unto them) do follow some complexions and constitutions of body, more than others; and arise from them. As Ambition, Rage, rashness, and turbulent intermeddling in other

A a

mens

u Βασιλευς, αὐτῶν δὲν οὐκ ἐκλάσθαι λή-
γει, π. τῶν.
πῶς δὲ γε-
νησθαι αὐτοῦ,
ἡ αὐτοῦ
ὁ δὲ δὲν
ἡ αὐτοῦ
Chrys. in
Gen. hom. 26.
Fili bona va-
letudo, felici-
tas, patrimonium, perit ad
patrem. Felici-
or futurus, si
salvum habu-
erit, filium in-
feliciorem, si ami-
serit. Senec. 5.
de Benef. 19.
Nihil interest,
in se quis veri-
tus fuerit, an
in liberis: cum
pro afflicto pa-
rentis magis in
liberis terreatur.
lib. 8. sect.
hæc quæ ff. 4.
2. Quod me-
tus causa.
x 2 Sam. 18.
33.
y 2 Sam. 19.
5, 6.
z Naturæ pa-
ter & filius ea-
dem esse perso-
na pene intelli-
gitur. lib. ult.
Cod. 625. de
impub.
Pars quodam-
modo corporis
eius. l. 22.
Cod. 11. 47. de
agr. e. & cens.
a Exod. 11.
5, 6.
b Tbn. Job a-
rore, &c.
Job 1. 20.
c Exod. 20. 5.

17.

18.

d Συγγραμ-
ματι.
Theophrast.
Charact. 19.
c. φθ. φθ
παλαός αἰ-
ώ. καλῶς ἰ-
χνη; 'Οὐκ αὖ
γίνονται χρε-
στοὶ ἐν κακῇ
πατρὶ.
Eurip. apud.
Stob. Ser. 88.
f 'Εκ τῆ κακῆς
γαρ ἡ φύσις
τίκτει κακόν,
'Ὡς ἂν ἐχιδ-
νη: πάλιν ἔ-
χιδνα γίγ-
νεται.
Egdon. Ibid.

19.
g Juvenal. Sa-
tyr. 14.

h Juv. Ibid.
i — probum
patrem esse o-
portet, Qui
guatum suum
probiorem,
quàm ipse
fuit, postulat.
Plaut. in
Pseud.
k Juvenal. ubi
supra.

l Juvenal.
Sat. 14.

m Eph. 6. 4.
2 I.

n — redit ad
auctores ge-
nus, Stirpemq;
primam dege-
nere sanguis
refert. Senec.
Hippol. act. 3.
o 'Οι πλείους
κακίαι, πα-
τρὶ ὅτι πα-
τρὸς ἀγαθῶς.
Hom. Odyf.
β.
— et qui Om-
nia deterius
sua per vesti-
gia peccet. Juv.
Satyr. 14.

mens affairs, from *Choler*; Wantonness, and Licentious mirth, from *Blood*; Drunkenness, and Laziness, from *Flegme*; Envy, Sullenness, and implacable thirst of *Revenge*, from *Melancholy*. And these kind of sins (to note that by the way) do oftentimes prove our *master sins*; such as Divines usually call our *bosome*, and *darling*, and *beloved sins* (*Peccatum in deliciis*) because ^d naturally we have a *stronger proneness* and inclination to these, than to other sins. And therefore we ought to *pray* against, and to *strive* against these sins, and to avoid the *occasions* of them, especially and above all other sins. And if it shall please God so to strengthen us with his *grace*, and enable us by his *spirit*, as to have in some good measure *subdued* these sins in us, and *denied* our selves in them: it is to be comfortably hoped, that we have wrought the main and the *master-piece* of our *Mortification*. But to return where I was; as *colour*, and *favour*, and *proportion*, of hair, and face, and lineament; and as *diseases* and *infirmities* of the Body; so commonly the *habilities*, and *dispositions*, and *tempers* of the mind and affections become hereditary, and (as we say) ^e *Run in a blood*. *Natura sequitur semina quisque sua*. An evil bird hatcheth an evil egge; and one ^f *Viper* will breed a *generation* of *Vipers*.

Secondly; We are (God knoweth) but too apish, apt to be led much by examples, more by the worst, most by the nearest. -- ^g *Velocius & citius nos Corrumunt vitiorum exempla domestica*. Young ones will do, as they see the old ones do before them: and they will on, *non quâ eundem, sed quâ itur*; not as their father biddeth them, but as he leadeeth them. ^h *Si nociva senem juvat alea*. -- If the ⁱ father be given to swearing, or gaming, or scoffing, or whoring, or riot, or contention, or excess in drink, or any thing else that naught is: let him counsel and advise his son as often and as earnestly as he can; he shall find one cursed example, (without the singular mercy and grace of God) to do more hurt upon him, than a thousand wholesome admonitions will do good. ^k *Fugienda patrum vestigia dicunt, Et monstrata diu veteris trahit orbita culpæ*.

A third means of conveying vices from parents to children, is *Education*: when parents train and bring up their children in those sinful courses wherein themselves have lived and delighted. So, covetous *worldlings* are ever distilling into the ears of their children *precepts* of parsimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and saving. ^l *Sunt quædam vitiorum elementa: his protinus illos Imbuet, & coget minimas ediscere sordes*. Idle wandering *Beggars* train up their children in a trade of *begging*, and *lying*, & *cursing*, and *filching*, and all idleness and abominable filthiness. And *idolatrous* Parents, how careful they are to nuzzle up their *Posterity* in *Superstition* and *Idolatry*; I would our profest *Popelings*, and *half-baked Protestants*, did not let us see but too often. Wretched and accursed is our *supine carelessness*; if these mens wicked *diligence*, (whose first care for the fruit of their *bodies*, is to poyson their *souls*, by sacrificing their sons and daughters to *Idols*;) shall rise up in *judgment* against us, and *condemn* our foul neglect, in not *seasoning* the tender years of our *Children* with such Religious, Godly and Vertuous ^m *information*, as they are capable of.

However it be, whether by *Nature*, *Example*, or *Education*, one, or more, or all of these: certain it is, that most times *sins* pass along from the *father* to the son, and so downward by a kind of *lineal descent* from predecessors to posterity; and that for the most part with ^o *advantage* and encrease:

Jehoram the son held without scruple. We do not find, that ever he made restitution of *Naboth's vineyard* to the right heir; and it is like enough he did not: and then between *him* and his father there was but this difference; the father was *the thief*, and he *the receiver*; which two the Law severeth not either in *guilt* or *punishment*, but wrappeth them equally in the same guilt, and in the same punishment—^a καὶ ὁ κλέψας μὲν, καὶ ὁ λήψας. And who knoweth, whether the very *holding* of that *vineyard* might not bring upon him *the curse* of his father's *oppression*? It is plain that ^a *vineyard* was the place, where the heaviest part of *that curse* overtook him.

But that which is the upshot of all, and untie all the knots both of this and of all other doubts, that can be made against *Gods justice*, in punishing one for another, ariseth from a *third consideration*; which is this. That *the children* are punished for the *fathers sins*, or indefinitely *any one man* for the sins of *any other man*; it ought to be imputed to *those sins*, of the fathers or others, not as to the *causes* properly deserving them, but only as *occasioning* those punishments. It pleaseth God to take *occasion* from the sins of *the fathers*, or some others, to bring upon their *children*, or those that otherwise belong unto them in some kind of *relation*, those evils which by their own corruptions and sins they have justly deserved. This distinction of *the Cause* and *Occasion*, if well heeded, both fully acquitteth *Gods justice*; and abundantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

There is a kind of Cause *de numero efficientium*, which the learned, for distinctions sake, call the *Impulsive Cause*: and it is such a cause as ^b moveth and induceth the *principal Agent*, to do that which it doth. For example; A *Schoolmaster* correcteth a boy with a *rod* for *neglecting* his Book. Of this *correction* here are *three* distinct causes, all in the rank of *Efficients*; viz. *the Master*, *the Rod*, and the boy's *neglect*: but each hath its proper causality in a different kind and manner from other. *The Master* is the Cause, as the *principal Agent*, that doth it; *the Rod* is the Cause, as the *Instrument* wherewith he doth it: and the boy's *neglect* the *impulsive cause*, for which he doth it. Semblably, in this judgment which befel *Jehoram*; *the principal efficient cause* and *Agent*, was *God*, (as he is in all other punishments and judgments; ^c *Shall there be evil in the City, and the Lord hath not done it? Amos 3.*) and here he taketh it to himself, [*I will bring the evil upon his house.*] *The Instrumental Cause* under *God*, was ^e *Jehu*, whom *God* raised up, and endued with *zeal and power* for the execution of that vengeance which he had determined against *Ahab* and against *his house*; as appeareth in *4 Kings 9.* and *10.* But now, what the true proper *impulsive cause* should be, for which he was so punished, and which moved *God* at that time, and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in this matter, and into which therefore we are now to enquire: viz. whether that were rather *his own sin*, or his father *Ahab's sin*?

Whether we answer for *this*, or for *that*; we say but the truth in both: for both sayings are true; [*God punisheth him for his own*] and [*God punisheth him for his fathers sins.*] The difference only this. His *own sins* were the *impulsive cause* that deserved the punishment; his *fathers sin* the *impulsive cause* that occasioned it: and so indeed upon the point, and respectively to the *justice* of *God*, rather *his own sins* were the cause of it, than his fathers: both because *justice* doth especially look at *the desert*; and also because that which deserveth the punishment is more *effectually*, and *primarily*,

z Αμφοτέρω
καὶ πρὸς, καὶ ὁ
ἀδικῶν, καὶ ὁ
ὁ κλέψας.
Phocylid.
a 4 King. 6.
25, 26.

23.

24.
b Quæ principalem efficientem impellit ad efficiendum.
Keckerm. 1.
Syl. Log. 10.

c Amos 3. 6.

d 4 King. 9.

25.

rily, and properly the impulsive cause of punishing, than that which only occasioneth it. The terms whereby Artists express these two different kinds of *impulsive causes* (borrowed from Galen and the Physicians) of *περὶ οὐρανίου* and *περὶ γαλακτοειδούς*, would be excellent, and full of satisfaction; if they were of easie understanding. But for that they are not so, especially to such as are not acquainted with the terms and learning of the *Schools*; I forbear to use them: and rather than to take the shortest cut over hedge and ditch, chuse to lead you an easier and plainer way, though it's something about; and that by a familiar example.

See Kecker.
1 Syll. Log. 10.
called by Bruni-
lii. *Causa di-*
positiva, &
Excitativa. Ap-
ud Alenst.
in dict. *Causa*.

A man hath lived for some good space in reasonable state of health; yet by gross feeding, and through continuance of time, his body the whilest hath contracted many vicious, noysome, and malignant humours. It happeneth he had occasion to ride abroad in bad weather; taketh wet on his feet or neck, getteth cold with it, cometh home, findeth himself not well, falleth a shaking first, and anon after into a dangerous and lasting fever. Here is a fever, and here are two different causes of it, an antecedent cause within, the abundance of noysome and crude humours, (that is *causa περὶ οὐρανίου*) and the evident cause ab extra, his riding in the wet, and taking cold upon it, (and that is Galen's *causa περὶ γαλακτοειδούς*.) Let us go on a little, and compare these causes. The Physician is sent for, the sick man's friends they stand about him, and in cometh the Physician among them, and enquireth of him or them how he got his fever. They presently give him such information as they can, (and the information is both true, and sufficient, so far as it reacheth:) they tell him the one cause, the occasional cause, the outward evident cause; [Alas, Sir, he rode such a journey, such a time, got wet on his feet, and took cold upon it; and that hath brought him to all this:] That is all they are able to say to it: for other cause they know none. But by and by, after some surview of the state of the body, he is able to inform them in the other cause, the inward and original cause; whereof they were as ignorant before, as he was of that other outward one: and he telleth them the cause of the Malady is superfluity of crude and noysome humours, rankness of blood, abundance of melancholy, tough slegm, or some other like thing within. Now if it be demanded, Which of these two is rather the cause of his sickness? The truth is, that inward antecedent cause within, is the very cause thereof; although perhaps it had not bred a fever at that time, if that other outward occasion had not been. For by that inward hidden cause the body was prepared for an ague: only there wanted some outward fit accident, to stir and provoke the humours within, and to set them on working. And the party's body being so prepared, might have fallen into the same sickness, by some other accident as well as that; as, overheating himself with exercise, immoderate watching, some distemper or surfeit in diet, or the like. But neither that, nor any of these, nor any other such accident could have cast him into such a fit, if the humours had not been ripe, and the body thereby prepared to entertain such a disease. So as the bad humours within may rather be said to be the true cause; and that cold-taking but the occasion of the Ague; the disease it self issuing from the hidden cause within; and the outward accident being the cause, not so much of the disease it self, why the Ague should take him, as why it should take him at that time, rather than at another; and hold him in that part, or in that manner, rather than in another.

Interioris di-
spositionis qua
irritantur ab
externis causis.
Melancthon.
causa dispositi-
va. Brullier.
& *Causa exter-*
na irritatrix.
Melancthon.
causa excitati-
va. Brullier.

26.

From this example we may see in some proportion, how our own sins, and other mens, concur as joynt impulsive causes of those punishments, which

27.

h Causa
causarum
interna, ante-
cedens, disposi-
tiva.
i Causa
causarum
externa,
irritativa, exci-
tativa.

which God bringeth upon. Our own sins they are the true ^h hidden ante-
cedent causes, which deserve the punishments: our Fathers sins, or our
governours sins, or our neighbours sins, or whatsoever other mens sins, that
are visited upon us, are only the ⁱ outward evident causes (or rather occa-
sions) why we should be punished at this time, and in this thing, and in
this manner, and in this measure, and with these circumstances. And as in
the former Example, the Patients friends considered one cause, and the
Physician another; they, the evident and outward; he, the inward and an-
tecedent cause: so respectively to Gods Justice, our own sins only are the
causes of our punishments; but in respect of his Providence and Wisdome,
our Fathers sins also, or other mens. For Justice looketh upon the desert
only; and so the punishments are ever and only from our own personal sins,
as we learned from our third Certainty: but it is Providence, that order-
eth the occasions, and the seasons, and the other circumstances of Gods pu-
nishments.

28.

* Jer. 31. 30. &
Ezek. 18. 20.

† Lam. 5. 7.

m Exod. 20. 5.

n 2 Sa. 24. 17.

o Josh. 22. 20.

Hence may we learn to reconcile those places of Scripture, which seem
to Cross one another in this Argument. In Ezekiel and Jeremy it is said,
that ^k Every man shall be punished for his own sins, and that the Children shall
not bear the iniquity of the Fathers: and yet the same Jeremy complaineth
as if it were otherwise, (Lam. 5.) ^l Our Fathers have sinned, and are not:
and we have born their iniquities. Yea God himself proclaimeth other-
wise, I am ^m a jealous God, visiting the sins of the Fathers upon the Children—
Nor only doth he visit the sins of the Fathers upon the Children: but he vi-
siteth also the sins of Princes upon their Subjects; as ⁿ David's people
were wasted for his sin in numbring them: yea, and he visiteth sometimes
the sins even of ordinary private men upon publick societies; ^o [Did not A-
chan the son of Zerah commit a trespass in the accursed thing, and wrath fell up-
on all the Congregation of Israel, and that man perished not alone in his iniqui-
ty?] Now how can all this stand together?

29.

p Psal. 51. 4.

Yes very well: even as well as in the act of punishing, Gods Justice and
his Wisdome can stand together. Mark then, wheresoever the Scripture
ascribeth one mans punishment to another mans sin; it pointeth us to Gods
Wisdome and Providence; who for good and just ends maketh choice of
these occasions, rather than other sometimes, to inflict those punishments
upon men, which their own sins have otherwise abundantly deserved. On
the contrary, wheresoever the Scripture giveth all punishments unto the
personal sins of the sufferer, it pointeth us to Gods Justice: which looketh
still to the desert, and doth not upon any occasion whatsoever inflict punish-
ments, but where there are personal sins to deserve them; so that every
man that is punished in any kind, or upon any occasion, may joyn with
David in that confession of his, Psal. 51. ^p Against thee have I sinned, and
done evil in thy sight: that thou mightest be justified in thy sayings, and clear
when thou judgest.

30.

Say then, an unconscionable great one, by cruel oppression, wring, as
Ahab did here, his poorer neighbours Vineyard from him; or by counte-
nanced sacrilege geld a Bishoprick of a fair Lordship or Manor; and
when he hath done, his prodigal heir run one end of it away in matches,
drown another end of it in Taverns and Tap-houses, melt away the rest
in lust, and beastly sensuality: who doth not here see, both Gods Justice,
in turning him out of that, which was so foully abused by his own sins;
and his Providence withal, in fastning the Curse upon that portion, which
was so unjustly gotten by his fathers sins? Every man is ready to say, It
was never like to prosper, it was so ill gotten; and so acknowledge the Co-
vetous

vetom fathers sin, as occasioning it : and yet every man can say withal, It was never likely to continue long, it was so vainly lavished out ; and so acknowledge the prodigal sons sin, as sufficiently deserving it.

Thus have we heard *the main doubt* solved. The sum of all is this. God punisheth *the son* for *the Fathers sin* : but with *temporal punishments*, not *eternal* ; and with those, perhaps so as to redound to *the fathers punishment* in the son. Perhaps, because *the son* treadeth in his fathers steps ; perhaps, because *he possesseth* that from his father, to which Gods curse adhereth ; perhaps, for other reasons best known to God himself, where-with he hath not thought meet to acquaint us : but whatever *the occasion* be, or the ends ; evermore for the sons *own personal sins*, abundantly deserving them.

And the same resolution is to be given to the other *two Doubts* proposed in the beginning : to that, Why God should punish any *one* man for another ? and to the third, Why God should punish *the lesser* offender for *the greater* ? In which, and all other doubts of like kind, it is enough, for the clearing of Gods *Justice*, to consider : that when God doth so, they are *first* only *temporal punishments* which he so inflicteth ; and those *secondly* no more, than what the sufferer by *his own sins* hath most rightfully *deserved*. All those other considerations, as that *the Prince* and *people*, are but *one body* ; and so each may feel the smart of others sins and stripes : That oftentimes we have given *way* to other mens sins, when we might have *stopped* them ; or *consent*, when we should have withstood them ; or *silent allowance*, when we should have *checked* them ; or perhaps *furtherance*, when we should rather have *hindered* them : That *the punishments* brought upon us for *our fathers* or other mens sins, may turn to our great spiritual advantage, in the humbling of our *souls*, the subduing of our *corruptions*, the encreasing of our *care*, the exercising of our *graces* ; That where *all* have deserved *the punishment*, it is left to the discretion of *the Judge*, whom he will pick out, *the Father*, or *the Son*, *the Governour* or *the Subject*, *the Ring-leader* or *the Follower*, *the Greater* or *the Lesser* offender, to shew *exemplary justice* upon, as he shall see expedient. I say, all these, and other like *considerations* many, though they are to be admitted as *true*, and observed as *useful* ; yet they are such, as belong rather to Gods *Providence* and his *Wisdom*, than to his *Justice*. If therefore thou knowest not the very particular reason, why God should *punish* thee in this or that manner, or upon this or that *occasion* ; let it suffice thee that *the Counsels* and purposes of God are *secret* : and thou art not to enquire with scrupulous *curiosity* into the dispensation and courses of his *Providence* farther than it hath pleased him either to *reveal* it in his *Word*, or by his manifest *Works* to discover it unto thee. But whatsoever thou dost, never make question of his *Justice*. Begin first to make inquiry into thine own self : and if after impartial search, thou there findest not corruption enough to *deserve* all-out as much as God hath layed upon thee, then complain of *injustice*, but not before. And so much for *the doubts*.

Let us now from the premises raise some *instructions* for our use. First, *Parents* we think have reason to be careful (and so they have) for their *children* ; and to desire and labour, as much as in them lyeth, their well-doing. Here is a fair course then for you that are *parents*, and have *children* to care for. Do you that which is good, and honest, and right : and they are like to fare the better for it. Wouldst thou then, Brother, leave thy lands, and thy estate to *thy child*, entire and free from *encumbrances* ? It is an honest care : but here is the way. *Abstineas igitur damnandis ;*

Leave Juvenal Satyr. 14.

it might, nay who knoweth not that sometimes it doth, (so legible now and then are Gods judgments) come upon them for the greediness, and avarice, and oppression, and sacrilege, and injustice of their not long foregoing Ancestors? You that are parents, take heed of these sins. It may be, for some other reasons known best to himself, God suffereth you to go on your own time, and suspendeth the judgments, your sins have deserved, for a space, as here he did Ahab's upon his humiliation: but be assured, sooner or later, vengeance will overtake you or yours for it. You have^a Coveted an evil^a Hab. 2. 6. covetousness to your house: and there hangeth a judgment over your house for it, as rain in the clouds; which, perhaps in your sons, perhaps in your grand-childrens days, sometime or other, will come dashing down upon it, and overwhelm it. Think not the vision is for many descents to come,---De male quaesitis vix gaudet tertius haeres • seldom doth the^b third, scarce ever^c Exod. 20. 5. the fourth generation pass, before God visit the sins of the Fathers upon the Children; if he do not in the very next generation. [In his sons days will I bring the evil upon his house.

Secondly, if not only our own, but our fathers sins too may be, shall be visited upon us: how concerneth it us, as to repent for our own, so to lament also the sins of our forefathers; and in our confessions and supplications to God, sometimes to remember them, that he may forget them, and to set them before his face, that he may cast them behind his back? We have a good president for it in our publick Letany; Remember not Lord our offences, nor the offences of our forefathers! A good, and a profitable and a needful prayer it is: and those men have not done well nor justly, that have cavilled at it. (O that men would be wise according to sobriety, and allow but just interpretations to things advisedly established; rather than busie themselves nodum in scripto, to pick needless quarrels where they should not: What unity would it bring to brethren, what peace to the Church, what joy to all good and wise men!) Asto this particular, God requireth of the Israelites in Lev. 26. that they should^c confess their iniquity, and the iniquity of their Fathers. ^c Lev. 26. 39. ^d David did so, and ^e Jeremy did so, and ^f Daniel did so: in Psal. 106. ^d Psal. 106. 6. in Jerem. 3. in Dan. 9. And if David thought it a fit curse, to pronounce against Judas, and such as he was, in Psal. 109. [^g Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away:] why may we not, nay how ought we not, to pray for the remoyal of this very curse from us, as well as of any other curses? The present age is rise of many enormous crying sins, which call loud for a judgment upon the land: and if God should bring upon us a right heavy one, whereat all ears should tingle; could we say other, but that it were most just, even for the sins of this present generation? But if unto our own, so many, so great, God should also add the sins of our forefathers; the bloodshed, and tyranny, and grievous unnatural butcheries in the long times of the Civil wars, and the universal Idolatries and superstitions covering the whole land, in the longer and darker times of Popery: and if, as he sometimes threatned to bring upon the Jews of^h that one generation, all the righteous blood that ever was shed upon the earth, ^h Matth. 23. 35. from the blood of the righteous Abel, unto the blood of Zacharias the son of Barachias; so he should bring the sins of our Ancestors for many generations past upon this generation of ours: who could be able to abide it? Now, when the security of the times give us but too much cause to fear it, and regions begin to look white towards the harvest: is it not time for us, with all humiliation of Soul and Body to cast down our selves; and with all

contention of voice and spirit to lift up our prayers ? and to say ; Remember not Lord our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : Spare us good Lord, spare the people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us good Lord.

35.

Horat. 1.
Epist. 2.

1 Tim. 2. 1, 2

2 Sam. 24.

15.
m Jos. 7. 8, 10,
15.

Thirdly, Since not only our fathers sins and our own ; but our Neighbours sins too, (*aliquid malum propter vicinum malum*) but especially the sins of Princes and Governours, (*delirant reges, plebuntur Achivi*) may bring judgments upon us, and enwrap us in their punishments : it should teach every one of us, to seek his own private in the common and publick good ; and to endeavour, if but for our own security from punishment, to awaken others from their security in sin. How should we send up ¹ Supplications, and prayers, and intercessions for Kings, and for all that are in authority ; that God would incline their hearts unto righteous courses, and open their ears to wholesom counsels, and strengthen their hands to just actions ? when but a sinful oversight in one of them, may prove the overthrow of many thousands of us : as David but by once numbring his people in the pride of his heart, lessened their number at one clap ¹ threescore and ten thousand. If ^m Israel turn their backs upon their enemies ; up Joshua, and make search for the troubler of Israel, firret out the thief, and do execution upon him : one Achan, if but suffered, is able to undo the whole host of Israel ; what mischief might he do if countenanced, if allowed ? The hour I see hath overtaken me, and I must end. To wrap up all in a word then, and conclude: Thou that hast power over others ; suffer no sin in them by base connivence, but punish it : thou that hast charge of others ; suffer no sin in them by dull silence, but rebuke it : thou that hast any interest in, or dealing with others ; suffer no sin upon them, by easie allowance, but distaste it : thou that hast nothing else ; yet by thy charitable prayers for them, and by constant example to them, stop the course of sin in others, further the growth of grace in others, labour by all means (as much as in thee lieth) to draw others unto God ; lest their sins draw God's judgments upon themselves and thee. This that thou mayest do, and that I may do, and that every one of us, that feareth God and wilheth well to the Israel of God, may do, faithfully and discreetly in our several stations and callings : let us all humbly beseech the Lord, the God of all grace and wisdom, for his Son Jesus sake, by his holy Spirit to enable us. To which blessed Trinity, one only Wise, Immortal, Invisible, Almighty, most gracious and most glorious Lord and God, be ascribed by every one of us, the kingdom, the power and the glory, both now and for ever.



A D
P O P U L U M.

The Fourth Sermon:

In St. Paul's Church London. 4. Nov. 1621.

I COR. 7. 24.

Brethren, let every man wherein he is called, therein abide with God.



IF flesh and blood be suffered to make *the Gloss*, it is able to corrupt a right good *Text*. It easily turneth the doctrine of *Gods grace* into ^a*wantonness*: and as easily the doctrine of *Christian liberty* into *licentiousness*. These *Corinthians*, being yet but ^b*Carnal*; for the point of *Liberty* consulted (it seemeth) but too much with this *curst Gloss*. Which taught them to interpret their *Calling* to the *Christian Faith*, as an *Exemption* from the duties of all other *callings*: as if their *Spiritual freedom* in *Christ* had cancelled *ipso facto* all former obligations, whether of *Nature* or *Civility*. The *Husband* would put away his *Wife*, the *Servant* disrespect his *Master*, every other man break the bonds of *relation* to every other man: and all under this pretence, and upon this ground, that *Christ* hath made them *free*. In this passage of the Chapter, the Apostle occasionally correcteth this error: principally indeed as the present Argument led him, in the particular of *Marriage*; but with a farther and more universal extent to all outward *states* and *conditions* of life. The sum of his *Doctrine* this. He that is yoked with a *wife*, must not put her away, but count her *worthy* of all *love*; he that is bound to a *Master*, must not despise

I.

a Jude 4.

b 1 Cor. 3. 3, 4.

despise him, but count him *worthy* of all *honour*; every other man that is tied in any *relation* to any other man, must not neglect him, but count him *worthy* of all good *offices* and civil *respects* suitable to his place and person: though *Shee* or *He*, or that *other*, be Infidels and Unbelievers. *The Christian Calling* doth not at all *prejudice*, much less *overthrow*, it rather *establissheth* and *strengtheneth* those interests, that arise from *natural relations*, or from voluntary *contracts* (either *domestical* or *civil*) betwixt Man and Man. *The general rule* to this effect he conceiveth in the form of an *Exhortation*; that every man (notwithstanding his calling unto *liberty* in Christ) abide in *that station* wherein God hath placed him, contain himself within the bounds thereof, and chearfully and contentedly undergo the duties that belong thereto, *vers. 17. As God hath distributed to every man, as the Lord hath called every one, so let him walk.*] And lest this *Exhortation*, (as it fareth with most other, especially such as come in but upon *the by*, as this doth) should be slenderly regarded: the more fully to ^c commend it to their consideration and practice, he repeateth it once again *verse 20. [Let every man abide in the same calling, wherein he is called.]* And now again once more; in the words of this *verse*; concluding therewith the whole discourse into which he had digressed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

c Ex incidenti
dat documentum
generale.
Lyrano. ad ver.
17.
d Quod, ut
plene commen-
det, reitrat.
Ambros. in
1 Cor. 7. 37.

2.

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very needful argument; *viz.* concerning the *Necessity*, *Choice*, and *Use* of particular callings. Which whilst I do, if any shall blame me for shaking hands with *my texts*: let such know, *First*, that it will not be very *charitably* done, to pass a hard censure upon anothers labour; no nor yet very *providently* for their own good, to slight a profitable truth for some little seeming impertinency. *Secondly*, that the points proposed are indeed not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this *Exhortation*; and all of them such as may without much violence be drawn from the very words themselves, at leastwise if we may be allowed the liberty (which is but reasonable) to take in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the several handlings of them in part will appear. But howsoever, *Thirdly*, (which Saint Bernard deemed a sufficient Apology for himself in a case of like nature, *‘Noverint me non tam intendisse, &c.*) let them know, that, in my choice of this Scripture, my purpose was not so much to bind my self to the strict *exposition* of the *Apostolical Text*, as to take *occasion* therefrom to deliver what I desired to *speak*, and judged expedient for you to *hear*; concerning, 1. *the Necessity*, 2. *the Choice*, and 3. *the Use* of particular Callings.

d Noverint---
me non tam in-
tendisse expo-
nere evangeli-
um, quam ex
Evangelio su-
mere occasio-
nem loquendi,
quod loqui de-
lectabat. Ber-
nard. super
Missus est.

3.

1.

2.

3.

Points, if ever need to be taught and known; certainly, in these dayes most. Wherein some habituated in *idleness*, will not betake themselves to any *Calling*: like a *heavy jade*, that is good at bit, and nought else. These would be soundly *spurred* up, and whipped on end. Other some, through weakness, do not make good *choice* of a *fit Calling*: like a young *unbroken thing* that hath metal, and is free, but is ever wrying the wrong way. These would be fairly checkt, turned into *the right way*, and guided with a *steddy* and *skilful hand*. A *third* sort (and I think the greatest) through *unsettledness*, or *discontentedness* or other untoward humour, walk not soberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. These would be well

well fettered and side-hanckled for leaping. *The first* sort are to be taught *the Necessity* of a Calling; *the second*, to be directed for *the Choice* of their Calling; *the third*, to be bounded and limited in *the Exercise* of their Calling. Of which three, in their order: and of *the First*, first; the *Necessity* of a calling.

The Scriptures speak of two kinds of *Vocations* or *Callings*: the one, *ad Fædus*; the other, *ad Munus*. The usual known terms are; *the General*, and *the Particular* Calling. *Vocatio ad Fædus*, or *the General* Calling, is that wherewith God calleth us, either *outwardly* in the ministry of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or joyntly by both, to the faith and obedience of *the Gospel*, and to the embracing of *the Covenant* of grace and of mercy and salvation by Jesus Christ. Which is therefore termed *the General* Calling, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is *one* and the same, and common to all that are called. The same *duties*, and the same *promises*, and every way the same *conditions*. Here is no difference in regard of Persons: but *One Lord, one Faith, one Baptism, one Body, and one Spirit*; even as we are all called in *one hope* of our Calling: That's *the General* Calling. *Vocatio ad Munus*. Our *Particular* Calling, is that wherewith GOD enableth us, and directeth us, and putteth us on to some *special* course and *condition* of life, wherein to employ our selves, and to exercise *the gifts* he hath bestowed upon us, to his glory, and the benefit of our selves, and others. And it is therefore termed a *Particular* Calling: not as if it concerned not all in general; (for we shall prove the contrary anon;) but because the thing whereunto men are thus called, is not *one* and the same to all, but differenced with much variety according to the quality of particular persons, *⁊ Alius sic, alius verò sic*: [Every man hath his proper gift of God; one man on this manner, another on that.] Here is *ἡ ἰδιότης τοῦ χάριτος*. Some called to be *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*, some one thing, some another, as to their *particular* Callings. But as to *the General* Calling, there is *ἡ κοινὴ σωτηρία*, *the common* Salvation: all called to the same *State* of being *the servants* and children of God; all called to the performance of *the same* duties of servants, and to the expectation of *the same* inheritance of children; all called to be *Christians*. Of both which Callings, *the General* and *Particular*, there is not (I take it) any where in Scripture mention made so expressly and together, as in this passage of our Apostle; especially at the 20. ver. [Let every man abide in the same calling wherein he is called.] Where; besides *the matter*, the Apostles *elegancy* is observable in using the same word in *⁠k* both significations: *the Noun* signifying the *Particular*, and *the Verb* the *General* Calling. Let every one abide in the same calling wherein he was called; bearing sence, as if the Apostle had said, Let every man abide in the same *Particular* Calling, wherein he stood at the time of his *General* Calling. And the same, and no other, is the meaning of the words of my Text.

Whence it appeareth, that *the Calling* my Text implieth, and wherein every man is here exhorted to *abide*, is to be understood of *the Particular*, and not of *the General* Calling. And of this *Particular* Calling it is we now intend to speak. And that in the more Proper and *restrained* signification of it, as it importeth some settled *course* of life with reference to business, office, and *employment*: accordingly as we say, a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant, that our Apostle (as the stream of

4.

f Eph. 4. 4, 5.

g Ver. 7. his.

h Ibid.

i Jude 3.

k Antinomus-
fis. Piscat. hic.

of his argument carried him) here taketh the word in a *much wider extent*; as including not only such *special courses* of life as refer to employment, but even all outward *personal states* and conditions of men whatsoever, whether they have such reference, or no: as we may say, a man is called to *Marriage*, or to *single life*, called to *riches* or *poverty*, and the like.

6. But, omitting this larger signification, we will hold our selves either only or principally to the former: and by *Calling* understand *A special settled course of life*, wherein mainly to employ a mans *gifts* and *time*, for his own and the common good. The *Necessity* whereof whilest we mention, you are to imagine, not an *absolute* and *positive*, but a *conditional* and *suppositive* necessity. Not as if no man could be without one *de facto*, (daily experience in these dissolute times manifesteth the contrary:) but because *de jure* no man should be without one. This kind of *Calling* is indeed *necessary* for all men: But how? Not as a necessary thing, *ratione termini*, so as the want thereof would be an absolute *impossibility*: but, *virtute præcepti*, as a necessary duty, the neglect whereof would be a grievous and sinful enormity. He that will do that which he ought, and is in conscience bound to do; must of necessity live in *some calling* or other. That is it we mean by the *necessity* of a *Calling*. And this *Necessity* we are now to prove.

7. And that *First*, from the *Obedience* we owe to every of Gods *Ordinances*; and the *account* we must render for every of Gods *Gifts*. Amongst those *Ordinances* this is one, and one of the first; that *in the sweat of our faces* every man of us should eat our bread, Gen. 3. The force of which precept, let none think to avoid by a quirk: that forsooth it was laid upon Adam after his transgression, rather as a *Curse*, which he must endure; than as a *Duty*, which he should perform. For first; as some of God's *Curses*, (such is his *Goodness*) are *promises* as well as *curses*; as is that of the *Enmity* between the *Womans seed* and the *Serpents*: so some of Gods *Curses* (such is his *Justice*) are *Precepts* as well as *Curse*s; as is that of the *Womans subjection* to the Man. This of eating our bread in the sweat of our face, is all the three: it is a *Curse*; it is a *Promise*; it is a *Precept*. It is a *Curse*; in that God will not suffer the earth to afford us bread, without our sweat. It is a *Promise*; in that God assureth us, we shall have bread for our sweat. And it is a *Precept* too; in that God enjoyneth us, if we will have bread, to sweat for it. Secondly, although it may not be gainsaid, but that that *injunction* to Adam was given as a *Curse*; yet the substance of the *Injunction* was not the thing wherein the *Curse* did formally consist. Herein was the *Curse*: that whereas before the fall, the task which God appointed man was with *pleasure of body*, and content of *mind*, without sweat of brow or brain; now after the Fall he was to *toil* and *forecast* for his living, with *care of mind*, and *travel of body*, with *weariness of flesh*, and vexation of *spirit*. But as for the substance of the *Injunction*, which is, that every man should have somewhat to do, wherein to bestow himself, and his time, and his gifts, and whereby to earn his bread: in this it appeareth not to have been a *Curse*, but a *Precept* of divine institution; that Adam, in the time and state of *innocency*, before he had deserved a *Curse*, was yet enjoined his *Task*, *To dress and to keep the garden*. And as Adam lived himself, so he bred up his children. His two first born, though heirs apparent of all the world, had yet their peculiar employments; the one in *village*, the other in *pasture*. And as many since, as have walked orderly, have observed Gods *Ordinance* herein; *Working with their hands the thing that is good* in some

o Non erat laboris afflictio, sed exhilaratio voluntatis Augustin. in 8. de Gen. ad lit. 8.

--- Non labore servilis, sed honesta animi voluptate.

Ibid. c. 9.

p Sore travel,

Eccles. 1. 13.

Great travel

and a heavy

yoke. Syrac.

q Eccles. 12. 12.

r Eccles. 1. 14,

17.

s Gen. 2. 15.

t Gen. 4. 2.

u Eph. 4. 28.

some kind or other: those that have set themselves in no such good way, our Apostle elsewhere justly blaming as *"inordinate, or disorderly walkers."* 1^a 2^a Tim. 3. 6. And how can such *disorderly* ones hope to find approbance in the sight of our God, who is a *God of Order*? He commandeth us to live in a *Calling*: and wo to us, if we neglect it. 2^a Thes. 3. 6.

But say there were no such express *Command* for it: the very *distribution* of God's *gifts* were enough to lay upon us this necessity. Where God bestoweth, he bindeth: and to whom any thing is *given*, of him something shall be *required*. The inference is stronger, than most are aware of; from the *Ability* to the *Duty*, from the *Gift* to the *Work*, from the *Fitting* to the *Calling*. Observe how this Apostle knitteth them together at the 17. Verse. [*as God hath distributed to every man, as the Lord hath called every one, so let him walk.*] God hath distributed to every man some proper gift, or other: and therefore every man must glorifie God in some peculiar *Calling* or other. And in Eph. 4. having alledged that of the Psalm, *He gave gifts unto men*; immediately he interreth, *He gave some Apostles, some Prophets, &c.* as giving us to understand, that for no other end God did bestow upon some *Apostolical*, upon others *Prophetical*, upon others gifts in other kinds; but that men should employ them, some in the *Apostolical*, some in the *Prophetical*, some in *Offices* and *Callings* of other kinds. And if we confesse that *Nature* doth not, we may not think the God of *Nature* doth bestow *abilities*, whereof he intendeth no use: for that were to bestow them *in vain*. Sith then he bestoweth gifts and graces upon every man, some or other, and none *in vain*; let every man take heed, that he receive them not *in vain*: let every man beware of *napkinning up the talent*, which was delivered him to trade withal: Let all, *As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold graces of God.* The manifestation of the Spirit being given to every man *to profit withal*; he that liveth *unprofitably* with it, and without a *Calling*, abuseth the intent of the giver, and must answer for his abuse. 8. x Luk. 12. 48. 7 Ver. 17. hic. 2 Psal. 68. 18. a Eph. 4. 8. &c. b Dem & Natura nihil faciunt frustra. c Frustra est potentia, quæ non perducitur in actum. d Luk. 19. 20. e 1 Pet. 4. 10. f 1 Cor. 12. 7.

Secondly, the necessity of a *Calling*, is great in regard of a *mans self*: and that more ways than one. For man being by nature *active*, so as he cannot be long, but he must be doing: he that hath no honest *vocation* to busie himself in, that hath nothing of his own to do, must needs from *doing nothing*, proceed to *doing naught*. That saying of Cato was subscribed by the wiser Heathens as an Oracle, *"Nihil agendo male agere discas."* *Idleness teacheth much evil*, saith the wise son of Syrac: nay all kind of evil, as some copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thousand sinful fancies; it exposeth the soul to all the assaults of her Ghostly enemies: and whereas the Devils greatest business is, to tempt other men; the idle mans only business is to tempt the Devil. Experience of all Histories and times sheweth us, what advantages the Devil hath won upon godly and industrious men otherwise, (as upon David in the matter of Uriah, and many others) only by watching the opportunity of their idle hours, and plying them with suggestions of noysom lusts, at such times, as they had given themselves but some little intermission more than ordinary, from their ordinary employments. How will he not then lead captive at his pleasure those, whose whole lives are nothing else but a long vacation; and their whole care nothing but to make up a number, and to waste the good creatures of God? There is no readier sanctuary for thee then, good Christian, when the Devil pursueth thee, than to betake thy self at once to prayer, 9. g Catonis oraculum, quo nihil verius. Colum. 11. de re rust. 1. h Syrac. 33. 28. i Nos numerus sumus & fruges consumere nati. Horat. 1. Epist. 2.

k--res age,
tutus erit.
Ovid. de re-
med.

Hieron. ad
Rufinum.
Tom. 1. Ep. 4.

prayer, and to the ^kworks of thy Calling: flee thither, and thou art safe, as in a *Castle*. *Non licet* is a very good, and proper, and direct answer, when the Devil would tempt thee to sin; It is *evil*, and I *may not* do it: but yet *Non vacat* is the stronger answer, and surer; I am *busie*, and I *cannot* do it. That giveth him scope to *reply*; and it is not safe to hold argument with the Devil upon any terms: he is a *cunning Sophister*, and thou mayest be circumvented by a subtilty before thou art aware. But this *stubborn and blunt answer* cutteth off all *reply*; and disheartneth the Tempter for that time. It was Saint Hieron's advice to his friend; *1 Semper boni aliquid operis facito, ut Diabolus te semper inveniat occupatum*: Be always doing something, that the Devil may never find thee at leisure. There is no *Cross*, no *Holy water*, no *Exorcism* so powerful to drive away and to conjure down the Fiend, as *Employment* is and faithful labour in some honest *Calling*.

10.
m Lev. 26. 26
n παρὰ τὴν ἀρε-
τὴν αὐτῆς ζῶ-
ει κλοπιμαίαν
ἀπὸ χενεύ.
Phocylides.
Τὸ γὰρ κλέ-
ψιν, ἀπ' αἰτίας
ἐστίν.
Chrysost. in
Eph. Hom. 2.
o 2 Thess. 3.
11, 12.
p Eph. 4. 28.

Thirdly, *Life* must be preserved, *Families* maintained, the poor reliev-
ed: this cannot be done without *Bread*, for that is the ^mstaff of life; and *Bread* cannot be gotten, or not honestly, but in a lawful vocation or *Calling*. Which whoever neglecteth, is in very deed no better, than a very ⁿthief: the Bread he eateth he cannot call his own. ^oWe hear, saith Saint Paul writing to the Thessalonians, *that there are some of you that walk inordinately, and work not at all, but are busie bodies*: Them therefore that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread. As if it were not their own bread, if not gotten with the work of their own hands, and in the sweat of their own faces. And again writing to the Ephesians, ^pLet him that stole, steal no more: but rather let him labour, &c. If he will not steal, he must labour; and if he do not labour, he doth steal: steal from himself, steal from his family, steal from the poor.

11.
q Διμῶν γὰρ
π πᾶσι τὸ ἀρε-
τῶν αὐτῶν ἐστίν.
Hesiod.
in ἔργ.
r Plal. 145. 16.
s Qui vitat
molam, vitat
farinam. Adag.

He stealeth from himself, and so is a kind of *Felo de se*. Spend he must: and if there be no gettings to repair what is spent, the stock will shrink and waste, and ^abeggary will be the end. God hath ordained *Labour* as a proper means whereby to obtain the good things of this life: without which, as there is no promise, so ordinarily there is no performance of those blessings of plenty and sufficiency. God hath a bountiful hand; ^tHe openeth it, and filleth all things living with plenteousness: but unless we have a dili-
gent hand, wherewith to receive it, we may starve. ^uNo Mill, we say, no Meal. And he that by the sloth of his hand disfurnisheth himself of the means of getting, he is as near of kin to a waster as may be; (that they may call ^vBrothers:) and it is but just, if Gods curse light upon him, and that he hath; and bring him to want, yea to nothing.

1 Prov. 18. 9.

13.
u Prov. 31.
vers. 15, 21,
27, 28.

He stealeth also from his *Family*, which should eat the fruit of his labours. The painful house-wife; see in what a happy case her husband is, and her children, and her servants, and all that belong to her. They ^ware not afraid of hunger, or cold, or any such thing: they are well fed; and well clad, and carefully looked unto. Her husband praiseth her, and her servants, and her children, when they kneeled down, and asked her blessing, arise up, and call her blessed, Prov. 31. But the idle man, that for want of a course to live in, impoverisheth himself, and his family, whom he is bound to maintain; is a burden to his friends, an eye-sore to his kindred; the shame of his name, the ruine of his house, and the bane of his posterity. He bequeatheth misery to his off-spring instead of plenty: that should fare the better for him, are undone by him; and he that should give his children

x 1 Tim. 5. 8.

Gods blessing and his, pulleth upon himself Gods curse and theirs. ^xIf any provide

provide not for his own, and specially for those of his own house, he hath denied the Faith, and is in that respect even worse than an Infidel, 1 Tim. 5. 8. The very Infidels take themselves bound to this care: Let not him that professeth the faith of Christ, by his supine carelessness this way, justify the Infidel, and deny the Faith.

He stealeth also (which is the basest theft of all) from the poor: in robbing them of that relief, which he should minister unto them out of his honest gettings; the over-plus whereof is their proper revenue. The good house-wife, of whom we heard something already out of the 31. of the Proverbs, ¹ Seeketh wool and flax, ² Layeth her hands to the spindle, and her hands hold the distaff. But *enī bono*, and to what end, and for whose sake, all this? Not only for her self, ^a To make her coverings of Tapestry, though that also; nor yet only for her household, ^b To cloath them in scarlet, though that also: but withal that she might have somewhat in her hands ^c To reach out to the poor and needy; like another *Dorcas*, to make ^d coats and garments for them, that ^e their loyns might bless her. So every man should be painful and careful, to get some of the things of this Earth by his faithful labour: not as a foolish worldling, to make a *Mammon* of it; but as a wise Steward to ^f make him friends with it. So ^g Distributing it to the necessities of the poor Saints, that it may redound also upon the by, to his own advantage: whilest sowing to them temporal things, the comfort of his *Alms*; he reapeth in recompence of it their spiritual things, the benefit of their Prayers. Saint Paul exhorteth the Ephesians by word of mouth, (and it was the very close of his solemn farewell, when he took his last leave of them, and should see their face no more;) that ^h By their labour they ought to support the weak, and Minister to the necessities of others; remembring the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And after his departure, he thought it needful for him to put them in mind of the same duty once again by letter; ⁱ Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Lay all this that I have now said, together: and say if you see a verier thief than the Idle person? that stealeth from himself, and so is a foolish thief; stealeth from his Family, and friends, and so is an unnatural thief; stealeth from the poor, and so is a base thief.

Fourthly, and lastly: a Calling is necessary in regard of the Publick. God hath made us ^k sociable creatures; contrived us into Policies and Societies and Common-wealths; made us ^l fellow members of one body, and ^m every one anothers members. As therefore we are not ⁿ born, so neither must we live, to and for our selves alone; but our Parents and Friends, and acquaintance, nay every man of us hath a kind of right and interest in every other man of us, and our ^o Country and the Common-wealth in us all. And as in the artificial body of a Clock one wheel moveth another, and each part giveth and receiveth help to and from other; and as in the natural body of a Man, consisting of many members, all the members ^p Have not the same office, (for that would make a confusion) yet there is no member in the body so mean or small, but hath its proper faculty, function and use whereby it becometh useful to the whole body, and helpful to its fellow-members in the body: so should it be in the Civil body of the State, and in the Mystical body of the Church. Every man should conferre aliquid in publicum, put to his helping hand to advance the common good, employ himself some way or other, in such sort, as he may be ^q serviceable to the whole body, and profitable to his fellow-members

13.

7 Prov. 31. 13.

2 Vers. 19.

3 Vers. 22.

b Vers. 21.

c Vers. 20.

d Acts 9. 39.

e Job 31. 20.

f Luk. 16. 9.

g Rom. 12.

13.

h Acts 20. 34.

35.

i Eph. 4. 28.

14.

k ἀνδραγαθία

αὐτῶν καὶ ἡ

καὶ ἡ

ἀριστ. 1. Pol. 2.

l Membra su-

mm corporis

magni, Senec.

Epist. 93.

m Rom. 12. 5.

n Non nobis

solum nati su-

mmus; sed par-

tem patriæ, par-

tem parentibus,

&c. Cic. ex

Plat. Epist. 9.

In commune

nati sumus.

Senec. Ep. 95.

o ὅτι καὶ ὁμοί-

αὶ ἐν αὐτῶν

αὐτῶν πρὸς τὸ

ἅπλῳ καὶ

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then never dreamed of. But such were those *Monks* of old: so good, so godly. Whereas these of later times, by their affected absurd *habits*, and *gestures*, and *rules*; by their gross and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; and their more than *Pharisaical overlooking* of others, by their insatiable *avarice*, and palpable *arts* of getting into their hands the fattest of the earth, and that under colour of *Religion*, and pretences of *poverty*; by their *sensual wallowing* in all *ease*, and *idleness*, and *fulness of bread*, and (the fruits of these) in abominable and prodigious *filthiness* and *luxury*: became as *Proverbs* and as by-words in the mouths and pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalf: for by this time, you must know, these droans had thrust themselves against all reason and common sense, into the rank of *Church-men*, and shrowded themselves under the title of the *Clergy*. Divers godly and learned men wrote against the *abuses*, desired a *reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so far out of course;) yet at leastwise to some tolerable expression of it. The *Poets* wanted not sport the while; who made themselves bitterly merry with descanting upon the *lean skulls*, & the *fat paunches* of these lasie gutlings: there was flesh-hold enough for the *riming Satyrists*, and the *wits* of those times, whereon to fasten the forest and the strongest *teeth* they had.

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide *declination* in these kind of men from their *primitive purity*. The ancient *Monks* lived upon the labour of their *hands*: and thereby not only maintained themselves, (which they might do with a very little in that course of *abstinence* and *austerity* wherein they lived) but relieved many others, and did many pious and charitable works out of that they had earned with their fingers. And when about *S. Augustine's* and *S. Hierome's* times *Monks* began to relish *ease*, and under pretence of *Reading* and *Prayer* to leave off *working*, and to live upon the sweat of other mens brows; both those good Fathers disliked it: *Saint Hierome* to *Rusticus* alledging the laudable custom of the *Monasteries* in *Egypt*, which admitted none to be *Monks* but with express condition of *labour*; and *Saint Augustine* in a just *Treatise* opposing it not without some bitterness, rebuking them as contumacious and peevishly *perverse*, who reading in the *Scriptures*, that *he that will not labour shall not eat*, do ye resist the *Apostles* admonition, and under pretence that they may have leisure to read, refuse to obey what they do read. But *ease* is *pleasing* to flesh and blood; and will not be easily wrung from those that have any while given themselves to it, especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased, and spread; till at the length there grew whole *Orders* of disorderly Mendicants begging runagate *Friars*: who by their affected *poverty*, diverting the *Charity* of well-minded people from those that were truly poor, enriched themselves with the spoils of the poor; and under colour of long prayers, made a prey not now (as those craving *Pharisees* of old, whose simplicity they pity) of *widows houses*, but of goodly *Lordships*, and whole *Countries* before them. It is well known in this our Land, how both *Church* and *Common-wealth* groaned under the burden of these heavy *Lubbers*: the *Common-wealth*, whilest they became *Lords* of very little less (by their computation who have travelled in the search) than the one half of the *the Temporalities* of the Kingdom; and the *Church*, whilest

V. Erasmi. in Adag. Monacho indolentior. Nic. de Clemang. 3. de corrupto Ecc. statu. c. 21-23 Camden. in Brit. p. 766. Fr. Mod. in l. de ordin. Eccles. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planet. Eccl. 2 73. 83. &c. Palingen. in Leo. Virg. Sagittar. &c. Richard. Armachanus, Gul. de S. Amore, Nic. de Clemangis, Rob. Abbas Molismensis, &c. a O Monachi, vestri stomachi sunt amphora Bacchi, &c.

17.

b V. de Agyptiorum Monachis. Chryl. in Mat. hom. 8.

c Agyptiorum monasteria hunc ordinem tenent, ut nullum absque operis labore suscipiant.

Hier. Tom. 1. Epist. 4.

d Tom. 3. libro de opere Monachorum

e Quis autem se dicunt vacare letitioni,

nonne illic inveniunt quod precipit Apostolus?

Qua est ista ergo perversitas, letitionis nolle obtinere,

dum vult ei vacare. Et, ut quod bonum est diuini legatur, idem facere nolle

quod legitur? c. 17. ib.

1 Σελαν ηγανδω και οβρ.

Euripid. in Hipp. coron.

g Mat. 23. 14.

they ingrossed into their hands the fruits of most of the best Benefices in the Realms; allowing scarce so much as the chaff towards the maintenance of those that trod out the corn. Their profession is (God be thanked) now long since suppressed, and their habitations demolished, by the violent and Jehu-like reformation of a mighty King: and the land by that means well-purged of these overspreading Locusts. There is nothing of them now remaineth, but the rubbish of their nests, and the stink of their memory: unless it be the sting of their devilish sacrilege in robbing the Church by damnable Impropriations.

18.

ἰ Πολλὰ πῦρ,
ἢ πολλὰ φά-
σμα, ἢ πολλὰ
καὶ ἠπὺν
Ἀνδραποδ-
καὶ τὰς Τί-
μοκρεον-
τίαν Ἐπι-
τάφ. Τι-
μοκρεον-
τίαν, ἂν
ἀπὸ τῆς
Δειπνός. 5.

But let them go. The next we meet withal are those, with whose either birth, or breeding, or estate it sorteth not (as they think) to be tyed to labour in any vocation. It is the sin of many of the Gentry, whom God hath furnished with means and abilities to do much good; to spend their whole days and lives, in an unprofitable course of doing either nothing, or as good as nothing, or worse than nothing. I cannot be so either stupid, as not to apprehend; or rigorous, as not to allow, a difference in the manner of employment, and in other circumstances thereto belonging, between those that are nobly or generously born and bred, and those of the meaner and ordinary rank. Manual, and Servile, and Mechanick trades, and arts, are for men of a lower condition. But yet no man is born, no man should be bred, unto idleness. There are generous and ingenuous and liberal employments, sortable to the greatest births and educations. For some man whom God hath blessed with power and authority in his country; with fair livings and large revenues; with a numerous family of servants, retainers, and tenants, and the like: it may be a sufficient Calling, and enough to take up his whole time, even to keep hospitality, and to order and overlook his family, and to dispose of his lands and rents, and to make peace, and preserve love and neighbourhood among them that live near or under him. He that doth but this as he ought to do, or is otherwise industrious for the common good; must be acknowledged a worthy member of the Common-wealth: and his course of life, a calling (although perhaps not so toylsome, yet) in suo genere, as necessary and profitable, as that of the Husbandman, Merchant, Lawyer, Minister; or any other.

k Non otiose
vivit, qui qua-
litercunque u-
tiliter. 2. 2. qu.
187. 5. ad 2.

19.

ἰ Mat. 6. 29.
m Nemo volu-
erit Sic lau-
datus equum.
Nobilis hic,
quocumque ve-
nit de gramine
— Sed venale
picus Corymba;
posteritas &
Hirpini, si rara
iugo victoria
sedet. Nil ibi
majorum respe-
ctus, gratia
nulla Umbra-
rum: dominus
precibus mutare
jubetur Exi-
guis. Juvenal.
Satyr. 8.

But for our (meer or parcel) Gallants, who live to no settled course of life, but spend half the day in sleeping, half the night in gaming, and the rest of their time in other pleasures and vanities, to as little purpose as they can devise; as if they were born for nothing else but to eat and drink, and snort and sport; who are spruce and trim as the Lilies¹ (Solomon in all his royalty was not cloathed like one of these:) yet they neither sow nor reap, nor carry into the barn; they neither labour nor spin, nor do any thing else for the good of humane society: let them know, there is not the poorest contemptible creature, that cryeth Oysters and Kitchenstuff in the streets, but deserveth his bread better than they; and his course of life is of better esteem with God and every sober wise man, than theirs. A horse, that is neither good for the way, nor the cart, nor the race, nor the wars, nor any other service; let him be of never so good a breed, never so well marked and shaped; yet he is but a jade: his Master setteth no store by him, thinketh his meat ill bestowed on him; every man will say, better knock him on the head than keep him; his skin, though not much worth, is yet better worth than the whole beast besides.

20.

Consider this, you that are of Noble or Generous birth. Look unto the Rock, whence you were hewn; and to the pit, whence you were digged.

ged. Search your *Pedigrees*; collect the scattered *Monuments* and *Histories* of your *Ancestors*: and observe by what steps your worthy *Progenitors* raised their houses to the height of *Gentry*, or *Nobility*. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the *Camp*, or sweating at the *Bar*, or waiting at the *Court*, or adventuring on the *Seas*, or trucking in his *Shop*, or some other wayⁿ industriously bestirring himself in some settled *Calling*, and *Course* of life. You *usurp* their *Arms*, if you *inherit* not their *vertues*: and those^o *ensigns* of honour and *Gentry* which they by industry atchieved, sit no otherwise upon your shoulders, than as rich *trappings* upon *Asses* backs; which serve but to render the poor beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, stain the colours, and embase the metals of those badges of your *Gentry* and *Nobility*, which you claim by descent: think, when we worship or honour you, we do but^p flout you; and know, the^q *titles* we in courtly give you, we bestow upon their memories whose degenerate off-spring you are, and whose *Arms* you unworthily bear; and they do no^r more belong to you, than the reverence the good man did to *Isis*, belonged to the *Ass* that carried her *Image*.

The third sort of those that live unprofitably and without a *Calling*, are our idle sturdy *Rogues*, and vagrant town-end *Beggars*: the very scabs, and filth, and vermine of the *Common-wealth*. I mean such as have health, and strength, and limbs, and are in some measure able to work and take pains for their living; yet rather chuse to wander abroad the Country, and to spend their days in a most base and ungodly course of life: and, which is yet more lamentable, by I know not what connivance, contrary to all *Conscience*, *Equity*, and *Law* are suffered. All Christian *Common-wealths* should be the *Israel* of God; and in his *Israel*, God as he promised there should be some always^t poor, on whom to exercise charity; so he ordained there should be^u no beggar, to make a trade and profession of begging. Plato, than whom never any layed down a more exact *Idea* of an happy *Common-wealth*, alloweth not any^x beggar therein: alledging, that where such were tolerated, it was impossible but the State must abound with^y pilfering and whoring, and all kind of base villany. The *Civil Laws* have flat Constitutions against them, in the titles^z *de Mendicantibus non invalidis*. But I think never Kingdome had more wholesome laws in both kinds, I mean both for the competent relief of the orderly poor, and for sharp restraint of disorderly vagabonds; than those provisions which in many of our own memories have been made in this land. But^a *Quid leges sine moribus*—? Those *Laws* are now no *Laws* for want of due execution: but *Beggars* are *Beggars* still, for want of due correction. *Et vetabitur semper, & retinebitur*; the saying is truer of *Rogues* and *Gypsies* in England, than ever it was of *Mathematicians* in *Rome*. You to whose care the preservation of the *Justice*, and thereby also of the *Peace* of the Land is committed, as you tender the *Peace* and *Justice* of the Land, as you tender your own quiet and the safety of your neighbours; as you tender the weal of your Country, and the honour of God: breath fresh life into the languishing *Laws* by severe execution; be rather cruel to these *Vipers*, than to the State. So shall you free us from the *Plague*, and your selves from the guilt, and them from the opportunities, of infinite sinful abominations.

But we are unreasonable to press you thus far, or to seek to you or any others for *Justice* in this matter; having power enough in our own hands

n 'Oudis δ
ω' παθουμ
ευκλεος αιδε
'ΑΜ' ος παροι
τι κρυσι
εσ ανδρι: v.
Euripid.
o Effigies quod
Totbellatorum,
si luditur alea
pernox Ante.
Numantinos?
Joven. Sat. 8.
p Nannum cu-
jusdam, Atlan-
ta vocamus;
Aethiopem
Cynnum. Ju-
ven. Ibid.
q- Honores,
Quos illis da-
mus, & dedi-
mus, quibus
omnia debes.
Joven. Ibid.
r Quis enim
gentisum dix-
erit hunc, qui
Indignus gene-
re? Ibid.
I 2.
f Gal. 6. 16.
s Mat. 26. 11.
u As some un-
derstand that
in Deut. 15. 4.
x Πτωχός αν-
δρις ημεις εο
τι κλην γυ-
νιδω. Plat.
de legib. 11.
y 'Εν πολει, ε-
αν ιδης πτω-
χον, οπ' ου
αν ες τειρε
τω τον αμ-
χαν; υμεις ος
κλειται το ε
βαλαντο τι μω
ε ιερειουχοι,
ε παρ των
τωις των κακω
διωκε; 291. Id.
de Reip. l. 8.
z Cod. Justin.
lib. 11. Tit. 25.
& Cod. Theo.
14. Tit. 11.
a Horat. l. 3.
Carm. 24.
b Tacit. lib. 1.
Hist.

to do our selves *Justice* upon these men, if we would but use it. Even by making a strait Covenant with our *Ears*, not to *heed* them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say I this altogether of my self? or saith not the Apostle even the same? ^c *He that will not labour, let him not eat*: relieve him not. But hath not Christ required us to *feed the hungry*, and to *cloath the naked*, and to be free and *charitable to the poor*? Nothing surer: God forbid any man should preach against *Charity* and *Almesdeeds*. But remember, that as God approyeth not ^d *Alms* or any other work, if without *Charity*; so nor *Charity* it self, if without *Discretion*. ^e *Honour Widdows*, saith Saint Paul, *But those that are Widdows indeed*: so relieve the poor, but relieve those that are poor indeed. Not every one that *asketh*; not every one that *wanteth*; nay more, not every one that is poor, is poor indeed: and he that in his indifcreet and mis-guided charity should give to every one that *asketh*, or *wanteth*, or is poor, meat, or clothing, or Alms; would soon make himself more *hungry*, and *naked*, and *poor*, than he that is most hungry, or naked, or poor. The poor, whom Christ commendeth to thee as a fit object for thy charity, *the poor indeed*; are those that want, not only the things they ask, but want also means to get without asking. A man that is *blind*, or *aged*, and past his *work*; a man that is *sick*, or *weak*, or *lame*, and cannot work; a man that desireth it, and seeketh it, and cannot get work; a man that hath a greater charge upon him than his honest pains can maintain; such a man as one of these, he is poor indeed. Let thine *Ears* be open, and thine *Eyes* open, and thy *Bowels* open, and thy *Hands* open to such a one: it is a charitable deed, and a ^f *sacrifice of sweet smelling*, ^g *With such sacrifices God is well pleased*: Forget not thou to offer such *sacrifices* upon every good opportunity, and be well assured God will not forget in due time to reward thee. But for a lusty, able, upright man (as they stile him in their own dialect) that had rather *beg*, or *steal*, or both, than *dig*: he is no more to be relieved as a poor man, than a woman that hath poysoned her husband is to be honoured as a *Widow*. Such a woman is a *Widow*, for she hath no more an husband than any other *Widow* hath: but such a Woman is not ^h a *Widow indeed*, as St. Paul would be understood; not such a *Widow* as he would have honoured: it is alms to hang up such a *Widow*, rather than to honour her. And I dare say, he that helpeth one of these sturdy Beggars to the stocks, and the whip, and the house of correction, not only deserveth better of the Commonwealth; but doth a work of greater *Charity* in the sight of God, than he that helpeth him with meat, and money, and lodging. For he that doth this, corrupteth his *Charity* by a double error. First, he maintaineth, and so encourageth, the other in idleness; who, if none would relieve him, would be glad to do any work rather than starve. And secondly, he disableth his *Charity*, by mis-placing it; and unawares robbeth the poor, whilst he thinketh he relieveth them. As he that giveth any honour to an *Idol*, robbeth the true God, to whom alone all religious honour is due: so he that giveth any *Alms* to an idle Beggar, ⁱ robbeth the truly poor, to whom properly all the fruits of our *Alms* are due. And so it cometh to pass oftentimes (as Saint Ambrose sometimes complained) that the ^k maintenance of the poor is made the spoil of the loyterer.

But I forget my self, and you, and the time; whilst I give way to my just indignation against these base excrements of the Commonwealth. You have seen the Necessity of a Calling: without it, we despise Gods Ordinance, and smother his Gifts; we expose our selves to sinful temptations; we

^c 2 Theff. 3. 10.

^d 1 Cor. 13. 3.

^e 1 Tim. 5. 3.

^f Phil. 4. 18.

^g Heb. 13. 16.

^h 1 Tim. 5.

Comparever. 3.

with v. 5. and

15.

ⁱ Pars sacrile-

gii est, rem

pauperum dare

non pauperibus

Hieron. ad

Pammach.

Epist. 25.

^k Neque tran-

scribatur vita

pauperum in

spolia fraudu-

lencorum. Am-

brof. 2. Offic.

16.

we deprive our selves, our families, and the poor of *due maintenance* ; we withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazy *Monk* ; nor of *Birth*, the riotous *Gallant* ; nor of *Want*, the able *Beggar* ; nor of any other thing, any other man, from this common *Necessity*. And that is the sum of our *first point*, viz. *the Necessity of a Calling*. Proceed we now to the second, *the Choice of a Calling*.

A point indeed (I must confess) not directly intended in the words of my Text : yet being after a sort, implied therein (for the Apostles wish that every particular man would abide in his own proper station, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of such *Callings* ;) and being withal a matter of such great consequence to be taught and known ; I thought it would be more expedient for the present discharge of my duty in this place, to take it in, (though with some hazard of the imputation of *impertinency* to my self) than by passing it over, to defraud them (and it is likely there are many such here present) whom it may concern in point of *conscience* of such instructions, as may give them profitable directions in a business so material. Concerning which, it behoveth every man the rather to have an especial care, because much of a mans comfort and content in this life dependeth thereupon : it being scarce possible that that mans life should be comfortable to him, or he go on with any *cheerfulness* in his course, that liveth in a *Calling* for which neither he is fit, nor the *Calling* fit for him. Neither will the consideration hereof be useful only for such, as are yet *free to choose* ; but even for those also, who have already *made their choice*. For since the very same *rules* which are to direct us in the choice of our *Calling*, are to help us also for *the trial* of our *Callings* ; it can be no loss to the best of us all to give heed to those *Rules* : thereby either to *rectifie* our choice ; or to *quicken* our alacrity in what we have chosen, by *warranting* our courses to our own souls, and *silencing* many unnecessary *scruples*, which are wont frequently to arise concerning this matter, in the Consciences of Men.

I βίη ἀρετῆς
ζωῆς, ἀλὸς
τῆς
Socratis di-
ctum, apud
Stob. serm.

And *first*, we are to lay this as a firm ground, that that is every mans *Proper* and right *Calling*, whereunto *God* calleth him. For he is the *Author*, as of our *general*, so of our *particular Callings* too : [*As the Lord hath called every one*, Vers. 20.] When therefore we speak of *the choice of a Calling*, you are not so to understand it, as if it were left free for us ever, to make our *choice* where, and as we list. The *choice* that is left to us, is nothing but a conscionable *enquiry* which way *God* calleth us, and a conscionable *care* to take that way. So that if it shall once appear, that *God* calleth us this way or that way, there is no more place for *choice* ; all that we have to do, is to obey. --- *Obsequium sufficit esse meum*. The enquiries we are to make ordinarily, are (as you shall hear anon) what *lawfulness* there is in the *thing*, what *abilities* there are in us, what *warrant* we have from *without*. But all these must cease, when *God* once expresseth himself, and calleth us with an audible voice. No more enquiry then into the *thing*, how *lawful* it is. If *God* bid *Peter* kill and eat, and send him to preach unto the *Gentiles* ; there is no answering *unde quæ- rere*, Not so *Lord* ; nor alledging the *uncleanness* of the *meat*, or the *unlawfulness* of going into the way of the *Gentiles* : *Injusta justa habenda* --- what *God* will have *clean*, he must not account *common*. His very call to any thing, maketh it *lawful*. No more enquiry into *our selves* how *able* we are. If *God* call *Moses*, one of a slow speech, and not eloquent,

25.

m. mortalia
quæ sunt Consi-
lium ; certus
jussa capesse
Dni. Aufon.
Theodosio.
n Aufon. ib.

I.

o Acts 10. 13;
Gr.

p 1b. vers. 28.

2.

q Exod. 4. 10.
Gr.

from

f Judg. 6. 14. from *the sheepfold*, to plead for his people before a Tyrant; or ^f *Gideon*, a mean stripling, of a small Family and Tribe, from *the threshing floor*, to deliver *Israel* out of the hands of their oppressors; or ^g *Jeremy*, a very child, and one that could not speak, from his *cottage* in *Anathoth*, to set him over Nations and Kingdoms, to root out and to plant; or ^h *Amos* a plain Country-fruit-gatherer, from the *Herd* in *Tekoah*, to prophesie at *Bethel*, and in the Kings Court: it is a fruitless and unseasonable modesty to alledge unsufficiency or unworthiness. ⁱ *Juvat idem Qui jubet*. Where he setteth on work he giveth strength to go through with it. His very calling of any man maketh him able. No more enquiry into outward means, what warrant we have. If God ^k call Paul to be an Apostle, and ^l to bear his Name before the Gentiles, and Kings, and the Children of *Israel*; it is needless to ^m confer with flesh and blood, or to seek confirmation at *Jerusalem* from them which were Apostles before him, by the imposition of their hands. Gods work in him supplieth abundantly the want of those solemnities; and Paul is as good an Apostle as the best of them, although he be ⁿ an Apostle, not of men, neither by man. God's calling any man to any office, sealeth his warrant. ^o *Non tutum renuisse Deo*. Away with all excuses and pretences, and delays: when God calleth; submit thy will, subdue thy reason, answer his Call, as *Samuel* was taught to do, ^p *Speak Lord for thy servant heareth*.

26. If it were expedient for us, that God should still deal with us as he did long with *the Jewish*, and a while with the *Infant Christian Church*, by immediate inspirations; and call us either by *secret Enthusiasms*, or *sensible Insinuations* (as he did many of them) into the way wherein he would have us walk: the Rule for our Choice would be easie; or rather there would need no Rule at all (because indeed there would be left no choice at all;) but this only, even to get up and be doing, and to put our selves speedily into that way whereunto he did point us. But since the wisdom of God hath thought it better for us, to take counsel from his written word, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and extraordinary inspirations: it will be very profitable for us to draw thence some few Rules, whereby to make reasonable judgments concerning any course of life, whether that be it, whereunto God hath called us, or no. The Rules, as I have partly intimated already, may be reduced to three heads: according as the enquiries we are to make in this business, are of three sorts. For they either concern the course it self; or else our selves, that should use it; or else thirdly, those that have right and power over us in it. If there be a fail in any of these; as if either the course it self be not lawful, or we not competently fit for it, or our superiours will not allow of us, or it: we may well think, God hath not called us thither. God is just; and will not call any man to that, which is not honest and good: God is all-sufficient; and will not call any man to that, which is above the proportion of his strength: God is wonderful in his providence; and will not call any man to that, where-to he will not open him a fair and orderly passage. Somewhat by your patience of each of these.

27. And first, of the Course we intend. Wherein let these be our Enquiries: 1. First, whether the thing be simply and in it self lawful, or no: 2. Secondly, whether it be lawful so as to be made a Calling, or no: 3. Thirdly, whether it will be profitable, or rather hurtful to the Common-wealth. Now observe the Rules. The first Rule this, Adventure not on any course without good assurance that it be in it self lawful. The ground of this Rule is plain and evident.

evident. For it cannot be, that God, who *hateth*, and *forbiddeth*, and *punisheth* every sin in every man, should call any man to the practice of any sin. ^d Let him that stole, steal no more, saith St. Paul; But rather let him labour with his hands, the thing that is good, Ephes. 4. If it be not something that is good; it is good for him to hold his hands off: let him be sure, God never called him to labour in that: and he were as good hold to his old trade, and steal still, as labour with his hand the thing that is not good. If ^e Diana of Ephesus be an Idol, Demetrius his occupation must down: he must make no more silver shrines for Diana, though by that craft he have his wealth. Tertullian excellently enlargeth himself in this argument in his Book ^f De Idololatria; strongly disapproving their practice, who being Christians, yet got their living by making Statues and Images, and other ornaments to sell to Heathen Idolaters. Offenders against this Rule, are not only such as live by Stealing, and Robbing, and Piracy, and Purse-cutting, and Witch-craft, and other such like ungodly practices as are made capital even by the Laws of Men, and punishable by death: but all such also, as maintain themselves by, or get their living in any course, absolutely condemned by the Law of God, howsoever they may find amongst men either express allowance, as Whores and Bawds do in the holy Mother Church of Rome; or at least some kind of toleration by connivance, as Charmers, and Fortune-tellers, and Wisards, do amongst us. Which sort of people, it is scarce credible how generally and miserably our common Ignorants are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their own foolish credulity. These superstitions helped to root out the ^g Amorites out of the land of Canaan: and it may pass among Saul's best Acts, that he rooted out these ^h Superstitions out of the land of Israel: And great pity it is, that such as make a trade of these superstitions are not by some severe provisions rooted out of this, and every other Christian Land. Let this first Rule be remembered of us in every choice and trial of our Callings; No unlawful thing, can be a lawful calling.

No, nor yet every lawful thing neither. For many things may be lawful in the private use, which yet may not lawfully be made a Calling, or trade of life. Who can reasonably deny the lawfulness of many disports and recreations, as Bowling, or Shooting, or even Cards and Dice? And yet who can reasonably think it to be a commendable Calling, for any man to be a profest Bowler, or Archer, or Gamester, and nothing else? Therefore take a second Rule; Make not a Calling of that, which was not made to be a Calling. If you shall ask, How you shall know a thing to be such? I answer generally, all such things as are of this nature, as are indifferent for men of all sorts and callings to use with due caution and circumstances; and more especially matters of delight, and recreations are such. And the reasons are good. The ^k ground of particular Callings is some particular gift of God, according to the differences that are to be found in particular men in regard either of the soul or of the body, or of outward things: whereas such things as these, whereof we now speak, become of Lawful and commendable use, not so much from any special ability received from God, which should be exercised therein, as from the common necessity of our weak nature, which is to be refreshed thereby. And the End also, for which God permitteth us these things, is not to employ our strength and time in them; but to give us some ^m refreshing, when we are wearied with former labour, and so to fit us for fresh and future employment. The works of our Callings, they are as our

D d

Meats

^d Eph. 4. 28.^e Acts 19. 25.
^{-27.}^f Praesertim
cap. 5. -8.^g Deut. 18.^h 10. -12.^h 1 Sam. 23. 9.

28.

ⁱ תאמר
לא הוה
משה
אשר
אמר
אריסט. 8. Pol. 3.^k Hic vers. 17.^l I non
est
opus^m Uti quidem
illis licet: sed
sicut somno, &
quiescenti
ceteris, tum cum
gravibus
quo rebus
satisfecerimus.
Cic. 1. Offe.

n' Ως φαρμα-
κείαι καὶ οἷον.
Arist. 8. Po-
lit. 3.

Meats and Drinks: these of *Delight*, as *Sauces*, or as ⁿ *Physick*, and as *Sauces* or *Physick* they are to be used, and not otherwise. As absurd then as it would be for a man to accustom himself to no other diet but *slabber-sauces*, and *Druggs*: so absurd a thing it is for a man to have no other *Calling*, but *Dicing*, and *Carding*, and *Gaming*. Amongst offenders against this Rule, that I reckon not *Juglers*, and *Fidlers*, and *Tumblers*, and *Bearwards*, and *Rope-dancers*, and *Rhymers*, and the rest of that *Rabble*; they may thank the *baseness* of their condition, rather than the *lawfulness* of their Course. I strike rather, at those that are both eminent and pernicious; especially those *Bawds* of *unthriftiness*, and almost every other *Vice*; (for where *Unthriftiness* is, there is almost every other *Vice*.) I mean those *parcel-Gallants* that have nothing to live on but their *Wits*, and no other use of their *wits*, but to distil a kind of maintenance from juicy heirs, and flush novices by *play*. I would our *Pantomimes* also and *Stage-players* would examine themselves and their *Callings* by this Rule. If they should have been tried by the Bench of *Fathers* and *Councils* of old, or would have put it to most voices among later *Divines* both *Popish* and *Reformed*; they had been utterly cast and condemned by the first Rule, and not have been reprieved till now: most holding, not the *Calling* only, but the very *Practice* and *Thing* it self unlawful and damnable. For my own part, I dare not at all say the *Practice* is, neither will I now say the *Calling* is, unlawful: only let them that make a *Calling* of it, consider themselves and their *Calling* well, and examine whether God hath bestowed upon them some *gifts*, which they might have employed a better way; and what *inducements* they have, and of what weight those *inducements* are, to give their consciences security, that they have done well, in embracing this as their *Calling*. And when they have done thus, freely and faithfully, as in the sight of God; if *their own hearts condemn them not*, neither do I: in the mean time, I would but be their Remembrancer of thus much only, that there are some things lawful to do, which are not lawful to live by; some things lawful as *Delights*, which are not lawful as *Callings*. And so much for that *second Rule*.

29.

There is yet a *third Rule* behind, and that is this. Resolve not upon that course for thy calling, what pretences soever, or what reasons thou mayest have for the lawfulness of it otherwise, which is rather hurtful than profitable for the Common-wealth. The ^o *Publick good* is one of those main respects which enforce the necessity of a *Calling*: the same respect then must of necessity enforce such a *Calling*, as may at least stand with the *Publick good*. ^p The manifestation of the Spirit is given to every man (saith our Apostle after at the twelfth Chapter) to profit withal. Yea, perhaps to profit himself withal. If it were but so, yet that were enough to infer more: sith the ^q *private good* is included in the *publick*, *tanquam trigonum in tetragono*. But the Apostle meant to speak home; and therefore he made choice of a word that will not admit that gloss of *private profit*: *πρὸς τὸ συμφέρον*. That very word impliedly preferreth the ^r *publick good* before the *private*; and scarce alloweth the *private*, other than as it is interwoven in the *publick*. Now things in themselves lawful, and at some times useful, may in regard of the *End*, or of the *matter*, or by some accident otherwise, happen at some other times to be hurtful to the *Common-wealth*: and hereof such due consideration should be had in the choice and exercise of our *Callings*, as ever to have one eye upon the *Common good*, and not wholly to look after our own *private gain*. Offenders against this

o See before
Self. 14.

p 1 Cor. 12. 7.

q Σὺν γὰρ τῇ
πύλει καὶ οὐκ ἐ-
κταῖ καὶ ἀπολλύ-
ται τὸ ἐξ-
εἶ δικαία.
Xenoph. de
Venatione.
r Sanis homi-
nibus publica
privatis potio-
ra sunt. Sen.
1. de Clem. 4.

this Rule, are most of our *Engrossers*, and *Forestallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export money, corn, other *needful commodities* out of the Land in times of want or scarceness, or bring in *unnecessary commodities* when there is plenty at home: and all those that project new devices, and unjust *Monopolies*, to fill their own Coffers; perhaps not without pretension of some small benefit to the *Common-wealth*, but certainly not without sensible and grievous pressures of those that are a great part of the *Common-wealth*.

Thus have we delivered three Rules, concerning the Quality of a right Calling: and pointed out some special offenders against each of them. And now methinks I see the *Usurer* hugging himself, and clapping his sides, that he hath come off so fairly: surely his Calling is absolute good, whereon none of these Rules could fasten. But it is indeed with the *Usurer* in this case, as with the *Drunkard*. If the *Drunkard* should ask me against which of the ten Commandments he offended; I confess I could not readily give him a direct punctual answer: Not that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the sixth Commandment, by distempering his body; he sinneth against the seventh, by enflaming his lust; he sinneth against the eighth, by making waste of the good Creatures of God. Right so is it with our *Usurer* in this case: He would pose me, that should ask me the Question, which of these three Rules fetcheth in the *Usurer* and his Calling. Verily I cannot well tell which most; I think every one of the three may: howsoever, among the three, I am sure I have him. If *Usury* be simply unlawful (as most of the learned have concluded) then the first Rule hath him. I should be very tender to condemn any thing as simply unlawful, which any even imaginary conjunction of Circumstances would render lawful; and would chuse rather by an over-liberal Charity to cover a multitude of sins, (if I may abuse the Apostles phrase to that sence) than by a too superstitious restraint make one. Yet the Texts of Scripture are so express, and the grounds of Reason, brought by learned men, seem so strong against all *Usury*; that I have much ado to find so much charity in my self, as to absolve any kind of *Usury*, (properly so called) with what cautions or circumstances soever qualified, from being a sin. But I will suspect mine own and the common judgment herein, and admit for this once (dato non concessio,) that *Usury* be in some case lawful, and so our *Usurer* escape the first Rule; which yet cannot be, till his teeth be knocked out for biting: But you must knock out his brains too, before he escape our second Rule. I dare say, the most learned *Usurer* that liveth (and they say some learned ones are *Usurers*) will never be able to prove, that *Usury* if it be at all lawful, is so lawful, as to be made a Calling. Here all his *Doctors* and his *Proctors*, and his *Advocates* leave him. For, can it possibly enter into any reasonable mans head to think, that a man should be born for nothing else, but to tell out money, and take in paper? which if a man had many millions of gold and silver, could take up but a small portion of that precious time which God would have spent in some honest and fruitful employment. But what do I speak of the judgment of reasonable men in so plain a matter; wherein I dare appeal to the conscience, even of the *Usurer* himself? and it had need be a very plain matter, that a man would refer to the conscience of an *Usurer*. No honest man need be ashamed of an honest Calling: if then the *Usurers* Calling be such, what need he care who knoweth, or why should he shame with it? If that be his trade, why doth he not in his Bills and Bonds and Noverints, make it known to all men by those pre-

30.

1.

1 Pet. 4. 8.

2.

Artem acqui-
tia delegerunt;
unde vitam
transigant: &
inde se volunt
pascere, unde
offendant eum,
a quo omnes
pascuntur.
August. in
Psal. 129.
v. Per vagantiss-
simam illam ver-
sum, qui vocat
artem pudere
proloqui, quam
facit. Cic.
in Orator.

sents that he is an *Usurer*, rather than write himself *Gentleman*, or *Yeoman*, or by some other stile? But say yet our *Usurer* should escape, at least in the judgement of his own hardened conscience, from both these *Rules*, as from the sword of *Jehu* and *Hazael*: there is yet a *third Rule*, like the sword of *Elisha*, to strike him stone-dead, and he shall never be able to escape that. Let him shew wherein his *Calling* is profitable to *humane society*. He keepeth no *Hospitality*: if he have but a barr'd chest, and a strong lock to keep his *God* and his *Scriptures* (his *Mammon* and his *Parchments* in) he hath house room enough. He *steeceth* many; but *cloatheth* none. He *biteth* and *devoureth*; but *eateth* all his morsels alone: He *giveth* not so much as a *crum*, no not to his dearest *Broker* or *Scrivener*; only, where he *biteth*, he alloweth them to *scratch* what they can for themselves. The *King*, the *Church*, the *poor*, are all wronged by him, and so are all that live near him: in every *common charge*, he slippeth the collar, & leaveth the burden upon those that are less able. It were not possible, *Usurers* should be so bitterly inveighed against by sober *Heathen Writers*; so severely censured by the *Civil*, and *Canon Laws*; so uniformly condemned by *godly Fathers* and *Councils*; so universally ** hated* by all men of all sorts, and in all Ages and Countries; as *Histories* and *experience* manifest they ever have been, and are: if their *Practice* and *calling* had been any way *profitable*, and not indeed every way hurtful and incommodious both to *private men* and *publick societies*. If any thing can make a calling unlawful; certainly the *Usurers Calling* cannot be lawful.

* Jer. 15. 16.

32.

Our *first* care past, which concerneth the *Calling* it self; our *next* care in our choice must be, to enquire into *Our selves*, what *Calling* is most fit for us, and we for it. Wherein our *Enquiry* must rest especially upon *three* things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be the *first rule*: Where these three concur upon one and the same *Calling*, our consciences may rest assured that that *Calling* is fit for us; and we ought, so far as it lyeth in our power, to resolve to follow that. This *Rule*, if well observed, is of singular use, for the settling of their consciences, who are scrupulous and doubtful concerning their *inward Calling* to any office or employment. Divines teach it commonly, and that truly, that every man should have an *inward Calling* from *God*, for his particular course of life: and this in the *Calling of the Ministry* is by so much more requisite, than in most other *Callings*, by how much the business of it is more weighty than theirs, as of things more immediately belonging unto *GOD*. Whence it is, that in our Church none are admitted into *holy Orders*, until they have personally and expressly made profession before the *Bishop*, that they find themselves *inwardly called and moved thereunto*. But because, what that *inward calling* is, and how it should be discerned, is a thing not so distinctly declared and understood, generally, as it should be: it often falleth out, that men are *distressed* in conscience with doubts and scruples in this case, whilst they desire to be assured of their *inward calling*, and know not how. We are to know therefore, that to this *inward Calling* there is not of necessity required any inward, secret, sensible testimony of *Gods blessed sanctifying Spirit* to a mans soul, (for then an *un-sanctified* man could not be rightly called;) neither yet any strong working of the *Spirit of illumination*, (for then a *meer heathen* man could not be rightly called) both which consequents are false. For ** Sam* and ** Judas* were called; the one to the *Kingdom*, the other to the *Apostleship*; of whom it is certain the one was not, and it is not likely the other was, endued with the *holy Spirit of Sanctification*. And many *Heathen* men have been called

* Book of Ordering, &c.

* 1 Sam. 10. 24
* Joh. 6. 70.

to several employments, wherein they have also laboured with much profit to their own and succeeding times; who in all probability never had any other inward motion, than what might arise from some or all of these three things now specified, viz. the inclination of their nature, their personal Abilities, and the care of education. If it shall please GOD to afford any of us, any farther gracious assurance than these can give us, by some extraordinary work of his Spirit within us; we are to embrace it with joy and thankfulness, as a special favour: but we are not to suspend our resolutions for the choice of a course, in expectation of that extraordinary assurance; since we may receive comfortable satisfaction to our souls without it, by these ordinary means, now mentioned. For, Who need be scrupulous, where all these concur? Thy Parents have from thy childhood destinated thee to some special course, (admit the Ministry;) and been at the care and charge to breed thee up in learning, to make thee in some measure fit for it: when thou art grown to some maturity of years and discretion, thou findest in thy self a kind of desire to be doing something that way in thy private study by way of tryal: and withal some measure of knowledge, discretion, and utterance (though perhaps not in such an eminent degree as thou couldest wish, yet) in such a competency, as thou mayest reasonably persuade thy self thou mightest thereby be able (with his blessing) to do some good to Gods people, and not be altogether unprofitable in the Ministry. In this so happy concurrence of Propension, Abilities, and Education; make no farther enquiry, doubt not of thine inward calling: Tender thy self to those, that have the power of Admission for thy outward calling; which once obtained, thou art certainly in thine own proper Course. Up and be doing; for the Lord hath called thee, and (no doubt) the Lord will be with thee.

But say, these three do not concur; as oftentimes they do not. A man may be destinated by his friends, and accordingly bred, out of some covetous, or ambitious, or other corrupt respect, to some Calling; wherefrom he may be altogether averse, and whetso altogether unfit: as we see some Parents, that have the donations or Advocations of Church Livings in their hands, must needs have some of their Children (and for the most part they set by the most untoward and mis-shapen chip of the whole block to make timber for the Pulpit; but some of their children they will have) thrust into the Ministry, though they have neither a head nor a heart for it. Again, a man may have a good sufficiency in him for a Calling, and yet out of a sloathful desire of ease and liberty, if it seem painful or austere; or an ambitious desire of eminency and reputation, if it seem base and contemptible; or some other secret corruption, cannot set his mind that way; as Solomon saith, there may be ^b A price in the hand of a fool, to buy wisdom, and yet the fool have no heart to it. And divers other occurrents there may be, and are, to hinder this happy conjuncture of Nature, Skill, and Education. Now in such Cases, as these, where our Education bendeth us one way, our Inclination swayeth us another way, and it may be our Gifts and Abilities lead us a third; in this distraction, what are we to do? which way to take? what Calling to pitch upon? In point of Conscience, there can no more General Rules be given, to meet with all Cases, and regulate all difficulties, than in point of Law, there can be general resolutions given, to set an end to all statutes or provisions made to prevent all inconveniences. Particulars are infinite, and various: but Rules are not, must not, cannot be so. He whose Case it is, if he be not able to direct himself, should do well to take advice of his learned Counsel. This we can readily do in matters of

Law,

Pro. 17. 11.

34.

e Exod. 20. 12.
d Haud equum
facit, qui quod
didicit, id de-
disit. Plaut. in
Amphitr.

e Inquit eo vel
maximè proba-
vi... Apolloni-
um, qui cum
mercede doce-
ret, tamen non
patiebatur eos,
quos judicabat
non posse ora-
tores evadere,
operam apud
se perdere, di-
mittebatq; &
ad quamcunq;
artem putabat
esse aptum, ad
eam impellere,
atque hortari
solebat, Cic. 1.
de Orat.
f Juvenile vi-
cium est, regere
non posse impe-
tum, Senec. in
Troas.
g Nihil est
quod non ex-
pugnet persi-
cax opera, &
intensa ac dili-
gens cura.
Senec.

-- Labor omnia
vincit Impro-
bus, Virg. l. 1.
Georg.
h Aliatus est
contra rerum
naturam, &
quidem victor
abit, maligni-
tatem ejus per-
tinacissimo ro-
bore superando.
de Domost.
Val. Max. 8. 7.
i Χρηστέον
οὐδὲ βέλ-
τερον. Heli-
odor. l. 3. Æ-
thiop. Hist.

Law, for the quieting of our *Estates*: why should we not do it at least as readily in matter of *Conscience*, for the quieting of our *souls*? But yet for some light, at least in the generality; what if thou shouldst proceed thus? First, have an eye to thy *Education*: and if it be possible to bring the rest that way, do so rather than forsake it. For besides that it would be some grief to thy *Parents*, (to whom thou shouldst be a *comfort*) to have cast away so much *charge* as they have been at, for thy *education*; and some *dishonour* to them withal, (whom thou art bound by the law of God and Nature to *honour*;) to have their *judgments* so much *sighted*, and their *choice* so little *regarded* by their child: the very consideration of so much precious *time*, as has been spent in fitting thee to that course, which would be almost all lost upon thy change, should prevail with thee to try all possible means, rather than forgo it. It were a thing indeed much to be wished, that *Parents*, and *Friends*, and *Guardians*, and all those other whatsoever, that have the *Education* of young ones committed unto them; (all *greedy desires* to make their children great, all base *penurious niggardness* in saving their own purses, all *fond cherishing* of their children in their humours, all *doting opinion* of their forwardness, and wit, and towardliness, all other *corrupt partial affections* whatsoever, laid aside;) would out of the observation of their natural *propensions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to such courses; as wherein they were likeliest to go on with *cheerfulness* and *profit*. This indeed were to be wished: but this is not always done. If it have not been so done to thee; the fault is *theirs*, that should have done it, and not *thine*: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if *thy Parents* have not done their *part*, yet do not thou forget *thy duty*: if they have done *one* fault in making a bad *choice*; do not thou add *another*, in making a worse *change*: disparage not their *Judgments* by misliking, neither gain-say their *Wills* by forsaking their choice, upon every small incongruity with thine own *Judgment* or *Will*. If thine *Inclination* draw thee another way; labour thoroughly to subdue thy nature therein: *Suspect* thine own corruption: *Think* this backwardness proceedeth not from *true judgment* in thee, but issueth rather from the root of some *carnal affection*: Consider, thy years are green, *affections* strong, *judgment* unsettled: *Hope* that this backwardness will grow off, as years and stayedness grow on: *Pray* and endeavour that thou mayst daily more and more wean thy *affections* from thine own *bent*, and take liking to that course, whereunto thou hast been so long in framing. Thus possibly thou mayst in time make that *cheerful* and *delightful* unto thee, which now is *grievous* and *irksome*. And as for thy *insufficiency*, if that dishearten thee; (which is indeed a main rub,) do thus. *Impute* thy former *non-proficiency* to thine own sloath and negligence: *Think*, if after so long time spent in this course, thou hast attained to no greater *perfection* in it; how long it would be ere thou shouldst come to a tolerable *mediocrity* in another: *Resolve*, not to lose all that *precious time* forepast, by beginning the world anew; but rather *save* as much of it, as is redeemable, by adding to thy diligence: *Suspect* that it cometh from thy *pride*, that thou canst not content thy self with a *Calling*, wherein thou mayst not be *excellent*; and imagine, that God, of purpose to *humble* thee, might divert thy education to another, for which thou art less apt: *Observe*, what strange things past belief, and such as have seemed insuperable, have been conquered and subdued by the *obstinacy* and *improbability* of unwearied labour, and of assiduity: *Doubt* not, but by Gods blessing up-
on

on thy faithful *industry*, to attain in time, (if not to such *perfection* as thou desirest, and mightest perhaps have attained in some other course, if thou hadst been bred up to it; yet) to such a *competent sufficiency*, as may render thy endeavours acceptable to God, *comfortable* to thy self, and *serviceable* to community. If by these and the like considerations, and the use of other good means, thou canst bring thy *affections* to some indifferent *liking* of, and thy *abilities* to some indifferent *mediocrity* for, that course which *Education* hath opened unto thee: thou hast no more to do; There's thy *Course*, that's thy *Calling*, that's the *Work* whereunto God hath appointed thee.

But if after long striving, and pains, and trial, thou canst neither bring thy *mind* to it, nor do any *good* upon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*: or (which is another case) if thy *Education* have left thee free, (as many Parents, God knoweth, are but too careless that way); then *Secondly*, thou art in the next place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very sound: not only from the Apostles intimation, *vers. 17.* (^h *As God hath distributed to every man, as the Lord hath called every one*) where he seemeth to make the *Choice* of mens *Callings*, to depend much upon the *distribution* of Gods *Gifts*: but withal, for two good *Reasons*. One is, because our *Gifts* and *Abilities*, whether of body or mind, being in the *brain* or *hand*, are at a better certainty, than our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is ⁱ *deceitful above all things*: and there are so many rotten corruptions in it, that it is a very hard thing for a man to discern his own *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt root*. Whereas in the discerning of our *Gifts* and *Abilities*; we are less subject to *gross Errors* and mistakings: I mean for the *truth* and *reality* of them; howsoever we are apt to over-value them for the ^k *measure* and *degree*. Now it is meet in the *choice* of our *Callings*, we should follow the *surer guide*: and therefore rather be led by our ^l *Gifts*, than by our *Inclinations*. The other *Reason* is; because our *Inclinations* cannot so well produce *Abilities*, as these can draw on them. We say indeed, there is nothing hard to a willing mind: and in some sence, it is true. Not as if a willing mind could make us do more than we are able. A man can do no more, than he can do, be he never so willing: but because a willing mind will make us *exerere vires*, stir up our selves to do as much as we are able, which we use not to do in those things we go unwillingly about. *Willingness* then may quicken the strength we have: but it doth not put any new strength into us. But *Abilities* can produce *Inclinations de novo*; and make them where they find them not. As we see, every other natural thing is *inclinable* to the exercise of those natural *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, whereto he hath strongest *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is best then to begin the choice of our *Callings* from our *Abilities*, which will fetch on *Inclinations*; and not from our *Inclinations*, which without *Abilities* will not serve the turn.

Concerning which *gifts* or *abilities*; what they are, and how to make true judgment of them, and how to frame the *choice* of our *Callings* from them: to speak punctually and fully would require a large discourse. I can
but

35.

^h Vers. 17. hic.ⁱ Jer. 17. 9.

^k Tunc plus
nobis videtur
posse quam
possumus. Se-
nec. de tran-
quil. c. 4.
^l Metiri se
quemque suo
modulo ac pede
verum est.
Horat. 1. Ep. 7:

36:

1. but touch at some few points therein, such as are of daily use; and proceed. *First*, by *gifts* and *abilities* we are to understand not only those of the *Mind*; Judgment, Wit, Invention, Memory, Fancy, Eloquence, &c. and those of the *Body*; Health, Strength, Beauty, Activity, &c. but also those which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred, Alliance, &c. generally *any thing*, that may be of *use* or *advantage* unto us for any employment. *Secondly*, as our *abilities* on the one side, so on the other side, all our *wants* and *defects*, which might disable us more or less for any employment, are to be duly weighed and considered of, and the one laid against the other; that we may know how to make, as near as we can, a *just estimate* of our strength and sufficiency. *Thirdly*, it is the safer way to *undervalue*, than to *overprize* our selves, lest ignorantly confident, we affect a *Calling* above our *strength*; which were to fly with *waxen wings*, and to owe the world a laughter. Be we sure of this: if God have not *gifted* us for it, he hath not *called* us to it. *Fourthly*, in the judging of our *Abilities*, we should have a regard to the outward *Circumstances* of *times* and *places*, and the rest. Those *gifts*, which would have made a sufficient *Priest*, in the beginning of the *Reformation*, in that dearth of learning, and penury of the Gospel; now the times are full of knowledge and learning, would be all little enough for a *Parish Clerk*. *Fifthly*, something would be yielded to the judgments of *other men* concerning our *Abilities*. It is either *secret pride*, or *base faintness* of heart, or *dull sloth*, or some other thing, and not true *modesty* in us: if being excellently gifted for some weighty employment in every other mans judgment, we yet withdraw our selves from it, with pretensions of insufficiency. *Sixthly*, and lastly; let us resolve on that course, (*cæteris paribus*;) not only for which we are *competently* fit, but for which we are absolutely fittest. A good Actor it may be could very sufficiently act any part in the play; represent the majesty of a *King*, or the humor of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if he be notably excellent at some part rather than another, he would not willingly be put from that to act another. *Ergo histrio hoc videbit in scenâ, quod non videbit sapiens in vitâ?* Shame we to let these men be wiser in their generations, than we in ours. And thus much for *Abilities*.

37. There is yet a doubt remaineth concerning a mans *Inclination*. In case we have examined our gifts, and find them in a good measure of competency for such or such a course; and yet remain still *averse* from it, and cannot by any possible means work over our *affections* to any tolerable liking of it: in such a case what is to be done, or how shall we judge what *Calling* is fittest for us to take? whether that whereto our *Abilities* lead us, or that whereto our *Inclinations* draw us. As I conceive it, in such a case, we are to hold this order. *First*, if our *Inclinations* cannot be won over to that course, for which our abilities lye fittest; we are to take a second survey of our *Abilities*, to see if they be *confidently* fit for that whereto our *inclination* swayeth us: and if upon due and partial examination we find they are, we may then follow the sway of our *inclinations*. The reason is this. A mans *inclination* cannot be forced. If it can be fairly won over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yield to us in reason, there is no remedy, we must in wisdom yield to it, (provided ever it be *honest*;) or else all is lost. What ever our *sufficiencies* be; things will not fadge that are undertaken without an *heart*: there is no good to be done against the hair.

in Ratiâ facit,
animo quando
obsequitur suo.
Quod omnes
homines facere
oportet, dum
id modo fiat
bono. Plaut. in
Amphitr.
n. Malè respon-
dent coacta in-
genia; relu-
tante natu-
râ, irritus la-
bor est. Senec.
de tranquil.
c. 2.

But

But then *secondly*, if upon search we find our selves altogether *unsufficient* and unfit for that *Calling*, whereunto our *Inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set upon some other *Calling*, for which we are in some mediocrity gifted, *speedily* and *resolvedly*, and leave the success to Almighty God. The *Reason* this. It being certain that God never calleth any man but to that, for which he hath in some competent measure *enabled* him: we are to hold that for a pernicious and *unnatural inclination* at the least, if not rather for a wicked and *Diabolical suggestion*, which so stiffly exciteth us to a *function*, whereto we may be assured God never called us.

But yet *thirdly*, (and I would commend it unto you as a principal good Rule, and the fairest out-let of all other from amid these difficulties;) we should do well to deal with these *mutinous* and *distracting thoughts* within us, as wise *Statists* do when they have to deal with men divided in *opinions*, and *factions*, and *ends*. How is that? They use to bethink themselves of a *middle course*, to reduce all the several opinions to a kind of *temper*; so as no side be satisfied *fully* in the proposals they have tendred, and yet every side in part: as we commonly hold those to be the *justest arbitrators*, and to make the best and the fairest end of differences between the parties for whom they arbitrate, that by pleasing *neither*, please *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* look several ways; and the *Inclination* be peremptory and stiff, and will not condescend to either of the other two: it will be a point of good wisdom in us if we can bethink our selves of some such meet *temper*, as may in part give satisfaction to our *Inclinations*, and yet not leave our gifts and *educations* wholly unsatisfied. And that is easily done by proposing the *full latitude* of our *Educations* and *Abilities*, as the utmost bounds of our choice; and then leaving it to our *Inclinations* to determine our particular choice within those bounds. For no man's education or gifts run so *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kind of *latitude* in them; and that for the most part (by reason of the great *variety* and *affinity* of offices and employments) very large and spacious. One instance shall serve both to *exemplify* and *illustrate* this Rule. A man designed by his parents to the *Ministry*, and for that end brought up in the *University*, studieth there *Philosophy*, *History*, and the *Arts*, and the *Tongues*, and furnisheth himself with *general knowledge*, which may enable him, as for the work of the *Ministry*, so for the exercise of any other profession, that hath to do with *learning*: so as not only the *Calling* of the *Ministry*, but that of the *Lawyer* too, and of the *Physician*, and of the *Tutor* and *Schoolmaster*, and sundry other besides these, do come within the *latitude* of his *Education* and *abilities*: Certainly if his *mind* would stand thereunto, no course would be so proper for such a man, as that which he was intended for of the *Ministry*. But he proveth *obstinately averse* from it, and cannot be drawn by any persuasion of friends or reason to embrace it. It is not meet to force his *Inclination* quite against the bent of it: and yet it is pity his *Abilities* and *Education* should be cast away. This middle course therefore is to be held; even to leave it free for him, to make his choice of *Law*, or *Physick*, or *Teaching*, or any other profession that belongeth to a *Scholar*, and cometh within his *latitude*, which of them soever he shall find himself to have the strongest *Inclination* and *Propension* unto. And the like course we are to hold in

39.

o Apud arbitrum neque nihil, neque tantum quantum postulavimus, consequemur. Quis unquam ab arbitrio quantum petiti, tantum abstulit? Cic. pro Rosc. Com.

p Nulla ars non alterius artis, aut magister aut propinquus est. Tert. de Idol. cap. 8.

Ee

other

other cases of like nature : by which means, our *Inclinations*, which cannot be driven to *the Center*, may yet be drawn within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities* and *Inclination*; and dealeth therein faithfully and unpartially and in the fear of God, may rest secure in his Conscience of his *Inward Calling*.

40.
91 Cor. 14.
40.

But there must be an *Outward Calling* too : else yet, all is not right. The general Rule, ⁹ [πάντα ἐν καρδίᾳ] *Let all things be done honestly, and in order*, enforceth it. There are some *Callings* which conscionably discharged, require great *pains* and *care*; but yet the *profits* will come in, whether the *duties* be conscionably performed, or no. Our calling of the *Ministry* is such; and such are all those *Offices*, as have annexed unto them a certain standing *revenue*, or annual *fee*. Now into such *Callings* as these, every *unworthy* fellow that wanteth maintenance and loveth ease, would be *intruding* (as we of the *Clergy* find it but too true :) and there would be no order kept herein, if there were not left in some others a power to *keep back* insufficient men. There are again divers *Callings* necessary for the *publick*, which yet bring in either no *profits* at all, (if not rather a *charge*;) or at least profits impropportionable to the *pains* and *dangers* men must undergo in them : such as are the *Callings* of *Justice of Peace*, the *High Sheriff* of a County, a *Constable*, *Church-Warden*, *Souldier*; &c. Now from these *Callings*, men of *sufficiency*, to avoid trouble and charge, would *withdraw* themselves; and so the *King* and *Countrey* should be served either not at all, or by *unworthy* ones. Here likewise would be no order, if there were not left in some others a power to *impose* those offices upon sufficient men. It may be, those in whom either power resideth, may sometimes, yea often *abuse* it; (for they are but men :) *keeping back* sufficient men, and admitting insufficient, into callings of the former; *sparing* sufficient men, and *imposing* upon insufficient, offices of the latter kind. This is not well : but yet what wise man knoweth not, that there could not be avoided a necessity of general *inconveniencies*, if there should not be left a possibility of particular *mischiefs*? And therefore it is needful, there should be this power of admitting and refusing, of sparing and imposing, in *Church*, and *Common-wealth*, though it may happen to be thus mischievously abused; rather than for want of this power, a multitude of unsufferable *inconveniencies* (as needs there must) should ensue. And from this power must every man have his warrant for his *outward Calling* to any Office or employment in Church or Common-wealth.

41.

9 See Heb. 5.
4.

Now then to frame a case to either of these two sorts of *Callings*. A man desireth a lawful Calling, suppose the *Ministry*; not only his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way : hitherto all things concur, to seal unto his Conscience GOD's *Calling* him to this function. But for so much as he hath not, (as it is not fit any man should have,) power to give himself either ¹ *Orders* to be a *Priest*, or *Institution* into a *Pastoral Charge*; he must, for his *admission* into that holy function, depend upon those to whom the power of admitting or refusing in either kind is committed. He may tender *himself*, and his *Gifts* to examination; and modestly crave *admission* : which once obtained, he hath no more to do; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denied him, (whether reasonably or no, it now mattereth not;) he is to rest himself content a while; to *employ* himself at his *study*, or in some other good

good course for the time, and to wait *Gods leisure* and a farther opportunity. And if after some reasonable expectation, upon further tender with *modest importunity*, he cannot yet hope to prevail: he must begin to resolve of *another course*, submit himself to *Authority* and *Order*, acknowledge *Gods providence* in it, possess his soul in *patience*, and think, that for some secret corruption in himself, or for some other just cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*.

On the other side, a *Gentleman* liveth in his Country in good credit and account; known to be a *sufficient* man both for *estate* and *understanding*: thought every way fit to do the King and his Country service in the *Commission of the Peace*: yet himself, either out of a desire to live at *ease* and avoid *trouble*, or because he thinketh, he hath as much *business* of his own as he can well turn him to, without charging himself with the cares of the publick; or possibly out of a privy *Consciousness* to himself of some defect, (as, it may be, an *irresolution* in judgment, or in *courage*, or too great a propension to foolish *pity*,) or for some other reason which appeareth to him just, thinketh not that a *fit Calling* for him, and rather desireth to be spared. But for so much as it is not fit a man should be altogether his own judge (especially in things that concern the *Publick*) he must herein depend upon those to whom the power of sparing or imposing in this kind is committed. He may excuse himself by his other many occasions, alledge his own wants and *insufficiencies*, and what he can else for himself; and modestly *crave* to be spared. But if he cannot by fair and honest sute get off; he must submit himself to *Authority* and *Order*, yield somewhat to the judgment of others, think that God hath his secret work in it, and rest upon the warrant of this *Outward Calling*.

The *outward Calling* then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the *Case* last proposed,) it may have the chief and the *casting voice*: but where it hath least, it hath always a *Negative*; in every regular choice of any calling or course of life. And it is this *Outward Calling*, which (I say not principally but) even alone must rule every ordinary Christian in the judging of *other mens Callings*. We cannot see their hearts; we know not how God might move them; we are not able to judge of their *inward callings*. If we see them too neglectful of the duties of their Calling; if we find their *Gifts* hold very short and unequal proportion with the weight of their Calling or the like: we have but little comfortable assurance, to make us confident that all is right within. But yet (unless it be such as are in place of *Authority* and *Office*, to examine mens sufficiencies, and accordingly to allow or disallow them,) what hath any of us to do to judge the heart, or the *Conscience*, or the *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we must take him for such as he goeth for: and leave the trial of his heart to God, and to his own heart. And of this second general point, the choice of a *Calling*, thus far.

Remaineth now the third and last point proposed; The Use of a Mans calling. Let him walk in it, *vers. 17*. Let him abide in it, *vers. 20*. Let him abide therein with God, here in my Text. At this I aimed most in my choice of this Text; and yet of this I must say least. Preachers oft-times do with their proposals, as Parents sometimes do with their Children: though they love the later as well, yet the first go away with the largest portions. But I do not well, to trifle out that little (and I have left, in Apologies: Let us rather on to the matter; and see what Duties our Apostle here requireth of us, under these phrases of Abiding in our callings, and abiding therein with God.

42.

f See Syrac.
7. 6.

43.

44.

1 Ver. 17. hic
2 Ver. 20.

45. It may seem, he would have us *stick* to a course; and when we are in a *calling*, not to *forfake* it, nor *change* it, no not for a better, no not upon any terms. Perhaps some have taken it so: but certainly the Apostle never meant it so. For taking the word [*calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach, that no *single man* might marry, nor any *servant* become free: which are apparently contrary, both unto common *Reason*, and unto the very *purpose* of the Chapter. But taking the word as we have hitherto *pecially* intended it, and spoken of it, for some settled *Station* and *course of Life*, whereby a man is to *maintain* himself, or wherein to do profitable service to *humane society*, or both: is it yet lawful for a man to *change* it, or is he bound to *abide* in it perpetually without any *possibility* or *liberty* to alter his course upon any terms? I answer: it is *Lawful* to change it; so it be done with due *caution*. It is lawful: *first*, in subordinate *Callings*.

I. For where a man cannot warrantably climb unto an *higher*, but by the steps of an *inferiour calling*; there must needs be supposed a lawfulness of relinquishing the *inferiour*. How should we do for *Generals* for the wars, if *Colonels*, and *Lieutenants*, and *Captains*, and common *Souldiers* might not relinquish their charges? and how for *Bishops* in the Church; if *beneficed-men* and *Colledge Governours* were clench'd and riveted to their *Cures*, like a nail in a sure place, not to be removed? Nay, we should have no *Priests* in the Church of England, (since a *Priest* must be a *Deacon* first) if a *Deacon* might not leave his station, and become a *Priest*. But S. Paul
 1 Tim. 3. 13. faith, *They that have used the office of a Deacon well, purchase to themselves a good degree: and so in lower Callings it is, that men should give proof of their worthiness for higher.* It is lawful *secondly*, yea necessary; when the very *Calling it self*, though in it self good and *useful*, doth yet by some accident become *unlawful* or *unuseful*. As when some *Manufecture* is prohibited by the State; or when some *more exact* device of later invention, hath made the old unprofitable. It is lawful *thirdly*, when a man by some accident becometh *unable* for the duties of his *Calling*: as by *age*, *blindness*, *maim*, *decay of estate*, and sundry other *impediments* which daily occur. It is lawful *fourthly*, where there is a *want* of sufficient men, or not a *sufficient number* of them in some *Callings*, for the *necessities* of the State and Countrey: in such cases, *Authority* may interpose, and cull out men from other *Callings*, such as are *fit*, and may be *spared*, to serve in those.
 5. Not to branch out too many particulars, it is lawful *generally*; when either absolute *Necessity* enforceth it, or lawful *Authority* enjoyneth it, or a concurrence of weighty *circumstances* faithfully, and soberly, and discreetly laid together, seemeth to require it.

46. But then it must be done with due *cautions*. As *first*, not out of a *desultory* lightness. Some men are ever *restless*, as if they had *Wind-mills* in their heads: every new crotchet putteth them into a new course. But these rowling stones carry their curse with them; they seldom gather *moſt*: and who prove many *Conclusions*, it is a wonder, if their last *Conclusion* prove not *Beggary*: If thou art well, keep thy self well: lest thinking to meet with better, thou find worse. Nor *secondly*, out of the greediness of a *covetous* or *ambitious* lust. *Profit* and *credit*, are things *respectively* amongst other things, to be considered both in the *choice* and *change*: but not *principally*, and *above* all other things; certainly not *wholly*, and *without*, or *against* all other things. *Thirdly*, nor out of *sullenness*, or a *discontentedness* at thy present condition. Content groweth from the *mind*, not from the *condition*: and therefore change of the *Calling*, the *mind* unchanged,

x Nullam
 mentem animi
 habeo: ubi sum,
 ibi non sum; ubi
 non sum, ibi
 est animus.
 Plaut. in Gi-
 stel.

y Οὐκ καλῶς
 βίβεις, μέγα-
 λυνεις, ὅτι ἐν π-
 ρῆσι τοῖς παρ-
 οῦσι, ἀπὸδ Stob.
 Serm.

3.

changed, will either *not* afford content, or *not long*. Thy *new broom*, that now sweepeth clean all discontents from thee, will soon grow *stubb'd*; and leave as much filth behind to annoy thee, as the old one thou flungest away. Either learn with *S. Paul*, in whatsoever state ² *thou art*, to be therewithal content: or never hope to find content in whatsoever state *thou shalt be*. Much less *fourthly*, out of an *evil eye* against thy *neighbour* that liveth by thee. There is not a baser sin than *envy*: nor a fouler mark of *envy*, than to forsake thine own *trading*, to justle thy neighbour out of his. Nor *fifthly*, out of degenerate *false-heartedness*. That man would soon dare to be *evil*, that dare not long be *good*. And he that flincheth from his *Calling*, at the *first* frown; who can say he will not flinch from his *conscience*, at the *next*? In an upright course, fear not the *face of men*: neither ³ Leave thy place, though the *spirit of a Ruler* rise up against thee. Patience will conjure down again that *spirit* in time: only, if thou keep thy self within thy *circle*. But *sixthly*, be sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seem to be of that nature: and therefore some have noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *Wisdom*, or *Devotion*, that he resigned his *Crown*, to betake himself to a *Cloyster*. But our *Calling of the Ministry*, is certainly such. There may be a change of the *station*, or *degree*, in the *Ministry*, upon good cause and with due circumstances: but yet still so, as that the main *Calling* it self remain unchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other *Callings*. As therefore things once *dedicated* and *hallowed* to *religious* services, were no more to return to *common* uses; (for that were to *prophane* them *ipso facto*, and to make them *unclean*:) so persons once set apart for the holy work of the *Ministry*, (⁴ *separate me Paul and Barnabas*,) and invested into their *calling* with solemn collation of ⁵ the *Holy Ghost* in a special manner; if any more they return to be of that lump from which they are *separated*, they do as it were puff the blessed *breath of Christ* back into his own face, and renounce their part in the *Holy Ghost*. Bethink thy self well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spiritual Plow*: know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorship*. That man can be no less than *disorderly* at the least, that forsaketh his *orders*. You see, I do but point at things as I go, which would require further enlarging; because I desire to have done.

This then, that we should *persevere* in our *callings* until death, and not leave or change them upon any consideration whatsoever; is not the thing our Apostle meaneth by *abiding* in our *Callings*. The word importeth divers other *Christian duties*, concerning the use of our *Callings*. I will but touch at them, and conclude. The first is *contentedness*: that we neither *repine* at the *meanneſs* of our own, nor *envy* at the *eminence* of anothers *Calling*. ⁶ Art thou called, being a *servant*? care not for it, saith this Apostle, but a little before my Text. All men cannot have *rich*, or *easie*, or *honourable* *Callings*: the necessity of the whole requireth that some should drudge in *baser* and *meaner* offices. ⁷ If all the body were eye, where were the *bearing*? And if there were none to grind at *Mill*, there would soon be none to sit upon the *Throne*. *Solomon's Temple* had not been reared to this hour, if there had not been *burden-bearers* and *labourers*, as well as *curious workers* in *stone*, and *brass*, and *gold*. There should be no *shame* in that, whereof there can be no *want*; nay ⁸ Much more those members of the body, which seem to be more feeble, are necessary. Grudge not at thine own lot; for not the *meanest* *Calling*, but hath a *promise* of Gods blessing: neither

envy

2 Phil. 4. 11.

4.

5.

6 Eccl. 10. 4.

6.

7 Acts 13. 2.
whence
ἀποκρισάμενος
Rom. 1. 1.
8 Joh. 20. 22.

47.

9 Ver. 21. hic.

10 1 Cor. 12. 17.

11 3 King. 5. 15.

12 1 Cor. 12. 22.

envy anothers lot; for not the greatest Calling, but is attended with worldly vexations. Whatsoever thy calling is, therein abide: be Content with it.

48. The second is faithfulness, and Industry and Diligence. What is here called *Abiding in it*, is at v. 17. called ^b *Walking in it*; and in Rom. 12. *Waiting on it*, (ⁱ *Let him that hath an office, wait on his office.*) ^k *It is required in stewards that a man be found faithful*: and every man in his Calling, is ^l a Steward. He that professeth a Calling, and doth nothing in it; doth no more abide in it, than he that leaveth it, or he that never had it. *Spartam quam nascus es, orna*. Whatsoever Calling thou hast undertaken, therein abide; be painful in it.

49. The third is sobriety, that we keep our selves within the proper bounds and limits of our Callings. For how doth he abide in his Calling, that is ever and anon flying out of it, or starting beyond it? like an extravagant soldier, that is always breaking rank. ^m *Uzza* had better have ventured the falling, than the fingering of the Ark, though it tottered. It is never well, when the ⁿ *Cobler* looketh above the Ankle; nor when *Lay-men* teach us what, and how, we should teach them. The Pope should have done well, to have thrown away his keys, (as they say one of them once did,) before he had taken the sword into his hands: and *Midwives* well, to ^o go teach all Nations, before they baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. Let it be the singular absurdity of the Church of Rome, to allow Vicars to dispose of Crowns, and Women of Sacraments. As for thee, whatsoever thy calling be, therein abide, keep within the bounds of it.

50. But yet abide with God. That clause was not added for nothing: it teacheth thee also some duties. First; so to demean thy self in thy particular Calling, as that thou do nothing but what may stand with thy general Calling. Magistrate, or Minister, or Lawyer, or Merchant, or Artificer, or whatsoever other thou art; remember thou art withal a Christian. Pretend not the ^p necessities of thy particular Calling to any breach of the least of those Laws of God, which must rule thy General Calling. God is the author of both Callings: of thy General Calling, and of thy Particular Calling too. Do not think he hath called thee to service in the one, & to liberty in the other; to Justice in the one, and to Consequence in the other; to Simplicity in the one, and to Dissimulation in the other; to Holiness in the one, and to Prophaneness in the other; in a word, to an entire and universal Obedience in the one, and to any kind or degree of Disobedience in the other.

51. It teacheth thee secondly, not to ingulf thy self so wholly into the business of thy particular Calling, as to abridg thy self of convenient opportunities for the exercise of those religious duties, which thou art bound to perform by virtue of thy general Calling; as Prayer, Confession, Thanksgiving, Meditation, &c. God alloweth thee to serve thy self; but he commandeth thee, to serve him too. Be not thou so all for thy self, as to forget him: but as thou art ready to embrace that liberty, which he hath given thee, to serve thy self; so make a conscience to perform those duties which he hath required of thee for his service. Work, and spare not: but yet pray too, or else work not. Prayer is the means to procure a blessing upon thy labors, from his hands, who never faileth to serve them, that never fail to serve him. Did ever any man ^q serve God for nought? A man cannot have so comfortable assurance, that he shall prosper in the affairs he taketh in hand, by any other means, as by making God the Alpha & Omega of his endeavours; by beginning them in his name, & directing them to his glory. Neither is this a point of Duty only; in regard of Gods command; or a point of Wisdom only, to make our labors successful: but it is

a point of *Justice* too, as due by way of *Restitution*. We make bold with *his day*, and dispense with some of that *time* which he hath sanctified unto his service, for our own *necessities*: It is equal we should allow him at least as much of *ours*, as we borrow of *his*; though it be for our necessities, or lawful *comforts*. But if we rob him of some of his time) as too often we do) employing it in our own businesses, without the warrant of a *just necessity*: we are to know that it is *theft*, yea *theft* in the highest degree, *sacrilege*; and that therefore we are bound, at least as far as *petty thieves* were in the *Law*, to a *four-fold* restitution. Abide in thy Calling, by doing *thine own part*, and labouring faithfully; but yet so, as *Gods part* be not forgotten, in *serving* him daily.

Exod. 22. 1.
2 Sam. 12. 6.

It teacheth thee, *thirdly*; to watch over the *special sins* of thy particular Calling. *Sins*, I mean not that cleave necessarily to the Calling; for then the very Calling it self should be unlawful: but *sins*; unto the temptations whereof the condition of thy Calling layeth thee open, more than it doth unto other *sins*, or more than some other callings would do unto the same *sins*; and wherewith, whilest thou art stirring about the *businesses* of thy Calling, thou mayest be soonest overtaken, if thou dost not heedfully watch over thy self and them. The *Magistrates* sins, Partiality and injustice; the *Ministers* sins, Sloth and Flattery; the *Lawyers* sins, Maintenance and Collusion; the *Merchants* sins, Lying and Deceitfulness; the *Courtiers* sins, Ambition and Dissimulation; the *Great mans* sins, Pride and Oppression; the *Gentlemans* sins, Riot and Prodigality; the *Officers* sins, Bribery and Extortion; the *Countrey-mans* sins, Envy and discontentedness; the *Servants* sins, Tale-bearing and Purloining. In every State and condition of life, there is a kind of opportunity to some *special sin*: wherein if our watchfulness be not the greater, mainly to oppose it, and keep it out; we cannot abide therein with God.

All that I have done all this while, in my passage over this Scripture, is but this. I have proved the necessity of having a Calling; layed down directions for the Choice and trial of our Callings; and shewed, what is required of us in the use of our Callings for the abiding therein with God. And having thus dispatched my Message, it is now time I should spare both your ears, and my own sides. God grant that every one of us may remember so much of what hath been taught, as is needful for each of us; and faithfully apply it unto our own souls and consciences; and make a profitable and seasonable use of it in the whole course of our lives: even for Jesus Christ his sake, his blessed Son, and our alone Saviour. To whom, &c.

AD

A D POPULUM.

The Fifth Sermon.

At St. Paul's Cross London, Nov. 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refused, if it be received with Thanksgiving.



OF that great and Universal *Apostasie*, which should be in the Church through the tyranny and fraud of *Antichrist*; there are elsewhere in the Scriptures more full, scarce any where more plain Predictions, than in this passage of St. Paul, whereof my Text is a part. The Quality of the *Doctrines* foretold *Verf. 1.* contrary to the Faith, Erroneous, Devilish; [^a Now the Spirit speaketh expressly, that in the later times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils.] The Quality of the *Doctors*, foretold, *verse 2.* Liars, Hypocritical, Unconscionable; [^b Speaking lies in Hypocrisie, having their consciences seared with a hot Iron.] But lest these generalities should seem not sufficiently distinctive; each side charging other, (as commonly it hapneth where differences are about Religion) with *Apostasie*, and Error, and Falshood, and Hypocrisie: the Apostle thought it needful to point out those *Antichristian Doctors* more distinctly, by specifying some particulars of their devilish *Doctrines*. For which purpose he giveth instance in ^a two of their *Doctrines*, whereof he maketh choice, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable than most of the rest; viz. a Prohibition of Marriage, and an injunction of Abstinence from certain meats. Which particulars, being so agreeable to the present Tenets of the Romish Synagogue, do give even of themselves alone, a strong suspicion, that there is the seat of *Antichrist*. But joyned unto the other Prophecies of ^b St. Paul, and ^c St. John, in other places, make it so unquestionable; that they who will needs be so unreasonably charitable, as to think the Pope is not *Antichrist*, may at the least wonder, (as ^d one saith well) by what strange chance it fell out, that these Apostles should draw the picture of *Antichrist* in every point and limb, so just like the Pope, and yet never think of him.

F f

The

1.

^a Verf. 1.

^b Verf. 2.

^a Verf. 3.

^b 2 Thes. 2.
3, &c.

^c Apoc. 13.

11, &c.

^d Moulins acc.
complishment
in the Preface.

2. The words of *the Text*, are the ground of a *Confutation*; indeed properly and directly of the later of these *two Errors* only, concerning *Abstinence* from certain meats: but yet so, as it strongly overthroweth the other too, concerning *Marriage*; and in truth generally, all other superstitious *Precepts* or *Prohibitions*, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refused as upon *tye of Conscience*; provided ever, they be received with such *thankfulness*, and such other requisite *conditions*, as become Christian men. *For every Creature of God is good; and nothing to be refused, if it be received with thanksgiving,*

3. Which words give us occasion to consider of *Three points*, which according to the number and order of the several clauses in this Verse are these. *First, the Quality* of Gods *Creatures*, as they come from him, and are given to us: *Secondly, the Use* of Gods *Creatures*, consisting in their *lawfulness* unto us, and our *liberty* unto them: [*And nothing to be refused.*] *Thirdly, a Condition* necessary on our parts, lest the *Creatures* otherwise good and lawful, should become unto us evil and hurtful; and that is *Thankfulness*: [*If it be received with Thanksgiving.*] The *two first* set out the bounty of God towards us; who hath made a world of *Creatures*, and all good, and hath not envied us the *use* of any of them: and the *third*, containeth our *duty* unto God in regard thereof; viz. to return unto him, for the free use of all his good *Creatures*, the tribute of our *Thanks*. Of these *three points* it is my purpose, by Gods grace, and with your patience, to speak in such *manner*, as shall be most for our edification; in such *measure* as the usual hours will allow; and in such *Order* as the Text giveth them: and first of the *first*, from the first clause thereof; *Every Creature of God is good.*

4. By *Creature* understand, not only such as are appointed for nourishment: but even all kind of created *Beings*; the^a *Heaven* and the *Earth*, and^b all *things* therein contained^c *visible* and *invisible*, with all their several *Properties* and *Accidents*. Of all and each of these the Apostles assertion is true; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good; because they are the *Creatures* of God: which argument were not good, if *every Creature* were not good. And by *goodness* understand, not only that *goodness ad intra*, whereby every thing is simply and *metaphysically good*, in regard of the nature, perfection, and being thereof: but that *goodness, ad extra*, too, whereby every thing is in the kind, and in some measure endowed with an ability to do *some good* without and beyond it self. You may call them an^d *absolute*, and a *Relative goodness*. And every creature hath both of these. There being in the meanest and basest of Gods *Creatures*, not only an *Absolute Goodness*, whereby it is perfect in its proper kind, *Quà Ens*, as it hath a being and existence; but also a *Relative Goodness* too; and that two-fold. One, respecting God the *Creator*: whose glory, more or less, it serveth to shew forth, *Quà Creatura*, as it is the *Work* of his hands. Another, respecting its^e *fellow-Creatures*: to some of whom it is some way or other serviceable, *Quà pars Mundi*, as it is a part of the *whole*; but especially, serviceable unto *Man*, for whose *service* (next under the glory of God) the whole was Created. The sum is, *Every Creature* which God hath made is *good*. *Good*, absolutely and in it self, as a *Thing*: *Good*, in that it setteth forth the glory of him that made it, as a *Creature*: *Good*, as a part of the *World*, for the service it doth to man, and other *Creatures*.

5. Hereof we need neither further, nor other testimony, than Gods own approbation registred in the story of the *Creation*, Gen. 1. Where we may see Gods allowance stamped, both upon the several *Creatures* of each several day, that they were^f *good*: and also upon the *whole frame* of the *Creatures*, when

^a Gen. 1. 1.
^b Exod. 20. 11.
^c Col. 1. 15.

^d V. Scalig.
exer. 307. sect.
27.

^e Πάντα τὰ κτῆ-
νη ὁφείλημα,
Plat. in Prot.
& in Menon.

^f Gen. 1. 4, 12,
18, 21, 25.

when the work was finished; that behold they were ⁶ Exceeding good. Et ⁶ *ibid.* v. 31. *nusquam in toto corpore menda fuit.* In this goodly *Systeme* and *fabrick* of Nature that which is beyond all, is, the *Harmony* and *conjuncture* of the parts, exceeding in *goodness*, *beauty* and *perfection*: yet so, as no *one part* is superfluous or unprofitable; or, if considered singly and by it self, destitute of its proper *goodness* and *usefulness*. As in the *Natural Body* of a man; not the least *member*, or *string*, or *sinew*, but hath his proper office and comeliness in the body: and as in the *Artificial Body* of a Clock or other Engine of motion, not the least *wheel*, or *pin*, or *notch*, but hath his proper work and use in the Engine. God hath given to every thing he hath made, that ² *number*, *weight* and *measure* ^a *Wild.* 11. 20. of perfection and goodness, which he saw fittest for it unto those ends for which he made it. Every Creature of God is good.

A truth so evident; that even those among the *Heathen Philosophers*, who either denied or doubted of the *Worlds Creation*, did yet, by making ^b *Ens* and *Bonum*, terms convertible, acknowledge the *goodness* of every Creature. It were a shame then for us, who ^c *Through faith understand that the worlds were framed by the word of God*; if our assent unto this truth should not be by so much firmer than theirs, by how much our evidence for it is stronger than theirs. They perceived the thing; we the ground also: they saw, it was so; we, why it is so. Even because it is the *work of God*; A God full of goodness; a God who is nothing but goodness; a God ^d essentially and infinitely good, yea, very Goodness it self. As is the *Workman*, such is his ^e *workmanship*.

Not for degree, (that is here impossible;) but for the truth of the Quality: nor alike good with him, but like to him in being good. In every Creature there are certain tracts and footsteps, as of *Gods Essence*, whereby it hath its Being: so of his *Goodness* too, whereby it also is good. The ^e *Manichees* saw the strength of this Inference: Who, though they were so injurious unto the *Creatures*, as to repute some of them evil; yet durst not be so absurd, as to charge the true God to be the cause of those they so reputed. Common reason taught them, that from the good God could not proceed any evil thing: no more than *Darkness* could from the light of the *Sun*, or *Cold* from the heat of the *fire*. And therefore, so to defend their Error, as to avoid this absurdity; they were forced to maintain another absurdity (indeed a greater, though it seemed to them the less of the two) viz, to say, there were two Gods, a good God, the Author of all good things; and an evil God, the Author of all evil things. If then we acknowledge that there is but ^f one God, and that one God good; (and we do all so acknowledge:) unless we will be more absurd than those most absurd Hereticks, we must withal acknowledge all the *Creatures* of that one and good God to be also good. He is so the causer of all that is good; for ^g Every good gift, and every perfect giving, descendeth from above from the Father of lights: as that he is the causer only of what is good; (for with him is no variableness, neither shadow of turning, saith S. James.) As the *Sun*, who is *Pater luminum*, the fountain and Father of lights (whereunto S. James in that passage doth apparently allude) giveth light to the Moon, and Stars, and all the lights of Heaven, and causeth light wheresoever he shineth, but no where causeth darkness: So God the Father, & fountain of all goodness, so communicateth goodness to every thing he produceth, as that he ^h cannot produce any thing at all, but that which is good. Every Creature of God then is good.

Which being so; certainly then, *first* (to raise some Inferences from the Premises for our farther instruction and use) certainly I say; *Sin* and *Death*, and such things as are evil, and not good, are not of Gods making, they are none of his *Creatures*: for all his *Creatures* are good. ⁱ Let no man therefore say, when he is tempted, and overcome of sin, I am tempted of God: neither let any man say, when he hath done evil, It was Gods doing. God indeed preserveth the Man; actuateth the Power; and ordereth the Action to the glory of his Mercy

6.

^b *ἔν τῷ ἀγαθῷ*
^c *ἡ ἀγαθὴ φύσις*
^d *ἡ ἀγαθὴ φύσις*
^e *ἡ ἀγαθὴ φύσις*
^f *ἡ ἀγαθὴ φύσις*
^g *ἡ ἀγαθὴ φύσις*
^h *ἡ ἀγαθὴ φύσις*
ⁱ *ἡ ἀγαθὴ φύσις*

^a *Wild.* 11. 20.
^b *Ens*
^c *Through faith understand that the worlds were framed by the word of God*
^d *essentially and infinitely*
^e *workmanship*
^f *one God*
^g *Every good gift, and every perfect giving*
^h *cannot*
ⁱ *Let no man therefore say*

⁶ *ibid.* v. 31.
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^h *cannot*
ⁱ *Let no man therefore say*

b Mali author
non est, qui
omnium que
sunt author est:
quia in quan-
tum sunt, in
tantum bona
sunt. Aug. 83.
Quæst. 21.
c Wilsd. 13. 16.
d Hof. 13. 9.

• Amos 3. 6.

f Wilsd. 13. 1.
g A. Gell. 1.
Noß. Attic. 1.

41 Tim. 6. 16.

b Tanta hæc
formarum va-
rietates in rebus
conditis, quid
nisi quidam
sunt radii Dei-
tatis? demon-
strantes quidem
quod verè sit à
quo sunt; non
tamen quid sit,
prorsus defini-
entes. Bern.
Ser. 31. in
Cant.

c Bern. ibid.

d Rom. 1. 19,

20.

e Bafil.

f Aquin. 1.

g. 12. 12.

h Pamasc. 1. de fid. Orthod. 4.

or *Justice*: but he hath no hand at all in the sinful defect and obliquity of a wicked action. There is a *natural* (or rather *transcendental*) Goodness, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greatest sin adhereth: and that *Goodness* is from *God*, as that *Action* is his *Creature*. But the *Evil* that cleaveth unto it, is wholly from the default of the *Person* that committeth it; and not at all from *God*. And as for the *Evils of Pain* also; neither are they of *Gods* making. *Deus mortem non fecit*, saith the Author of the Book of Wisdom, *God made not death, neither doth he take pleasure in the destruction of the living: but wicked men by their words, and works, have brought it upon themselves: Perditio tua ex te Israel*, Hosea 13. *O Israel, thy destruction is from thy self*: that is, both thy *sin*, whereby thou destroyest thy self, and thy *Misery* whereby thou art destroyed, is only and wholly from thy self. Certainly, *God* is not the cause of any *Evil*, either of *Sin* or *Punishment*. Conceive it thus: not the Cause of it (formally, and) so far forth as it is *Evil*. For otherwise, we must know, that (materially considered) all *Evils of Punishment* are from *God*: for *Shall there be evil in the City, and the Lord hath not done it?* Amos 3. 6. In *Evils of sin*, there is no other, but only that *Natural* or *Transcendental* goodness (whereof we spake) in the *Action*: which goodness though it be from *God*, yet because the *Action* is morally bad, *God* is not said to do it: But in *Evils of Punishment*, there is, over and besides that *Natural Goodness*, whereby they exist, a kind of *Moral Goodness*, (as we may call it, after a sort; improperly, and by way of reduction) as they are Instruments of the *Justice* of *God*: and whatsoever may be referred to *Justice*, may so far forth be called good: and for that very goodness, *God* may be said in some sort to be the Author of these evils of *Punishment*, though not also of those other evils of *Sin*. In both, we must distinguish the *Good* from the *Evil*: and ascribe all the *Good*, wheresoever it be, (*Transcendental*, *Natural*, *Moral*, or if there be any other) to *God* alone; but by no means any of the *Evil*. We are *unthankful*, if we impute any good, but to him: and we are *unjust*, if we impute to him any thing but good.

8.

Secondly, from the goodness of the least Creature, guess we at the excellent goodness of the great Creator. *Ex pede Herculem*. *God* hath imprinted, as before I said, some steps and footings of his goodness in the Creatures: from which we must take the best scantling, we are capable of, of those admirable and inexpressible and unconceivable perfections that are in him. There is no beholding of the body of this *Sun*, who dwelleth in such a *Glorious light as none can attain unto*; that glory would dazzle with blindness the sharpest and most *Eagly eye* that should dare to fix it self upon it, with any steadfastness: enough it is for us, from those rays and glimmering beams which he hath scattered upon the Creatures, to gather how infinitely he exceedeth them in brightness and glory. *De ipso vides, sed non ipsum*: We see his, but not Him. His Creatures, they are our best, indeed our only instructors. For though his revealed Word teach us, that we should never have learned from the Creatures without it: yet, (fitted to our capacity) it teacheth no otherwise, than by resemblances taken from the Creatures. *Τὸ γνωστὸν τῷ Θεῷ*, as *St. Paul* calleth it, *Rom. 1*. the whole Latitude of that, which may be known of *God*, is manifest in the Creatures: and the invisible things of *God* not to be understood but by things that are made. *St. Basil* therefore calleth the world *ἡ σχολὴ τοῦ Θεοῦ*, the very School where the knowledge of *God* is to be learned: And there is a double way of teaching, a twofold method of training us up into that knowledge in that school: that is to say, *Per viam Negationis*, and *per viam Eminentie*. First *Viâ Negationis*: look whatsoever thou findest in the

Creature,

h' Utitar quibusdam assumendis & respuendis, ad valetudinem; quibusdam tolerandis, ad patientiam; quibusdam ordinandis, ad justitiam; quibusdam confidendis, ad aliquod veritatis documentum. Aug. 83. quæst. 25.
 a Bern. Serm. 5. in Cant.
 b Ibid.

IO.

1 Rom. 8. 20.

d ἡμετέρας ταῦτα σωματικὰ αὐτῶν τῶν ἀπολείπει.
 Chrylost. in Gen. Hom. 25.
 e Num. 22. 27.
 f.

not that neither: yet this *good* thou mayest reap even from such *Creatures*, as seem to afford none; to take ^b knowledge of thine own ignorance, and to *humble* thy self thereby, who art so far from comprehending the *essence*, that thou canst not comprehend the very *works of God*. The most unprofitable *Creatures* profit us, at least this way: ^a *Vidē, si novē usū*, as *Bernard* speaketh; if not to use them, yet to see in them as in a glass *Gods wisdom*, and our own ignorance. And so they do us *good*; if not ^b *cedendo in cibum*, if not *exhibendo ministerium*, in feeding and serving us; yet *exercendo ingenium*, as the same *Bernard* speaketh; in exercising our wits, and giving us a sight of our ignorance.

But yet those *Creatures*, which are apparently hurtful to us; as *Serpents*, and *Wild beasts*, and sundry *poisonous plants*; but above all, the *Devils*, and cursed *Angels*: May we not say, they are ill, and justly both *blame* and *hate* them? Even these also are *good*, as they are the *Creatures of God*, and the workmanship of his hands. It is only through *sin* that they are *evil* either to us, as the rest; or in *themselves*, as the *Devils*. These (now wicked) *Angels* were *glorious Creatures* at the first: by their own voluntary transgression it is, that they are now the *worst*, and the *basest*. And as for all the other *Creatures of God*, made to do us service; they were at first, and still are *good in themselves*: if there cleaveth to them any *evil*, whereby they become hurtful to us, that is *by accident*; and we have to thank none but our selves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was ^c *not of their own accord*, but through our *sinfulness*, that the *Creatures* became *subject unto vanity*, and capable either to *do*, or to *suffer ill*. They had been still *harmless*, if we had been still *faultless*: it was our ^d *sin*, that at once forfeited both our *innocency*, and *theirs*. If then we see any ill in them, or find any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather bestow our *blame* and *hatred* where it is most due; the *blame* upon our selves, the *hatred* upon our *sins*. If *Balaam* had done justly, he should have spared the ^e *Ass*, and have corrected *himself*: but the false *Prophet* doth the *fault*, and the poor *beast* must bear both *blame* and *strokes*. When we suffer, we *curse*; or at the easiest, *blame* the *Creatures*: this *weather*, that *flood*, such a *storm*, hath blasted our *fruits*, sanded our *grounds*, shipwreck'd our *wares*, and undone us. When alas, these have neither *heart* nor *strength* against us, but what our selves put into them by our *sins*. Every sense of *evil* therefore in or from the *Creatures*, should work in us a sense of our *disobedience* unto God; should encrease in us a *detestation* of the *sins* we have committed against God; should teach us by condemning our selves, to *acquit* the good *Creatures of God*: which as they are *good in themselves*, so should they have been ever and only *good unto us*, if we had been true to our selves, and continued good and faithful servants unto God. They are *all good*: do not thou accuse any of them, and say they are *evil*: do not thou *abuse* any of them, and make them *evil*.

II.

Hitherto of the *first Point*, the *goodness of the Creatures*, [Every Creature of God is good.] Followeth the *second*, which is their *Use*: consisting in their *lawfulness* unto us, and our *liberty* unto them; every Creature of God is good, and nothing to be refused. [Nothing.] That is, most agreeable to the argument of the former verse, nothing fit for *food*: but more generally, (and so I rather think the Apostle intendeth) no Creature of God, whereof we may have use or service in any kind whatsoever. Nothing, which may yield us any comfortable content for the support of this life, in point of *health*, *ease*, *profit*, *delight*, or otherwise (with due *sobriety*, and other requisite conditions) nothing is to be refused. By which *Refusal*, the Apostle meaneth not a bare forbearance of the things; (for, that we both may, and in many cases ought,

so

to refuse some of the Creatures, shall anon appear :) but the thing he forbiddeth, is, the forbearance of the Creature, as upon immediate tye of Conscience; viz. either out of a superstitious opinion of the unlawfulness of any creature, for some supposed natural or legal uncleanness in it; or out of a like superstitious opinion of some extraordinary perfection, or operative and effectual holiness in such refusal. The Point is this. All the Creatures of God are lawful for us to use: so as it is against Christian liberty, either to charge the use of them with sin, or to place holiness in the abstaining from them.

Our Apostle often teacheth this Point. In Rom. 14. at vers. 20. [^a All things are pure:] and at vers. 14. there he delivereth it as a certain truth, and upon knowledge, [^b I know, and am perswaded by the Lord Jesus, that there is nothing unclean of it self,] and therefore he imputeth it as an error and weakness in judgment, to them that refused some kind of meats out of a superstitious opinion, or but timorous fear, of their unlawfulness, at vers. 2. [^c One believeth he may eat all things: another, who is weak, eateth herbs:] And in 1 Cor. 10. [^d Whatsoever is sold in the Shambles, that eat, asking no question for Conscience sake:] and anon vers. 27. [^e If an unbeliever bid you to a feast, and you be disposed to go; Whatsoever is set before you, eat, asking no question for Conscience sake.] And, to the end we might know the liberty he there giveth to extend to all other Creatures, as well as meats; he pronounceth of them all universally at vers. 23. [^f πάντα ῥα ῥησάν, All things are lawful for me.] And so he doth in Tit. 1. 15. universally too; [^g Omnia munda mundis, To the pure all things are pure.] From all which Testimonies we may conclude, there is no unlawfulness or impurity in any of the Creatures, but that we may with security of conscience, freely use them without sin. If we use them doubtingly against Conscience, or indiscreetly against Charity, or otherwise inordinately against Sobriety; they become indeed in such cases sinful unto us: But that is through our default, not theirs, who sinfully abuse that, which we might lawfully use. And that abuse of ours, neither ^a defileth the things themselves; nor ought to ^b prejudice the liberty of another, that may use them well.

And as there is no sin in the use: so neither is there any Religion or perfection to be placed in the refusal of any of Gods Creatures. Rather on the contrary, to abstain from any of them, out of a conceit of any such perfection or holiness, is it self a sinful superstition. Our Apostle ranketh it with Idolatrous ^c Angel-worship, and condemneth it as sinful and superstitious, Col. 2. c Col. 2. 16. from Verse 16. to the end of the Chapter. The subjecting of our selves to those and such like ordinances, Touch not, Taste not, Handle not, though it may have a shew of wisdom in Will-worship, and in a voluntary humility and neglecting of the body, yet it is derogatory to that liberty wherein Christ hath set us free; & reviving of those rudiments of the world, from which we are dead with Christ. Every Creature of God is good; and nothing to be refused, out of a superstitious either fear of unlawfulness, or opinion of holiness.

Now the Ground of this our Right or Liberty unto the Creatures is double: the one, Gods Ordinance at the first Creation; the other, Christs purchase in the work of Redemption. At the Creation, God made all things for mans use, as he did man for his own service; and as he reserved to himself his absolute Sovereignty over Man; so he gave unto man a kind of limited ^d Sovereignty over the Creatures in Gen. 1. ^e He hath put all things in subjection under our feet, saith David, Psal. 8. Which Dominion over the Creatures was one special branch of that glorious ^f Image of God in us, after which we were created: and therefore was not, nor could be absolutely ^g lost by sin; but only decayed

cerum. Sen. 2. de ben. 16. f Gen. 1. 17. g Bonis natura mala adventitia dum non succedunt, sed accedunt, turpant atque ed, non exterminant, conturbant, non deturbant. Bern. in Cant. Sermon. 82.

and defaced, and impaired, as the other branches of that *Image* were. So that, albeit man by *sin* lost a great part of his *Sovereignty*, (^h τὸ τῆς ἀρχῆς ἡγεμονία, as speaketh *St. Chrysostome*,) especially so far as concerneth the execution of it; many of the *Creatures* being now rebellious and noysom unto Man, and *unanswer*ing his commands and expectations: yet the *Right* still remaineth even in corrupt nature; and there are still to be found some tracings and *Characters*, as in man of *superiority*, so in them of *subjection*. But those *dim*, and confused, and scarce legible: as in old *Marbles*, and *Coins*, and out-worn *Inscriptions*, we have much ado to find out what some of the Letters were.

13.

But if by *sin* we had lost all that *first title* we had to the *Creature* wholly and utterly : yet as God hath been pleased graciously to deal with us, we are fully as well as before. God *the Father* hath granted us, and God *the Son* hath acquired us, and God *the Holy Ghost* hath sealed us a *new Patent*. By it, whatsoever *Defect* is, or can be supposed to be, in our *old Evidence*, is supplied; and by virtue of it, we may make fresh *challenge*, and renew our *claim* unto the *Creatures*. The blessed Son of God ^a *Having made peace through the blood of his Cross*, hath reconciled us to his Father; and therein also reconciled *the Creatures* both to us and him: *reconciling by him* (saith our Apostle, *Col. 1. 20.*) *πάντα all things* (not men only) *unto himself*. For God having given us his Son ^b *the Heir of all things*; hath he not ^c *with him given us all things* else? Hath he not permitted us the free use of *his Creatures* in as ample Right as ever? ^d *If the Son have made us free, we are free indeed*. And as verily as *Christ is Gods*, so verily (if we be *Christs*) *all things are ours*. This Apostle setteth down the whole *series* and form of this *Spiritual Hierarchy*, (if I may so speak) this subjection and subordination of *the Creatures* to Man, of *Man* to *Christ*, of *Christ* to *God*, *1 Cor. 3.* ^e *All are yours, and ye are Christs, and Christ is Gods.*

16.

16. Strengthened with this double title, what should hinder us from possession? Why may we not freely use that liberty, which was once given us by God, and again restored us by Jesus Christ? Why should we not stand fast in, and contend earnestly for the maintenance of that liberty, wherewith Christ hath set us free: by rejecting all fancies, opinions, and Doctrines, that any way trench upon this our Christian Prerogative; or seek either to shorten, or to corrupt, our freedom unto, and power over the Creatures? First, if any shall oppose the legal Prohibitions of the Old Testament; whereby some Creatures were forbidden the Jews, pronounced by God himself unclean, and decreed unlawful: it should not trouble us. For, whatever the principal reasons were, for which those prohibitions were then made unto them (as there be divers reasons given thereof by Divines both ancient and modern;) certain it is, they now concern not us. The Church, during her nonage and pupillage, (though she were Heir of all, and had right to all; yet) was to be held under Tutors and Governours, and to be trained up under the Law of Ceremonies as under a School-master, during the appointed time. But, When the fulness of the time appointed was come, her wardship expired, and livery sued out (as it were) by the coming and suffering of Christ in the flesh: the Church was then to enter upon her full Royalties, and no more to be burdened with those beggarly rudiments of legal observances. The hand-writing of Ordinances was then blotted out; and the muddy partition wall broken down; and the legal impurity of the Creatures scoured off by the blood of Christ. They have little to do then, but withal much to answer; who, by seeking to bring in Judaism again into the Christian Church, either in whole or in part, do thereby, as much as lieth in them, (though perhaps unawares to themselves, yet indeed and in truth) evacuate the Cross of Christ. In

that ^b large sheet of the Creatures, which reacheth from Heaven to the Earth, ^b Acts 10. 11, 15. whatsoever we find, we may freely kill and eat, and use every other way to our comforts without scruple. God having cleansed all; we are not to call or esteem any thing common or unclean: God having created all good, we are to refuse nothing. If any shall oppose ^c secondly, the seeming morality of some of these prohibitions; as being given ^c before the Law of Ceremonies, pressed ^c Gen. 9. 4. from ^d Moral reasons, and confirmed by ^e Apostolical Constitution since; upon ^d Lev. 17. 11. which ground some would impose upon the Christian Church this, as a perpetual yoke, to abstain from blood: Or ^f thirdly, the profanation which some ^f Acts 15. 20, 29. Creatures have contracted by being used in the exercise of Idolatrous Worship, whereby they become *Anathema*, and are to be held as execrable things; as ^g f John 7. 1. ^g 2 Kings 18. 4. Achan's Wedge was, and the ^h Brazen Serpent which Hezekiah stamped to powder; upon which ground also, some others have inferred an utter unlawfulness to use any thing in the Church, which was abused in Popery; by calling them *raggs and reliques of Idolatry*: neither this nor that ought to trouble us. For although neither my aim, (which lieth another way) nor the time, will permit me now to give a just and full satisfying answer to the several instances, and their grounds: yet the very words and weight of my Text, do give us a clear resolution in the general, and sufficient to rest our Consciences, and our judgments and practice upon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still good, ought not to be refused. For the Apostle hath here laid a sure foundation, and impregnable: in that he groundeth the use upon the Power; and from the Goodness of the Creature inferreth the lawfulness of it. [Every Creature of God is good; and nothing to be refused.] He concludeth; it is therefore not to be refused, because it is good. So that look whatsoever Goodness there is in any Creature; that is, whatsoever natural Power it hath, which either immediately and of it self is, or may by the improvement of humane Art and industry be taught to be, of any use unto man, for necessity, nourishment, service, lawful delight or otherwise: the Creature, wherein such goodness or power is to be found, may not be refused as upon tie of Conscience; but that power and goodness it hath, may lawfully be employed to those uses, for which it is meet in regard thereof. Ever provided, we be careful to observe all those requisite conditions, which must guide our Consciences, and regulate our Practice, in the use of all lawful and indifferent things. They that teach otherwise, lay burdens upon their own consciences which they need not, and upon the consciences of their brethren which they should not; and are injurious to that liberty which the blessed Son of God hath purchased for his Church, and which the blessed Spirit of God hath asserted in my Text.

Injurious in the second place, to this branch of our Christian liberty, is the Church of Rome: whom St. Paul in this passage hath branded with an indelible note of infamy; inasmuch as those very doctrines, wherein he giveth instance, as in Doctrines of Devils, are the received Tenets and Conclusions of that Church. Not to insist on other prejudices done to Christian liberty, by the intolerable usurpation of ^a the man of sin, who exerciseth a spiritual Tyranny over mens ^a 2 Thes. 2. 3. Consciences, as opposite to Evangelical liberty, as Antichrist is to Christ: let us but a little see how she hath fulfilled St. Paul's Prediction in teaching lying and Devilish Doctrines, and that with seared consciences and in Hypocrisie, in the two specialties mentioned in the next former Vers. viz. forbidding to Marry, and commanding to abstain from Meats.

Marriage, the holy Ordinance of God, instituted in the ^b place and estate ^b Gen. 2. 18. of Innocency, honoured by ^c Christ's presence at Cana in Galilee; the seed ^c Joh. 2. 2. plot of the Church, and the ^d sole allowed remedy against incontinency and ^d 1 Cor. 7. 2. burning

^e Heb. 13. 4.
^f 1 Cor. 7. 9.
^g Rev. 17. 13.

^h Bellarm. de
 Monach. ca. 34.

ⁱ Aquin. 2. 2.
 qu. 88. 2. Bellar.
 de Cler. cap. 18.
 B. cau. 1. man.
 Controv. 13.
 ca. 11.
^k Coster. En-
 chirid. cap. 20.
 prop. 9.
^l Ca. li. qu.
 dist. 34. c. 12.
 qu. 1. ca. Di-
 lectissimis.

19.

^m Benedicines
 and Carthusi-
 ans.

^a Diff. 84. ca.
 Presbyter.
^b Gloss. Ibid.

20.

burning lusts; by the Apostle commended as ^e *honourable in all men*, and commanded in case of ^f *ustion* to all men: is yet by this ^g *purple strumpet* forbidden, and that *sub mortali*, to Bishops, Priests, Deacons, Sub-deacons, Monks, Friars, Nuns: in a word, to the whole *Clergy* (as they extend that title) both *Secular* and *Regular*. Wherein, besides the *Devilishness* of the Doctrine, in contrarying the *Ordinance of God*, and in denying men, subject to sinful lusts, the lawful *remedy*, and so casting them upon a *necessity* of sinning; see if they do not teach this lie with *seared Consciences*? For with what Conscience can they make the same thing a *Sacrament* in the Lay, and ^h *Sacrilege* in the Clergy? With what conscience permit *Stewes*; and forbid *Marriage*? With what conscience alledge *Scriptures* for the single life of *Priests*; and yet confess it to be an ⁱ *Ordinance only of Ecclesiastical*, and not of *Divine* right? With what conscience confess *Fornication* to be against the Law of *God*, and *Priests marriage* only against the Law of *holy Church*: and yet make *Marriage* in a Priest a ^k *far fouler sin than Fornication, or Incest*? With what conscience exact a *vow of Continency* from Clerks, by those *Canons* which ^l *defend their open Incontinency*? With what conscience forbid *lawful marriages* to some; and yet by dispensation allow *unlawful marriages* to others?

And is not the like also done in the other particular, concerning *Meats*? The Laws of that Church forbidding some ^m *Orders* of men, some kinds of meats *perpetually*; and *all men* some meats upon *certain days*: and that not for *Civil respects*; but with opinion of *satisfaction*, yea, *merit*, yea, and *supererogation* too. In which also, besides the *Devilishness* of the Doctrine, in corrupting the profitable and *religious* exercise of *fasting*, and turning it into a superstitious observation of *Days* and *Meats*: judge if they do not teach *this lie* also, as the former, with *seared Consciences*. For, with what conscience can they allow an ordinary *Confessor* to absolve for *Murder, Adultery, Perjury*, and such petty crimes; but reserve the great sin of *Eating flesh* upon a Friday or Ember-day, to the censure of a *Penitentiary*; as being a matter beyond the power of an *ordinary Priest* to grant absolution for? With what Conscience make the tasting of the coarsest *flesh* a breach of the *Lent-fast*; and surfeiting upon the delicatest *Fishes* and *Confections*, none? With what Conscience, forbid they such and such meats, for the *taming* of the flesh: when they allow those that are far more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *enjoyn* such abstinence for a *penance*, and then presently release it again for a *peny*? Indeed the *Gloss* upon the ^a *Canon*, that doth so, hath a right worthy and a right wholsom note: Note, saith the ^b *Gloss* that he who giveth a *peny* to redeem his fast, though he give money for a spiritual thing, yet he doth not commit *Simony*, because the Contract is made with God. If these men had not *seared up* their consciences, would they not, think you, feel some *check* at the broaching of such ridiculous and inconsistent stuff, as floweth from these two heads of *Devilish Doctrines*; of forbidding to *marry*, and commanding to abstain from *Meats*?

I deny not, but the *bawds* of that strumpet, the *Doctors* of that Church, have their *colourable pretences* wherewith to blanch over these errors: else the *lies* would be palpable; and they should not otherwise fill up the measure of their *Apostasy*, according to the Apostles Prophecy, in *teaching these lies in Hypocrisie*. But the *colours*, though never so artificially *tempered*, and never so handsomly *laid on*, are yet so *thin*; that a steady eye, not bleered with prejudice, may discern *the lie* through them, for all the *Hypocrisie*. As might easily be shewn; if my intended course led me that way, and did not rather direct me to matter of more profitable and universal use. Having therefore done with them, it were good for us in the *third place*, (that we might know our own

free-

free-hold with better certainty, and keep our selves within our due bounds ;) to enquire a little what is the just extent of our *Christian liberty* unto the *Creatures*, and what *restraints* it may admit. A Point very needful to be known for the resolution of many doubts in Conscience, and for the cutting off of many questions and disputes in the Church : which are of very noysome consequence, for want of right information herein. I have other matter also to entreat of : and therefore since I may not allow this Enquiry so large a discourse, as it well deserveth ; I shall desire you to take into your Christian consideration, these Positions following.

The first, Our Christian liberty extendeth to *all the Creatures* of God. This ariseth clearly from what hath been already delivered : and the testimonies of Scripture for it are exprefs. ^a *All things are pure ;* ^b *All things are lawful ;* ^c *All are yours ;* Elsewhere : and here, *Nothing to be refused.* 21.
^a Rom. 14. 20. ^b 1 Cor. 10. 23. ^c 1 Cor. 3. 22.

The second Position. Our Christian liberty equally respecteth the *using*, and the *not using* of any of *Gods Creatures*. There is no Creature, but a Christian man by vertue of his liberty, as he may use it upon just occasion, so he may also upon just cause refuse it. ^d *All things are lawful for me*, saith Saint Paul, *but I* 22.
^d 1 Cor. 6. 12. *will not be brought under the power of any thing.* Where he established this liberty in both the parts of it : liberty to use the *Creatures*, or else they had not all been lawful for him ; and yet liberty not to use them, or else he had been under the power of some of them. Whence it followeth, that all the *Creatures of God* stand in the nature of things *indifferent* : that is, such as may indifferently be either used or not used, according as the rules of *godly discretion*, circumstances duly considered, shall direct.

The third Position. Our Christian liberty for the using or not using of the creature, may without prejudice admit of some *restraint* in the outward practice of it. *Ab illicitis semper, quandoque & à licitis ;* I think it is St. Gregories ; A Christian must never do *unlawful* ; nor yet always, *lawful* things. St. Paul had liberty to eat *flesh*, and he used that liberty, and ate flesh ; yet he knew there might be some cases, wherein to abridge himself of the use of that liberty so far, as ^e *not to eat flesh whilst the world standeth.* But what those *Restraints* 23.
^e 1 Cor. 8. 13. are, and how far they may be admitted without prejudice done to that liberty, that we may the better understand, let us go on to

The fourth Position. Sobriety may and ought to restrain us in the outward practice of our *Christian liberty*. For our *Diet* ; all Fish, and Flesh, and Fowl, and Fruits, and Spices, are lawful for us, as well as *Bread* and *Herbs* : but may we therefore with thriftless prodigality and exquisite riot fare deliciously and sumptuously every day, under pretence of *Christian liberty* ? Likewise for our *Apparel* ; all stuffs and colours, the richest Silks, and Furs, and Dyes, are as lawful for us, as Cloth, and Leather, and Sheeps Russet : *Christian liberty* extendeth as well to one as another. But do we think that liberty will excuse our pride, and vanity, and excess, if we tuffe it out in Silks and Scarlets, or otherwise in stuff, colour, or fashion unsutably to our *Tears*, *Sex*, *Calling*, *Estate*, or *Condition* ? In all other things of like nature : in our *buildings*, in our *furniture*, in our *retinues*, in our *disports*, in our *recreations*, in our *society*, in our *Marriages*, in other things : we ought as well to consider, what in *Christian sobriety* is meet for us to do ; as what in *Christian liberty* may be done. Scarce is there any one thing, wherein the Devil putteth slurs upon us more frequently, yea, and more dangerously too (because unsuspected) than in this very thing, in making us take the uttermost of our freedom in the use of *indifferent things*. It therefore concerneth us so much the more, to keep a *sober watch* over our selves and souls, in the use of *Gods good Creatures* : lest otherwise under the fair title and habit of *Christian liberty*, we yield our selves over to a carnal licentiousness. 24.
^f 1 Cor. 10. 31.

25.

The fifth Position. As Sobriety: so Charity also may, and ought to restrain us in the outward exercise of our *Christian liberty*. Charity, I say, both to *our selves*, and *others*. First, to *our selves*: for regular charity beginneth there. If we are to^a cut off our *right hand*, and to pluck out *the right eye*, and to cast them both from us, when they *offend us*: much more then ought we to deny our selves *the use* of such outward *lawful things*, as by experience we have found, or have otherwise cause to suspect to be hurtful either to our *bodies*, or *souls*. So a man may, and should refrain from *meats*, which may endanger his *bodily health*: But how much more then from every thing, that may endanger *the health* of his *soul*? If thou findest thy self enflamed with *lust*, by dancing; if enraged with *choler*, by game; if tempted to *covetousness*, *pride*, *uncleanness*, *superstition*, *cruelty*, any sin, by reason of any of *the Creatures*: it is better for thee to make a covenant with thine *eyes*, and *ears*, and *hands*, and *senses* (so far as thy *condition* and *calling* will warrant thee) not to have any thing to do with such things: than by gratifying them therein, cast both thy self and them into hell. Better by our *voluntary abstinence* to depart with some of our liberty unto *the Creatures*: than by our *voluntary transgression* forfeit *all*, and become the *Devils Captives*.

^a Mat 5. 29.
30.

26.

But Charity, though it begin *at home*, yet it will *abroad*; and not resting at *our selves*, reacheth to *our brethren* also: of whom we are to have a due regard in our use of *the Creatures*. An Argument wherein S. Paul often enlargeth himself as in *Rom. 14.* and *1 Cor. 8.* the whole Chapters throughout, and in a great part of *1 Cor. 10.* The resolution every where is, that ^h *all things be done to edification*; that things lawful become ^c *inexpedient*, when they *offend*, rather than *edifie*: that though ^d *all things indeed are pure*, yet it is *evil* for that man which *useth them with offence*: that albeit *flesh* and *wine*, and other things be lawful, yet ^e *it is good neither to eat flesh, nor to drink wine, nor to do any thing whereby a mans brother stumbleth, or is offended, or is made weak*. Hitherto appertaineth that great and difficult common-place of *Scandal*, so much debated and disputed of by Divines. *The Questions* and *Cases* are manifold; not now to be rehearsed, much less resolved, in particular: But the *Position* is plain in the *general*, that in case of *scandal*, for our *weak brothers* sake, we may, and sometimes ought to abridge our selves of some part of our *lawful Liberty*.

^b 1 Cor. 14. 26.

^c 1 Cor. 10. 23.

^d Rom. 14. 20.

^e Ibid. vers. 21.

27.

Besides these two, *Sobriety* and *Charity*, there is yet one restraint more, which ariseth from *the duty* we owe to our *Superiours*, and from the bond of *Civil Obedience*: which if it had been by all men as freely admitted, as there is just cause it should, how happy had it been for the peace of this Church? Concerning it let this be our *Sixth Position*; The determination of *Superiours* may and ought to restrain us in the outward exercise of our *Christian liberty*. We must ^a *submit our selves to every ordinance of man*, saith S. Peter, *1 Pet. 2. 13.* and ^b *it is necessary we should do so: for so is the will of God*, *Vers. 15.* Neither is it against *Christian liberty* if we do so; for we are still as free as before: rather, if we do not so, we *abuse our liberty for a cloak of maliciousness*, as it followeth there, *Vers. 16.* And St. Paul, telleth us, we ^c *must needs be subject, not only for fear, because the Magistrate carrieth not the sword in vain, but also for Conscience sake, because* ^d *the powers that are, are ordained of God*. This duty, so fully pressed, and so uniformly by these two grand Apostles, is most apparent in *private Societies*. In a family, *the Master*, or *Pater familias*, who is a kind of *petty Monarch* there, hath authority to prescribe to his *children* and *servants* in the use of those *indifferent things*; whereto yet they, as *Christians*, have as much *liberty* as he. *The servant*, though he be ^e *the Lords free-man*, yet is limited in his *diet*, *lodging*, *livery*, and many other things by his *Master*: and he is to submit himself to his Masters appointment

^a 1 Pct. 2. 13,
15, 16.

^b Rom. 13. 5.

^c Ibid. ver. 4.

^d Ibid. ver. 1.

^e 1 Cor. 7. 22.

appointment in these things, though perhaps in his *private affection* he had rather his Master had appointed otherwise : and perhaps withal in his *private judgment*, doth verily think it fitter his Master should appoint otherwise. If any man, under colour of *Christian liberty*, shall ^fteach otherwise, and exempt ^fservants from the obedience of their Masters in such things : St. Paul in a holy indignation inveigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is *proud, and knoweth nothing*, as he should do, but doateth about questions and strife of Words, &c. Verſ. 3, 5. f 1 Tim. 6. 3, 5

Now look what power *the Master* hath over his *servants* for the ordering of his family ; no doubt the same at the least, if not much more, hath *the supreme Magistrate* over his *Subjects*, for the peaceable ordering of the *Common-wealth* : the Magistrate being *Pater Patriæ*, as the Master is *Pater familias*. Whosoever then shall interpret *the determinations of Magistrates* in the use of the *Creatures*, to be contrary to *the liberty* of a Christian : or under that colour shall exempt *inferiours* from their obedience to such determinations, he must blame Saint Paul ; nay, he must blame *the Holy Ghost*, and not us, if he hear from us, that he is *proud, and knoweth nothing, and doateth about unprofitable Questions*. Surely, but that *experience* sheweth us it hath been so, and *the Scriptures* have fore-told us that ^ait should be so : that there should be *differences*, and *sidings*, and *part-takings* in the Church : a man would wonder how it should ever sink into the hearts and heads of sober understanding men, to deny either *the power* in Superiours to *ordain*, or *the necessity* in Inferiours to *obey* Laws and Constitutions, so restraining us in the use of *the Creatures*. 28. a 1 Cor. 11. 19.

Neither let any man cherish his ignorance herein : by conceiting, as if there were some difference to be made between *Civil* and *Ecclesiastical* Things, and Laws, and Persons in this behalf. The truth is, our *liberty* is equal in both : *the power* of Superiours for restraint equal in both, and *the necessity* of obedience in Inferiours equal in both. No man hath yet been able to shew, nor I think ever shall be, a real and substantial difference indeed, between them to make an inequality. But that still, as *Civil Magistrates* have sometimes, for just politick respects, *prohibited* some Trades, and Manufactures, and Commodities, and enjoined other-some, and done well in both : so *Church-Governours* may, upon good considerations, (say it be but for order and uniformities sake,) prescribe the *Times*, *Places*, *Vestments*, *Gestures*, and other *Ceremonial Circumstances* to be used in *Ecclesiastical* Offices and Assemblies. As the Apostles in the first Council holden at *Jerusalem*, in *Acts* 15. laid upon the Churches of the Gentiles for a time, a ^brestraint from *the eating of blood, and things sacrificed to Idols, and strangled*. 29. b Acts 15. 28, 29.

Thus we see our *Christian liberty* unto the *Creatures*, may without prejudice admit of some *restraints* in the *outward exercise* of it : and namely, from the three respects, of *Christian Sobriety*, of *Christian Charity*, and of *Christian Duty* and Obedience. But now in the comparing of these together ; when there seemeth to be a repugnancy between one and another of them, there may be some difficulty : and the greatest difficulty, and which hath bred most trouble, is, in comparing the cases of *scandal* and *disobedience* together, when there seemeth to be a repugnancy between *Charity* and *Duty*. As for example : Suppose in a thing which simply and in it self we may lawfully, according to *the Liberty* we have in Christ, either use or forbear ; *Charity* seemeth to lay restraint upon us one way, our *weak* brother expecting we should *forbear*, and *Duty* a quite contrary way, *Authority* requiring *the use* : in such a case what are we to do ? It is against charity to offend a brother ; and it is against *Duty*, to disobey a *Superiour*. And yet something must be done : either we must *use*, or *not use* ; *forbear*, or *not forbear*. For the untying of this knot, (which, if we will 30. !

a Si tantopere
cavenda sunt
scandala par-
vulorum, quan-
to amplius pra-
latorum? Bern.
de præcept. &
disp.
b Prudenter
advertat qui
hoc cogitat,
scandalum
scandalo non
bene emendari.
Qualis emen-
datus erit, si
ut aliis scan-
dalum tollas,
alios scandali-
zas? Bern. de
Præc. & disp.
c Mat. 18. 7.

31.

a 1 Cor. 7. 23.
b Gal. 5. 13.
c Gal. 5. 1.

d Rom. 14. 17.

will but lay things rightly together; hath not in it so much hardness as it seemeth to have;) let this be our *seventh Position*. In the use of the *Creatures*, and all *indifferent things*; we ought to bear a greater regard to our *publick Governours*, than to our *private Brethren*; and be more careful to *obey* them, than to *satisfie* these, if the same course will not in some mediocrity satisfie both. Alas, that our brethren who are contrary minded, would but with the spirit of sobriety admit *common Reason* to be Umpire in this case: Alas, that they would but consider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *confusions* upon the contrary *practice*. Say what can be said, in the behalf of a *Brother*; all the same, and more, may be said for a *Governour*. For a *Governour* is a *Brother* too, and something more: and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Governour*: because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity* that bindeth me to satisfie *another Brother*, equally bindeth me to satisfie *this*. So that, if we go no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*; that maketh them *equal* at the least, and therefore no reason, why I should satisfie one that is but a *private Brother*; rather than the *publick Magistrate*, who (that publick respect set aside) is my *Brother* also. When the Scales hang thus even, shall not the accession of a *Magistracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to cast it clear for the *Magistrate*? Shall a *Servant* in a Family, rather than offend his fellow-servant, *disobey* his Master? And is not a *double scandal* against *Charity* and *Duty* both (for *Duty* implieth *Charity*) greater than a *single scandal* against *Charity* alone? If private men will be offended at our *Obedience* to publick *Governours*; we can but be sorry for it: We ^b may not redeem their *offence* by our *disobedience*. He that *taketh* offence where none is *given*, sustaineth a double person; and must answer for it, both as the *giver* and the *taker*. If offence be taken at us, there is no woe to us for it, if it do not come by us; ^c *Woe to the man by whom the offence cometh*: and it doth not come by us, if we do but what is our duty to do. The *Rule* is certain and equitable; The respect of *private scandal* ceaseth, where *lawful authority* determineth our *liberty*: and that *restraint* which proceedeth from *special Duty*, is of superiour reason to that which proceedeth but from *common Charity*.

Three *Moderatours* then of our *Christian liberty* to the *Creatures* we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a just regard ought to be had. Neither need we fear, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge us in the use of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remove this suspicion; let this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedom* of the *Conscience* to any of the *Creatures*. And this *inward freedom* is it, wherein especially consisteth our *Christian liberty* to the *Creature*. This *freedom* we are all bound to *maintain* to the utmost of our powers; and not to suffer our selves to be made ^a the *servants of men*, (otherwise than in ^b *serving one another by love*;) but to ^c *stand fast in the liberty wherein Christ hath set us free*. Now this *liberty* consisteth in a certain *resolution* of judgment, and a certain *perswasion* of conscience arising thence, that *all the Creatures* of God are in themselves *lawful*, and free for us either to *use* or *refuse*, as we shall see it expedient for us: and that neither the *use* nor the *forbearance* of them, doth of it self either *commend* or *discommend* us unto God; or any way either *please* him as a part of his *worship*, or offend him as a *transgression* of his Law. ^d *The Kingdome of God is not meat and drink,*

drink faith St. Paul : * Neither if we eat, are we the better ; neither the worse, ^{1 Cor. 8. 8.} if we do not eat ; Nor on the contrary. Now here is the wickedness, and the usurpation of the High Priest of Rome ; that he challengeth to himself a spiritual power over the consciences of men, which is the greatest tyranny that ever was, or can be exercised in the world : laying impurity upon the things he forbiddeth, and annexing operative holiness, and power both satisfactory, and meritorious, to the things he enjoyneth. Which usurpation, whosoever hateth nor in him with a perfect hatred, is justly unworthy of, and shamefully unthankful for, that liberty and freedom, which the blessed Son of God hath purchased for his Church.

But this inward freedom once established in our hearts ; and our consciences fully perswaded thereof : let us thenceforth make no scruple to admit of such just restraints in the outward exercise of it, as Christian Sobriety, Charity and Duty shall require. For we must know, that the Liberty of a Christian is not in eating, and drinking, and doing, what and when, and where and how he list ; but in being assured that it is all one before God, (in the things themselves barely considered) whether he eat or not eat, wear or not wear, do or not do, this or that : and that therefore, as he may upon just cause eat, and wear, and do ; so he may upon just cause also refuse to eat, or wear, or do this thing or that. Indeed otherwise, if we well consider it, it were but the empty name of liberty, without the thing : for how is it liberty, if a man be determinately bound the one way, and tied ad alteram partem contradictionis precisely : and not left indifferent and equal to either ? If then the regards of Sobriety, Charity or Duty, do not require a forbearance, thou knowest every creature of God is good, and nothing to be refused : thou hast thy liberty therefore, and mayest according to that liberty freely use that Creature. But if any of those former respects require thou shouldst forbear ; thou knowest that the Creature still is good, and as not to be refused, so not to be imposed : thou hast thy liberty therefore here, as before, and oughtest according to that liberty, freely to abstain from that Creature. Both in using and refusing, the Conscience is still free : and as well the use as the refusal, and as well the refusal as the use, do equally and alike belong to the true liberty of a Christian.

We have seen now, what liberty God hath allowed us : and therein we may see also his great goodness and bounty towards us, in making such a world of Creatures, and all of them good ; [Every Creature of God is good ;] and not envying us the free use of any of those good Creatures ; [Nothing to be refused.] But where is our Duty, answerable to this Bounty ? Where is our thankfulness, proportionable to such receipts ? Let us not rejoyce too much in the Creatures goodness, nor glory too much in our freedom thereunto : unless there be in us, withal, a due care and conscience to perform the Condition, which God requireth in lieu thereof ; neither can their goodness do us good, nor our freedom exempt us from evil. And that condition is, the Duty of Thanksgiving : expressed in the last clause of the verse, [If it be received with thanksgiving.] Forget this proviso, and we undo all again, that we have hitherto done, and destroy all that we have already established concerning both the goodness of the Creature, and our liberty in the use thereof : for without thanksgiving, neither can we partake their goodness, nor use our own liberty, with comfort. Of this therefore in the next place, wherein the weight of the duty considered, together with our backwardness thereunto, if I shall spend the remainder of my time, and meditations ; I hope my labour (by the blessing of God, and your prayers) shall not be unprofitable, and my purpose therein shall find, if not allowance in your judgments, at least in your Charity Excuse. To speak of which Duty of thanksgiving in the full extent, and by way of common place, were to enter into a spacious field, indeed a very sea of matter without bottom,

bottom. For mine own ease therefore and yours, I shall confine my self to that branch of it, which is most immediately pertinent to my Text, viz. that tribute of *Thanks*, which we owe unto God for the free use of his good *Creatures*: forbearing to meddle with the other branches thereof, otherwise than as they fall within the reach of this, by way either of *Proportion* or *inference*.

34.

And first we are to know that by *Thanksgiving* in my Text, is not meant only that *subsequent* act, whereby we render unto God *praise* and *thanks* for the Creature, after we have received it, and enjoyed the benefit of it; which yet is most properly *Thanksgiving*: but we are to extend the word farther, even to those *precedent* acts of *Prayer* and *Benediction*, whereby we beseech God to give his blessing to the Creature, and to sanctify the use of it to us. For what in this verse is called *Thanksgiving*, is in the next verse comprehended under the name of *Prayer*. And we shall accordingly find in the Scriptures elsewhere, the words *ἁπολογία*, and *ἁγιασμα*, the one whereof signifieth properly *Blessing*, the other *Thanksgiving*, used oftentimes promiscuously the one for the other. The blessing which our blessed Saviour Jesus Christ used at the consecration of the *Sacramental bread*, ^b St. Luke and ^c St. Paul express by the word *ἁγιασας* d St. Matthew and ^e St. Mark, by *ἁπολογισας*. And the *Prayer* of Blessing, used before the eating of *common bread*, is by ^f every of the four Evangelists in some places described by the word *ἁγιασεν*. And by three of them in other some places, ^g by *ἁλογεν*. And the name ^h *ἁλογία* is sometimes found in the Writings of the Ancients, for the Sacrament of the *Lords Supper*; the more usual name whereof is *ἁγιασμα*, or the *holy Eucharist*. And we in our ordinary manner of speech, call as well the *Blessing* before meat, as the *Thanksgiving* after, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace* before meat, and *Grace* after meat; a *Sacrifice of Prayer* before we use any of the good *Creatures* of God, and a *Sacrifice of Praise* after we have used them; the *Blessing* wherewith we bless the Creature in the Name of God, and the *Blessing* wherewith we bless the Name of God for the Creature: both these I say together, is the just extent of that *Thanksgiving*, whereof my Text speaketh, and we are now to entreat.

^b Luke 22. 17.
^c 1 Cor. 11. 24.
^d Mat. 26. 27.
^e Mar. 14. 22.
^f Mat. 15. 36.
^g Mar. 8. 6.
^h Joh. 6. 11.
ⁱ Acts 27. 35.
^j Mat. 14. 19.
^k Mar. 6. 14.
^l Luke 9. 16.
^m See Casaub.
exercit. 16. in
Baron. Jeſ. 33.

35.

Concerning *Meats* and *Drinks*, unto which our Apostle hath special reference in this whole passage: this duty of *Thanksgiving*, hath been ever held so congruous to the partaking thereof, that long and ancient custom hath established it in the common practice of Christians; not only with *inward thankfulness* of heart to recount and acknowledge *Gods goodness* to them therein, but also *outwardly* to express the same in a vocal solemn form of *Blessing* or *Thanksgiving*, that which we call *Grace*, or *saying of Grace*. Which very phrases, whether or no they have ground, (as to me it seemeth they have) from those words of our Apostle, 1 Cor. 10. ⁱ For if I by Grace be a partaker, why am I evil spoken of, for that for which I give thanks.) I say, howsoever it be with the phrase; sure we are, the thing it self hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custom of giving *Thanks* at meals seemeth to have been derived, throughout all succeeding Ages, even to us. Of Christ himself we read often, and in every of the Evangelists, that he *blessed* and *gave thanks* in the name of himself and the people, before meat; in the 14. and 15. of ^k Matthew, in 6. and 8. of ^l Mark, in 9. of ^m Luke, and in 6. of ⁿ John. And in Mat. 26. that after meat also, when Supper was ended, he and his Disciples ^a sang an hymn, before they departed the room. And St. Luke relateth of St. Paul, Acts 27. when he and his company in the ship, who were well toward three hundred persons, were to refresh themselves with food after a long fast, that he took bread,

^k Mat. 14. 19.
^l & 15. 36.
^m Mar. 6. 41.
ⁿ & 8. 6.
^a Luke 9. 16.
^b Joh. 6. 8.
^c ὁ μνηστῆρς,
Mat. 26. 30.

bread, and first^b gave thanks to God in the presence of them all, and then after brake it, and began to eat : yea, St. Paul himself so speaketh of it, Rom. 14. as of the known practice of the Church among Christians of all sorts, *Weak*, and *Strong*. He that was *strong in the faith*, and knew the liberty he had in Christ to eat indifferently of all kinds of meats, flesh as well as herbs ; did eat of all indifferently, and gave God thanks for all. The *weak* Christian too, who made scruple of some kinds of flesh or other meats, and contented himself with herbs, and such like things, yet gave God thanks for his herbs, and for whatsoever else he durst eat. ^c He that eateth, eateth to the Lord, (saith he there, at vers. 6.) for he giveth God thanks : and he that eateth not, to the Lord he eateth not, and giveth God thanks too. Notwithstanding they differed in their judgments and opinions, and consequently in their practice, concerning the lawful or unlawful use of some meats : yet they consented most sweetly, and agreed both in their judgment and practice, in the performance of this religious service of *Thanksgiving*.

So then giving of Thanks for our meats and drinks before and after meals, in an outward and audible form, is an ancient, a commendable, an Apostolical, a Christian practice : ordinarily requisite as an outward testimony of the inward thankfulness of the heart ; and therefore not to be omitted ordinarily, neither but in some few cases. There being the like necessity of this duty, in regard of inward thankfulness, as there is of vocal prayer, in regard of inward Devotion ; and of outward Confession, in regard of inward belief : and look what exceptions those other outward duties may admit ; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only meats and drinks, but every other good Creature also of God, whereof we may have use, ought to be received with a due measure of thankfulness. And if in these things also, so often as in good discretion it may seem expedient for the advancing of Gods glory, the benefiting of his Church, or the quickening of our own Devotion, we shall make some outward and sensible expression of the thankfulness of our hearts for them : we shall therein do an acceptable service unto God, and comfortable to our own souls. For, for this cause God instituted of old, among his own people, divers solemn feasts and sacrifices, together with the Sanctifying of the first fruits, and of the first born, and divers other ordinances of that nature : as, on the other side to be fit remembrancers unto them of their duty of thankfulness ; so to be as well good testimonies, and fit expressions of their performance of that duty.

But if not always, the outward manifestation thereof ; yet God ever expecteth at least the true and inward thankfulness of the heart, for the use of his good creatures. ^a Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him, Col. 3. ^b Be careful for nothing : but in everything by prayer and supplication with thanksgiving, let your request be made known unto God, Phil. 4. ^c Bless the Lord, O my soul, (saith David in Psal. 103.) and all that is within me, praise his holy name ; Praise the Lord, O my soul, and forget not all his benefits. Forget not all his benefits : as much as to say, by an ordinary Hebraism, forget not any of all his benefits. He summoneth all that is in him, to bless God for all he hath from him : he thought it was necessary for him, not to receive any of the good Creatures of God, without Thanksgiving. Which necessity of Thanksgiving will yet more appear, if we consider it, either as an act of Justice, or as an act of Religion : as it is indeed and truly both.

It is first, an Act of Justice. The very Law of Nature, which containeth the first seeds and principles of Justice, bindeth every man that receiveth a benefit, to a thankful acknowledgment of it first, and then withal (ability and opportunity supposed) to some kind of retribution. The best Philosophers

H h

there

36:
a dutya great duty
a strong faith

37.

a Col. 3. 17.
b Phil. 4. 6.

c Psal. 103. 1, 2.

38.

d Cic. 2. de
invent. 13.
e 35.
f Quid tam
contra officium,
quam non red-
dere quod ac-
ceperis? Am-
brof. 1. Offic. 31.
Nullum officium
referenda
gratia magis
necessarium est
Cic. 1. de Offic.
f Erant homici-
da, tyranni,
fures, adulteri,
raptores, sacri-
legi, proditores:
infra ista om-
nia ingratus est.
Senec. 1. de
benef. 10.
g Non solum
is gratus debet
esse, qui accipit
beneficium; vi-
rum etiam is,
cui potestas ac-
cipiendi fuit.
Cic. de Pro-
vinc. Consul.
Tum teneor do-
mo quam si de-
mittar onustus.
Hor. 1. Ep. 7.
h Sirac 7. 29.

b In beneficio
reddendo, plus
animus, quam
census opera-
tur: magisque
præponderat be-
nevolentia,
quam possibili-
tas referendi
muneri. Am-
bro. 1. Offic. 32.
c Ut desint vi-
res, tamen est
laudanda vo-
luntas: Hac
ego contentus
auguror esse
Dei. Ovid. de
Pont.

d Luc. 17. 10.
e Job 22. 2.
f Psal. 16. 2, 3.
Nulla ex nobis
utilitas Deo
speranda est.
Senec. 4. de
benef. cap. 3.

Nec ille coll. to eget, nec nos ei quicquam conferre possumus. Ibid. cap. 9. g Psal. 116. 12. 13. h Πάρεσθαι δὲ δυνάμιν τίς ποτε; τὰ αὐτῶν τοῖς δυνάμεις ἔργα ἔμμεναι. Xenoph. 1. ἀπομν. i Psal. 50. 8, 14.

therefore make *gratitude* ^d a branch of the *Law of Nature*; and so account of it as of a thing, than which there is ^e not any *office of vertue* more necessary: as nor any thing on the contrary more detestable, than *Ingratitude*. You cannot lay a ^f fouler imputation upon a man, nor by any accusations in the world render him more odious to the opinions of all men; than by charging him with unthankfulness. *Ingratum dicas, omnia dixeris*: do but say, He is an *unthankful* wretch; you need say no more, you can say no worse, by any mortal creature. Verily, every *benefit* carrieth with it the force of an *obligation*; and we all confess it: if we receive but some small kindness from another, we can readily and complementally protest our selves much *bound to him* for it. Indeed when we say so; we often speak it but of course, and think it not: but yet when we do so, we speak more truth than we are aware of. For, if it be in truth a *kindness* in him, we are in truth and equity *bound to him* thereby. The common saying is not without ground, *Qui beneficium accipit, libertatem vendit*. Some men therefore *refuse* kindnesses and courtesies at other mens hands; because forsooth they will not be *beholden* to them. Which though it be a perverse and unjust course, and indeed a high degree of *unthankfulness*, (for there is *unthankfulness*, as well in ^g not accepting a kind offer, as in *not requiting* a good turn;) and therefore also a high degree of *folly*, (for it is a foolish thing for a man, out of the bare *fear of unthankfulness* one way, to become *wilfully unthankful* another;) though, I say, it be a fond and perverse course in them, yet it argueth withal in them a strong apprehension of the *equity* of that principle of *Nature* and *Justice*, which bindeth men that receive benefits, *ad æquidæ*, to a necessity of *requital* and retribution. Truth it is; to God our *heavenly Father* first, and then to our *earthly Parents*, none of us can *reddere paria*: none is able to make a *full requital* to either of them; especially not to God. But that freeth us not from the debt of *thankfulness*, as not to our *Parents*, so neither to God: it rather bindeth us the faster thereunto. The same *Law of Nature*, which teacheth us to *requite* a good turn to the utmost, where there is wherewithal to do it, and withal a fair opportunity offered; teacheth us, where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient means we can to testify at least the *thankfulness* of our hearts, and our unfeigned *desires* of requital. Which ^b desire and endeavour, if every ingenuous man, and our *earthly Parents*, do accept of, where they find it; as of the deed it self: can we doubt of ^c Gods acceptance of our unfeigned desire herein, though infinitely and without all proportion short of a *just requital* and retribution? *David* knew right well, that when a man hath done all he can, he is but an ^d *unprofitable servant*, and ^e cannot be profitable unto God, as he that is wise may be profitable to himself and his neighbours; and that ^f his goodness, though it might be pleasurable to the *Saints* that are on the earth, yet it could not extend unto the Lord. All this he knew: and yet knowing withal that God accepteth the will for the deed, and the desire for the performance; he doubteth not to raise up his Language to that key, in *Psal. 116. Quid retribuam?* What requital shall I make? What shall I render unto the Lord, for all his benefits towards me? I will take the Cup of salvation, and call upon the Name of the Lord. This thankful heart he knew God valued as a *Sacrifice*: nay, ^g preferred before *Sacrifices*. For having rejected them at *Vers. 8.* [^h I will not reprove thee for thy *Sacrifices*, &c.] He exacteth this at *Vers. 14.* of *Psal. 50.* [Offer unto God *thanksgiving*, &c.] God respecteth not so much the *Calves* out of our stalls, or the *fruits* from off our grounds: as these ⁱ *Vitulos labiorum*, these calves of our lips, as the Prophet; and these

¹ *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [¹ *Let us offer the sacrifice of praise to God continually, that is, the fruits of our lips, giving thanks to his Name, Heb. 13.*] More than this, in his Mercy he will not desire: less than this, in all reason we cannot give. *Thankfulness* is an *Act of Justice*: we are *unjust*, if we receive his good Creatures, and not return him thanks for them.

It is not only an *Act of Justice*: it is an act of *Religion* too; and a branch of that service whereby we do God worship and honour. ² *Whoso offereth praise, he honoureth me, Psal. 50. ver. last.* Now look what honour we give unto God, it all redoundeth to our selves at the last with plentiful advantage; [³ *Them that honour me, I will honour, 1 Sam. 2.*] Here then is the fruit of this religious Act of *Thanksgiving*; that it *sanctifieth* unto us the use of the good Creatures of God, which is the very reason S. Paul giveth of this present speech in the next verse. *Every Creature of God is good*, saith he here, *and nothing to be refused, if it be received with Thanksgiving*: for, saith he there, *it is sanctified by the Word of God, and Prayer.* Understand not by the *Word of God* there, his written word, or the *Scriptures*, as some yet give the sence, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift and scope of our Apostle therein, understand rather the word of his eternal counsel and decree, and of his power and providence, whereby he ordereth and commandeth his Creatures in their several kinds, to afford us such service and comforts, as he hath thought good. Which *sanctifying of the Creatures* by the word of Gods decree and providence, implieth two things: the one, respecting the Creatures, that they do their kindly office to us; the other, respecting us, that we reap holy comfort from them. For the plainer understanding of both which; instance shall be given in the Creatures appointed for our nourishment: and what shall be said of them, we may conceive of, and apply unto, every other Creature in the proper kind thereof.

First then, the Creatures appointed for food, are *sanctified by the word of God*; when together with the Creatures, he giveth his blessing, to go along with it: by his powerful word, *Commanding* it, and by that command *enabling* it to feed us. Which is the true meaning of that speech in *Deut. 8.* alledged by our Saviour against the Tempter, [⁴ *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is Bread to nourish us without his word? Unless he say the word, and command the Bread to do it, there is no more sap or strength in Bread, than in stones. The power and nutritive virtue which the Bread hath, it hath from his decree; because the word is already gone out of his mouth, that *bread should strengthen mans heart.* As in the first Creation, when the Creatures were produced *in actu primo*, had their beings given them, and natural powers and faculties bestowed on them, all that was done by the word of Gods powerful decree, [⁵ *He spake the word, and they were made; he commanded, and they were created.*] So in all their operations *in actu secundo*, when they do at any time exercise those natural faculties, and do those Offices for which they were created; all this is still done by the same powerful word and decree of God, [⁶ *He upholdeth all things by the word of his power.*] As we read of bread, so we often read in the Scriptures of *the staff of bread*: God sometimes threatneth he will break the staff of bread. What is that? Bread indeed is the staff of our strength; it is the very stay and prop of our lives: if God break this staff, and deny us bread, we are gone. But that is not all, bread is our staff: but what is the staff of bread? Verily, the Word of God, blessing our bread, and commanding it to feed us, is the staff of this staff: sustaining that virtue in the bread, whereby it sustaineth us. If God break this staff of bread, if he withdraw his blessing from the bread,

if by his countermand he inhibit or restrain the vertue of *the bread*; we are as far to seek *with bread*, as *without it*. If *sanctified* with Gods word of blessing; a little *pulse* ^a and *water*, hard and homely fare shall feed *Daniel* as *fresh*, and *fat*, and *fair*, as the Kings dainties shall his Companions: a ^a *cake* and a *cruse of water* shall suffice *Elijah* nourishment enough to *walk in the strength thereof forty days and forty nights*: a few ^a *barley loaves* and *small fishes* shall multiply to the satisfying of *many thousands*, eat while they will. But if Gods Word and Blessing be wanting; *the lean Kine* may eat up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet *Haggai* speaketh, *eat much, and not have enough, drink our fills, and not be filled*.

4 I. This *first degree* of the Creatures *sanctification* by the word of God, is a common and ordinary blessing upon the Creatures; whereof, as of the ^a *light* and dew of Heaven, the wicked partake as well as the godly, and the *thankless* as the thankful. But there is a *second degree* also, beyond this; which is proper and peculiar to the Godly. And that is, when God not only by the word of his Power bestoweth a blessing upon the Creature: but also causeth the *Eccho* of that word to sound in our hearts by the voice of his Holy Spirit, and giveth us a sensible taste of his *goodness* to us therein: *filling our hearts* not only ^a *with that joy* and *gladness*, which ariseth from the experience of the effect, viz. the refreshing of our natural strength, but also *joy* and *gladness* more spiritual and sublime than that, arising from the contemplation of the *prime cause*, viz. the favour of God towards us in the face of his Son; that which *David* calleth the ^a *light of his countenance*. For as it is the *kind welcome* at a Friends Table, that maketh the *cheer good*, rather than the quaintness or variety of the dishes, (^a *Super omnia vultus Accessere boni*;) so as that ^a *a dinner of green herbs* with love and kindness, is *better entertainment* than a *stalled Ox* with bad looks: so the *light of Gods favourable countenance*, shining upon us through these things, is it, which ^a *putteth more true gladness into our hearts*, than doth the *corn*, and the *wine*, and the *oil* themselves, or any other outward thing that we do or can partake. Now this sanctified and holy and comfortable use of the Creatures, ariseth also from the word of Gods decree; even as the former degree did, but not from the same decree. That former issued from the decree of *common providence*; and so belonged unto all, as that *Providence* is common to all. But this later degree proceedeth from that special word of Gods decree, whereby for the merits of Christ Jesus, ^a *the second Adam*, he removeth from the Creature that ^a *curse*, wherein it was wrapped through the sin of the *first Adam*. And in this the wicked have no portion; as being out of Christ: so as they cannot partake of Gods Creatures, with any solid or sound comfort; and so the Creatures remain (in this degree) *unsanctified* unto them. For this reason, the Scriptures stile the ^a *Faithful Primogenitos*, the first-born; as to whom belongeth ^a *a double portion*: and ^a *Heredes mundi*, heirs of the world; as if none but they had any good right thereunto. And S. Paul deriveth our Title to the Creatures, from God, but by Christ; [^a *All things are yours, and you are Christs, and Christ is Gods*:] As if these things were none of theirs, who are none of Christs. And in the verse before my Text, he saith of meats, that ^a *God hath created them to be received with thanksgiving of them which believe, and know the truth*: as if those that wanted *faith* and saving *knowledge*, did but *usurp* the bread they eat. And indeed it is certain, the wicked have not right to the Creatures of God, in such ample sort, as the Godly have. A kind of *Right* they have, and we may not deny it them; given them by Gods unchangeable ordinance at the *Creation*: which being a branch of that part of Gods Image in man, which was of *natural*, and not of *supernatural* grace, might be, and was foully defaced by sin; but was not, neither could be wholly *lost*, as hath been ^a *already in part declared*. A Right

^b See before
sect. 14.

Right then they have: but such a right, as, reaching barely to the use, cannot afford unto the user true comfort, or sound peace of Conscience, in such use of the Creatures. For, though nothing be in, and of it self unclean; for, Every Creature of God is good: yet to them that are unclean, *ex accidenti* every Creature is unclean and polluted, because it is not thus sanctified unto them by the Word of God. And the very true cause of all this, is the impurity of their hearts, by reason of unbelief. The Holy Ghost expressly assigneth this cause, *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conscience is defiled.* As a *nasty vessel* sowreth all that is put into it: so a Conscience not *purified by faith*, casteth pollution upon the best of Gods Creatures.

Tit. 1. 15.
k Sincerum est
nisi vas, quod-
cumque infun-
dit accipit.
Hor. 1. Epist. 2
I Eide purifi-
cans corda.
Acts 15. 9.
42.

But what is all this to the Text, may some say: or what to the point? What is all this to the Duty of Thanksgiving? Much every manner of way: or else blame S. Paul of impertinency; whose discourse should be incoherent and unjointed, if what I have now last said were beside the Text. For since the sanctification of the Creature to our use, dependeth upon the powerful and good word of God, blessing it unto us: that duty must needs be necessary to a sanctified use of the Creature, without which we can have no fair assurance unto our consciences, that that word of Blessing is proceeded out of the mouth of God. And such is this Duty of Thanksgiving: appointed by God, as the ordinary means, and proper instrument, to procure that word of Blessing from him: When we have performed this sincerely and faithfully; our hearts may then, with a most chearful, but yet humble confidence, say Amen, so be it: in full assurance that God will join his Fiat to ours; Crown our Amen with his; and to our So be it of Faith and Hope, adde his of Power and Command: blessing his Creatures unto us, when we bless him for them; and sanctifying their use to our comfort, when we magnifie his goodness for the receipt. You see therefore how, as unseparable and undivided companions, the Apostle joineth these two together: the one, as the Cause, the other, as the Means of the Creatures sanctification: [it is sanctified by the Word of God, and Prayer:] By the Word of Gods powerful decree, as the sole efficient, and sufficient Cause: and by the Prayer of Thanksgiving (for such Prayer he meaneth, as either hath Thanksgiving joined with it, or else is a part of Thanksgiving, or Thanksgiving a part of it:) by Prayer I say and Thanksgiving, as the proper Means to obtain it. This is the blessed effect of Thanksgiving, as it is an Act of Religion. And thus you have heard two grand Reasons, concluding the necessity of Thanksgiving unto God, in the receiving and using of his good Creatures. The one, considering it as an Act of Justice: because it is in the only acceptable discharge of that obligation of debt, wherein we stand bound unto God for the free use of so many good Creatures. The other, considering it as an Act of Religion: because it is the most proper and convenient means to procure from the mouth of God a word of Blessing, to sanctifie the Creatures to the uses of our lives, and to the comfort of our Consciences. This Thanksgiving being an Act both of Justice and Religion: whensoever we either receive or use any good Creature of God without this, we are unjust in the Receipt, and in the Use Prophane. It is now high time we should from the Premises infer something for our farther use and Edification.

And the first Inference may be, shall I say for Trial; or may I not rather say, for Conviction? Since we shall learn thereby, not so much to examine our Thankfulness, how true it is; as to discover our Unthankfulness, how foul it is. And how should that discovery cast us down to a deep condemnation of our selves for so much both Unjustice and Prophaneness, when we shall find our selves guilty of so many failings in the performance of such a necessary Duty both of Justice and Religion? But we cannot abide to hear on this ear: We

unthankful

unthankful to God? Far be that from us: we scarce ever speak of any thing we have, or have done, or suffered; but we send this clause after it, *I thank God for it*. And how are we unthankful, seeing we do thus? It is a true saying, which one saith; *Thanking of God*, is a thing *all* men do, and yet *none* do as they should. It is often *in udo*, but seldom *in imo*: it swimmeth often upon the tip of our *tongues*, but seldom sinketh into the bottom of our *hearts*.

a Usus quedam
magis quam
sensu vel affe-
ctu, personare
in ore multo-
rum gratiarum
actionem ad-
vertere est.
Bern. in Cant.
Ser. 13.

I thank God for it, is, as many use it, rather a *By-word*, than a *Thanks-giving*: so far from being an acceptable *service* to God, and a magnifying of *his name*; that it is rather it self a grievous *sin*, and a taking of *his holy name* in vain. But if we will consider duly and aright, not so much how *near* we draw unto God with our *lips*, as how *far* our *hearts* are from him when we say so: we shall see what small reason we have, upon such a slender *lip-labour* to think our selves discharged either of the *bond* of thankfulness, or from the *sin* of unthankfulness. *Quid verba audiam, facta cum videam?* Though we say, *I thank God*, a thousand and a thousand times over; yet if in our Deeds we be-
wray foul *unthankfulness* unto him, it is but *Protestatio contraria facto*: and we do thereby but make our selves the greater and deeper lyers.

44.

Every *sin* is spacious and diffused, and spreadeth into a number of branches: this of *Ingratitude* not least. Yet we will do our best to reduce all that multitude to some few principal branches. There are required unto true Thankfulness three things; *Recognition*, *Estimation*, *Retribution*. He that hath received a benefit from another, he ought *first*, faithfully to *acknowledge* it; *secondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who so faileth in any of these, is (so far as he faileth) *unthankful* more or less. And do not some of us fail in all; and do not all of us fail in some of these? For our more assured, whether *Examination*, or *Conviction*; let us a little consider how we have and do behave our selves in each of the *three* respects; in every of which, we will instance but in *two* kinds; and so we shall have *six* degrees of *Ingratitude*: still holding our selves as close as we can to the present point, concerning our *Thankfulness* or *Unthankfulness*, as it respecteth the *use* we have of, and the *benefit* we have from, the good *Creatures* of *God*.

45.

And *first*, we fail in our *Recognition*, and in the due acknowledgment of *God's blessings*. And therein *first*, and let that be the *first* degree of our *unthankfulness*; in letting so many *blessings* of his slip by us, without any regard, or so much as *notice* taken of them: Whereas *knowledge* must ever go before *acknowledgment*, and *Apprehension* before *Confession*. There is a twofold *Confession* to be made unto *God*: the *one* of our *sins*; the *other*, of his *goodness*. That belongeth to *Repentance*; this to *Thankfulness*. Both of them consist in an *Acknowledgment*: and in both, the acknowledgment is most *faithful*, when it is most *punctual*: and in both, we come to make default, for want of taking such *particular information*, as we ought, and might. In our *Repentance*, we content our selves commonly with a *general Confession* of our *sins*; or at the most, possibly sometimes make acknowledgment of some one or a few *grosser falls*, which gall our Consciences, or which the world crieth shame of: and if we do that, we think we have made an excellent *Confession*. So in our *Thanksgivings*, ordinarily we content our selves with a *general acknowledgment* of *God's* goodness and mercies to us; or sometimes possibly recount some one or a few notable and *eminent favours*, such as most affect us, or whereof the world taketh notice: and this is all we do. But we do indeed in both these, deal unfaithfully with *God*, and with our own souls. If we desire to shew our selves truly *penitent*, we should take knowledge (so far as possibly we could) of *all* our *sins*, small and great (at least the several *species* and kinds of them, for the *individuals* are infinite;) and bring them all before *God* in

b Confessio ge-
mina est: aut
Peccati, aut
Laudis. Aug.
exp. 2. in Pl.
29. ἡ τῶν ἁ-
μαρτιῶν ἀναγνώ-
σις κατὰ
γνώσιν, ἡ ἐυ-
χαριστία ὡς
τὸν Θεόν.
Chrysost. in
Psalm. 93.

a Beneficia qua-
dam magnitu-
do non putitur
excidere: sed
numero plura,
Et temporibus
diversa efflu-
unt. Senec. 3.
de benef. 5.

the

The Confession of Repentance. And if we desired to shew ~~our~~ ourselves truly thankful; we should take notice (so far as possibly we could, and in the species at least) of all Gods blessings, small and great; and bring them all before him in the Confession of praise. We should even ^b *Colligere fragmenta*, gather up the very broken meats, and let nothing be lost, those ^a small petty blessings, as we account them, and as we think, scarce worth the observation. Did we so: how many basket fulls might be taken up, which we daily suffer to fall to the ground, and be lost? Like Swine under the Oaks, we grouze up the Acorns, and snouk about for more, and eat them too, and when we have done, lye rouring, and thrusting out noses in the earth for more: but never lift up so much as half an eye, to the tree that shed them. Every crum we put in our mouths, every drop wherewith we cool our tongues, the very air we continually breath in and out through our throats and nostrils, a thousand other such things whereof the very commonness taketh away the observation, we receive from his fulness: and many of these are renewed every morning, and some of these are renewed every minute: And yet how seldom do we so much as take notice of many of these things? How justly might that complaint which God maketh against the unthankful Israelites, be taken up against us? ^d *The Oxe knoweth his Owner, and the Ass his Masters Crib: but Israel doth not know, my people doth not consider.*

^b Joh. 6. 12.
^c *Colligere fragmenta, ut pereant, id est, nec minima beneficia obliviscitur.* Bernard. in Cant. serm. 51.

^d Isa. 1. 3.

*The second degree of our Unthankfulness to God, and that also for want of faithful Acknowledgment, is, in ascribing the good things he hath given us to our own deserts, or endeavours, or to any other thing or Creature, either in part, or in whole, but only to him. Such things indeed we have, and we know it too, (perhaps but too well) but we bestirred our selves for them, we beat our brains for them, we got them out of the fire, and sweet for them; we may thank our good friends, or we may thank our good selves for them. Thus do we ^a sacrifice unto our own nets, and burn incense to our drag, as if by them our portion were fat, and our meat plenteous. And as ^b Pilate mingled the blood of the Galileans with their own sacrifices: so into these spiritual sacrifices of Thanksgiving, which we offer unto God, we infuse a quantity of our own swink and sweat, of our own wit and fore-cast, of our own power and friends, still some one thing or other of our own; and so rob God, if not of all, yet of so much of his honour. This kind of unthankfulness God both foresaw and forbad in his own people, Deut. 8. warning them to take heed, vers. 17. lest when they abounded in all plenty and prosperity, ^d *They should forget the Lord, and say in their hearts, My power, and the might of my hand hath gotten me this wealth.* The very saying or thinking of this was a forgetting of God. ^e But (saith Moses there) ^e *Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, &c.* The whole Chapter is none other but a warn-word against unthankfulness. All ^f glorying in our selves, all vain boasting of the gifts of God, or bearing our selves high upon any of his blessings is a kind of smothering of the receipt; and argueth in us a kind of lothness to make a free acknowledgment of the Givers bounty: and so is tainted with a spice of unthankfulness in this degree. ^g *If thou didst receive it; why dost thou glory, as if thou hadst not received it?* Saith my Apostle elsewhere. He that glorieth in that, for which he even giveth thanks; doth by that glorying, as much as he dareth, reverse his Thanks. The Pharisee, who ^h thanked God he was not like other men; did even then, and by those very thanks, but bewray his own wretched unthankfulness.*

46.

^a Hab. 1. 16.
^b Luke 13. 1.
^c Psal. 50. 14.

^d Deut. 8. 14.
^e Ibid. 18.

^f *Est superbia, & delictum maximum, nisi datus tanquam innatus; & in acceptis beneficiis gloriam usurpare beneficii.* Bernard. de dilig. Deo.
^g 1 Cor. 4. 7.
^h Luke 18. 11.

Besides a faithful Recognition, in freely acknowledging the benefit received; there is required unto thankfulness a just estimation of the benefit, in valuing it, as it deserveth: Wherein we make default, if either we value it not at all, or undervalue it. The third Degree then of our Ingratitude unto God, is the Forgetfulness

47.

1 Apparet illum
in saepe de
r dendo cogi
tasse, cui ob
repit oblivio.
Sen. 3. de be
nef. 1. Perve
niunt ad quod,
ut ego existi
mo, pessimum
quisque & in
gratissimum per
venit; ut obli
viscantur. Ib.
5.
k Nec verd
quemquam se
num audivi
oblitum, quo
loco thesaurum
obruisset: O
mnia qua cu
rant memini
runt: vadimo
nia constituta
qui sibi, qui
bus ipsi debe
ant. Cic. de
Senecl.
a Deut. 8. 14.
b Psal. 103. 2.
c Gen. 41. 9.
d Gen 40. 23.

fulness of his benefits. When we so easily ⁱ forget them, it is a sign we set nought by them. Every man readily remembreth those things, he maketh any reckoning of: insomuch that although old age be naturally forgetful, yet ^k Truly faith, He never knew any man so old, as to forget where he had hid his gold, or to whom he had lent his moneys. In Deut. 8. Moses warneth the people (as you heard) to ^a beware, lest being full, they should forget the Lord that had fed them; and David stirreth up his soul in Psal. 103. to ^b bless the Lord, and not to forget any of his benefits. We all condemn Pharaoh's Butler of unthankfulness to Joseph, (and so we may well do; for he afterwards ^c condemned himself for it:) in that having received comfort from Joseph, when they were fellow-prisoners, he yet ^d forgate him when he was in place where, and had power and opportunity to requite him. How inexcusable are we that so condemn him? seeing wherein we judge him, we condemn our selves as much, and much more: for we do the same things, and much worse. He forgat Joseph, who was but a man like himself: we forget God. He had received but one good turn: we many. It is like he had none about him to put him in mind of Joseph; for as for Joseph himself, we know he lay by it, and could have no access: we have God himself daily rubbing up our memories, both by his Word and Ministers, and also by new and fresh benefits. He, as soon as a fair occasion presented it self, confest his fault, and remembered Joseph; thereby shewing his former forgetfulness to have proceeded rather from negligence than Wilfulness: we after so many fresh remembrances and blessed opportunities, still continue in a kind of wilful and confirmed resolution, still to forget. Well may we forget these private and smaller blessings; when we begin to grow but too forgetful of those great and publick Deliverances God hath wrought for us. Two great Deliverances, in the memory of many of us, hath God in his singular mercy wrought for us of this Land; such as I think, take both together, no Christian Age or Land can parallel: One formerly, from a foreign Invasion abroad; another since that, from an hellish Conspiracy at home: both such, as we would all have thought, when they were done, should never have been forgotten. And yet, as if this were Terra Oblivionis, the Land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulness! We have lived to see Eighty-eight almost quite forgotten, and buried in a perpetual Amnesty, (God be blessed who hath graciously prevented, what we feared herein!) God grant that we, nor ours, ever live to see Novembers Fifth forgotten, or the solemnity of that day silenced.

48.

Exod. 3. 8. 17.

f Psal. 106. 24.

A fourth Degree of unthankfulness is, in undervaluing Gods blessings, and lessening the worth of them. A fault whereof the murmuring Israelites were often guilty: who although they were brought into a ^e good Land, flowing with milk and honey, and abounding in all good things both for necessity and delight; yet as it is in ^f Psal. 106. They thought scorn of that pleasant Land: and were ever and anon, and upon every light occasion repining against God and against Moses; always receiving good things from God, and yet always discontent at something or other. And where is there a man among us that can wash his hands in innocency, and discharge himself altogether from the guilt of unthankfulness in this kind? Where is there a man so constantly and equally content with his portion; that he hath not sometimes or other either grudged at the leanness of his own, or envied at the fatness of anothers lot? We deal with our God herein, as Hiram did with Solomon. Solomon gave him twenty Cities in the Land of Galilee: but because the Country was low and deep (and so in all likelihood the more fertile for that) ^a they pleased him not; and he said to Solomon, what Cities are these thou hast given me? and he called them Cabul; that is to say, dirty. So we are witty to cavil and to quarrel at Gods gifts;

g 1 Kings 29.
11. 13.

gifts; if they be not in every respect such, as we, in our vain hopes or fancies, have ideated unto our selves. This is *dirty*; that *barren*: this too *solitary*; that too *populous*: this *ill-wooded*; that *ill-matered*; a third *ill-aired*, a fourth *ill-neighbourred*. This^b *grudging* and repining at our portions, and faulting of Gods gifts, so frequent among us, argueth but too much the *unthankfulness* of our hearts. b Mat. 23. 12. c 1. Jude 16.

The last thing required unto *Thankfulness* (after a faithful *Acknowledgment* of the receipt, and a just *Valuation* of the thing received) is *Retribution* and *Requital*. And that must be *real*, if it be possible: but at the least, it must be *votal* in the *Desire* and *Endeavour*. And herein also (as in both the former) there may be a double fail: if, having received a benefit, we requite it either *not at all*, or *ill*. Not to have any care at all of *Requital*, is the *fifth degree* of *Unthankfulness*. To a *Requital* (as you^c heard) *Justice* bindeth us: either to the party himself that did us the good turn, if it may be, and be either expedient or needful; or at the least, to *his*. David retained such a grateful memory of Jonathan's true friendship and constant affection to him; that after he was dead and gone, he hearkened after some of *his friends*, that he might requite Jonathan's love by some kindness to them. [^d *Is there yet any left of the house of Saul, that I may shew him kindness for Jonathan's sake?*] And surely he were a very *unthankful* wretch, that having been beholden to the Father, as much as his life and livelihood is worth, would suffer the Son of so well-deserving a Father to perish for want of his help; and would not strain himself a little even beyond his power (if need were) to succour him. Indeed to God, as we heard, we can render nothing that is worthy the name of *Requital*: we must not so much as think of that. But yet somewhat we must do, to express the true and unfeigned *thankfulness* of our hearts: which though it be nothing less, yet it pleaseth him for Christs sake to interpret as a *Requital*. And that to Him, and His: To him by seeking his glory; to His, by the fruits of our Christian Charity. We adventure our states and lives, to maintain the honour and safety of our Kings in their just wars; from whom perhaps we never received particular favour or benefit, other than the common benefit and protection of Subjects. And are we not then foully *ingrateful* to God, to whose goodness we owe all that we have or are; if, for the advancement of his glory and the maintenance of his truth, we make dainty to spend the best and most precious things we have, yea, though it be the dearest heart-blood in our bodies? But how much more *ungrateful*, if we think much, for his sake to forgo Liberty, Lands, Livings, Houses, Goods, Offices, Honours, or any of these smaller and inferiour things? Can there be greater *unthankfulness*, than to grudge him a small, who hath given us all? In these, yet peaceable times of our Church and State (God be thanked) we are not much put to it: but who knoweth how soon a heavy day of trial may come, (we all know it cannot come sooner, or heavier, than our sins have deserved;) wherein woe, woe to our *unthankfulness*, if we do not freely and cheerfully render unto God of those things he hath given us; whatsoever he shall require of us. But yet even in these peaceable times there want not opportunities, whereon to exercise our *Thankfulness*; and to manifest our desires of *requital*: though not to him, yet to his. To his servants and Children in their Afflictions; to his poor distressed members in their manifold necessities. These opportunities we never did, we never shall want, according to our Saviours Prediction, (or rather Promise) *Pauperes semper habebitis*, The poor you shall always have with you, as my Deputy-receivers; but me (in person) ye shall not have always. And what we do, or not do, to these, whom he thus constituted his Deputies, he taketh it as done or not done unto himself. If when God hath given us Prosperity, we suffer these to be distressed, and comfort them

not ; or *vituals*, to *perish*, and *feed* them not ; or *cloathing*, to *starve*, and *cover* them not ; or *power*, to be *oppressed*, and *rescue* them not ; or *ability* in any kind, to *want* it, and *relieve* them not : Let us make what *shows* we will, let us make what *profession* we will of our *thankfulness* to God, what we deny to *these* we deny to *him* ; and as we deal with *these*, if his case were *theirs*, (as he is pleased to make their case *his*) we would so deal with *him*. And what is to be *unthankful*, if this be not ?

50.

2 Chron. 24.
22, 23.

a Symb. Nicen.

b Deut. 32. 15.

c Hos. 2. 8.

d Phil. 3. 9.

And yet behold *unthankfulness*, more and greater than this : *unthankfulness* in the *sixth*, and last, and highest, and worst degree. We requite him evil for good. In that other we were *unjust* ; not to requite him at all : but *injurious* also in this, to requite him with *ill*. It sticketh upon King *Joash* as a brand of infamy for ever, that he slew *Zachary* the Son of *Jehoiada* the High Priest, who had been true and faithful to him both in the getting of the Kingdom, and in the administration of it : recorded to all Posterity, 2 Chron. 24. Thus *Joash* the King remembered not the kindness which *Jehoiada* the Father had done him, but slew his Son : And when he died, he said ; The Lord look upon it, and require it. And it was not long, before the Lord did indeed look upon it, and require it : the very next verse beginneth to lay down the vengeance that God brought upon him for it. And yet compared with ours, *Joash* his ingratitude was nothing. *Jehoiada* was bound as a subject to assist the right Heir : God is not bound to us ; he is a debtor to none. *Joash* had right to the Crown before *Jehoiada* set it on his head : we have no right at all to the Creature, but by Gods gift. *Joash* though he dealt not well with the Son, yet he evermore esteemed the Father so long as he lived, and was advised by him in the Affairs of his Kingdom : we rebel even against God himself, and cast all his Counsels behind our backs. *Joash* slew the Son ; but he was a mortal man, and his subject, and he had given him (at least as he apprehended it) some affront and provocation : we by our sins and disobedience crucifie the Son of God, *The Lord and giver of life*, by whom, and in whom, and from whom we enjoy all good blessings, and of whom we are not able to say that ever He dealt unkindly with us, or gave us the least provocation. But as *Israel* (whom God calleth *Jesurun*, and compareth to an Heifer fed in large and fruitful Pastures) going always at full bit, grew fat and wanton, and kicked with the heel : so we, the more plentifully God hath heaped his blessings upon us, the more wantonly have we followed the swinge of our own hearts, and the more contemptuously spurned at his holy Commandments. It was a grievous Bill of complaint, which the Prophet in the name of God preferred against *Israel* in *Hosea* 2. that his *Corn*, and *Wine*, and *Oyl*, and the *Silver*, and *Gold* which he had given them, they employed in the service of *Baal* an abominable Idol. If when God giveth us *Wit*, *Wealth*, *Power*, *Authority*, *Health*, *Strength*, *Liberty*, every other good thing ; in stead of using these things to his glory, and the comfortable relief of his Servants, we abuse them, some or all, to the service of those Idols which we have erected to our selves in our hearts ; to the maintenance of our pride and pomp, making *Lucifer* our God ; of our Pelf and Profits, making *Mammon* our God ; of our swinish pleasures and sensuality, making our *Belly* our God : Are we not as deep in the Bill as those *Israelites* were ? As *unjust*, as they ? As *prophane*, as they ? As *unthankful* every way, as they ? Flatter we not our selves : Obedience to Gods Commandments, and a sober and charitable use of his Creatures, is the best, and surest evidence of our *thankfulness* to God, and the fairest requital we can make for them. If we withdraw our obedience, and fall into open rebellion against God ; if we abuse them, in making them either the occasions or instruments of sin to the dishonour of God, and damage of his servants : we repay him *ill* and unworthily for the good we have

have received, and are guilty of *unthankfulness* in this foulest and highest degree.

Now we have seen what we are: let us say the worst we can by *unthankful ones*; call them *Wretches, Caitiffes, Churles*, any thing; load them with infamies, disgraces, contumelies; charge them with Injustice, Prophaness, Atheism; condemn them, and with them the vice it self, *Unthankfulness*, to the pit of Hell: do all this, and more, and spare not; and as David did at *Nathans* Parable, when we hear any case or example of *ingratitude* in any of the former degrees, whether really done, or but in a Parable, pronounce sentence upon the guilty, ^a *The man that hath done this thing shall surely die.* But withal let us ^a 1 Sam. 12. 5. remember, when we have so done, that our hearts instantly prompt us what *Nathan* told *David*, ^b *Thou art the man.* We, we are the men, We are these ^b *ibid.* 7. *unthankful ones*: *Unthankful* to God, *first*, In passing by so many of his blessings without taking any consideration of them; *Unthankful*, *secondly*, In ascribing his blessings wholly or partly to our selves, or any other but him; *Unthankful*, *thirdly*, In valuing his blessings so lightly as to forget them; *Unthankful*, *fourthly*, In diminishing the worth of his blessings, and repining at our portion therein; *Unthankful*, *fifthly*, In not rendering to him and his, according to the good he hath done for us; but *sixthly*, and most of all *unthankful* in requiting him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal something strangely, and otherwise than he was wont with us. If he deny us his creatures, when we want them; if he take them from us when we have them; if he withhold his blessing from them, that it shall not attend them; if we find small comfort in them, when we use them; if they be unanswering our expectations, when we have been at some pains and cost with them; if, as the Prophet speaketh, ^c *We sow much and bring* ^c Hagg. 1. 6. *in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and the wages we earn we put into a bag with holes*: if any of these things befall us; let us cease to wonder thereat: our selves are the causers of all our woe. It is our great *unthankfulness* that blasteth all our endeavours; that leaveneth with *sourness* whatsoever is *sweet*, and turneth into *poysen* whatsoever is *wholsome* in the good Creatures of God. It is the ^d *Word of* ^d Ver. 5. hic: *God*, and *Prayer*, that sanctifieth them to our use; and they are then good, when they are received with *thanksgiving*. So long as we continue *unthankful*; we are vain if we look for any *sanctification* in them, if we expect any good from them.

I have now done with my *first* Inference, for *Trial*, or rather *Conviction*: I adde a *second* of *Exhortation*. The duty it self being so necessary as we have heard: *Necessary*, as an Act of *Justice* for the receipt of the Creature: and necessary, as an Act of *Religion* for the sanctifying of the Creature: how should our hearts be inflamed with an holy desire, and all our powers quickned up to a faithful endeavour, conscionably to perform this so necessary a duty? One would think, that very necessity, together with the consciousness of our former *unthankfulness*, should in all reason be enough to work in us that both desire and endeavour. In all reason it should so: but we are unreasonable; and much ado there is to persuade us to any thing that is good, even when we are persuaded. Wherefore to enforce the exhortation more effectually, I must have leave to press the performance of this duty upon our consciences; with some farther *Inducements*, and important *Considerations*.

Consider first, the excellency of the Duty. There are but three heads, whereto we refer all that is called good; *Jucundum, Utile, Honestum*; Pleasure, Profit, and Honesty. There is nothing desireable or lovely, but in one or other of these three respects. Each of these singly we account good, but that

excellently good, wherein they *all concurr*. We love things that will give us *delight*; sometimes when there is neither *profit*, nor *credit* in them: we love things that will bring us *profit*; though possibly neither *delightful* greatly, nor *seemly*: and we love things that we think will do us *honesty*, oftentimes without regard either of *pleasure* or *profit*. How should we then be affected to this duty of *giving thanks*, and singing Praises unto our GOD; wherein all these do jointly *concurr*, and that also in an excellent measure? *David* hath

^a Psal. 147. 1.

wrapped them all together in one verse, in the beginning of Psal. 147. ^a *Praise ye the Lord, for it is good; yea, it is a pleasant thing, and praise is comely. It is good, it will bring you profit; it is pleasant, it will afford you delight; and it is comely, it will do you honesty: and what can heart wish more?* Again, many good virtues and graces of God in us shall *expire* together with us: which though they be *eternal* in their fruit and reward, yet are not so as to their *proper Acts*; which after this life shall cease, because there shall be neither *need*, nor *use* of

^b 1 Cor. 13. 8.

them then, ^b *Whether there be Prophecies, they shall fail; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away. There shall be no use of taming the flesh by Fasting, or by supplying the want either of others by Alms, or of our selves by Prayer. Nay, even Faith and Hope themselves shall have an end: for we shall not then need to believe, when we shall see: nor to expect, when we shall enjoy. But giving of Thanks, and Praise, and Honour, and Glory unto God, shall remain in the Kingdom of Heaven, and of*

^c Rev. 4. 8, 11. & 7. 11, 12.

Glory. It is now the continual blessed ^c exercise of the glorious Angels and Saints in Heaven: and it shall be ours, when we shall be translated thither. O that we would learn often to practise here, what we hope shall be our eternal

^a Eph. 5. 18, 20.

exercise there! O that we would accustom our selves, being ^a Filled in the Spirit to speak to our selves in Psalms, and Hymns, and Spiritual Songs, singing and making Melody in our hearts to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ: as speaketh our Apostle, Eph. 5.

54.

Consider *secondly*, the multitude, and variety, and continuance of Gods blessings: and let that provoke thy *thankfulness*. If thou hadst received but *one* or a few benefits: yet *thanks* were due even for those few, or for that *one*, more than thou art able to return. But what canst thou alledge, or how excuse thy *unthankfulness*? when his mercies are renewed every morning, nay, every ^b moment; when he is ever ^c opening his hand, and pouring out his blessings, and ^d loading, and even overwhelming thee with his benefits: as if he did vie with thee, and would have thee see, how easily he can overcome thy *evil* with his goodness, and infinitely out-strip thine infinite ingratitude with his more infinite munificence! His Angels are about thee, though thou knowest it not: from a thousand unknown dangers he delivereth thee, which thou suspectedst not: he still continueth his goodness unto thee, and reprieveth thy destruction, though thou deservedst it not. What should I say more, thy very life and being thou owest to him. ^e *In whom we all live, and move, and have our being: thence resolve with holy David, to sing praise unto the Lord, ^f As long as thou livest; and to sing praise unto thy God, whilest thou hast thy being. Many and continual receipts, should provoke many and continual thanks.*

^b *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia praestas. August. Solil. cap. 18. Tot munera, quae sine intermissione diebus ac noctibus (Dii) fundunt. Senec. 4. de benef. 3. ^c Psal. 145. 16. ^d Psal. 68. 29. ^e Acts 17. 28. ^f Psal. 104. 33.*

55.

Consider *thirdly*, thy future necessities. If thou wert sure of that thou hast, that thou and it should continue together for ever, and never part; and that thou couldst make pretty shift to live upon the *Old Stock* hereafter, and never stand in need to him for more: there might be so much less need to take care for *giving thanks* for what is past. But it is not so with any of us: of what we have, we are but *Tenants at Courtese*, and we stand continually upon

upon our good behaviour, whether we should hold of him any longer, or no : and much of our *future happiness* standeth upon our *present thankfulness*. And with what face can we *crave* to have more, (and yet more we must have, or we cannot subsist) if we be not *thankful* for what we have ? *Peremptoria res est ingratitude*, saith St Bernard, it cutteth off all kindness. *Ventus urens & exsiccans* : like that *strong East-Wind*, which in a night dried up the *Red-sea* ; it holdeth off the *streams* of Gods bounty from flowing, and drieth up those *Channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one special cause why *God* so often saith us *Nay*, and sendeth us away *empty* when we *ask* ; even because we are so little *thankful* to him for former receipts. The *Rivers* return all their waters to the *Sea*, from whence they had them : and they gain this by the return, that the *Sea* feedeth them again, and so by a continual fresh supply, preserveth them in perpetual being and motion. If they should withhold that *tribute*, the *Sea* would not long suffice them *nourishment*. So we by giving, *receive* : and by true paying the *old debt*, get credit to run upon a *new score* ; and provoke *future blessings*, by our *thankfulness* for former : as the *Earth* by sending up vapours back to *Heaven* from the dew she hath received thence, filleth the *bottles* of *Heaven* with new moisture, to be poured down upon her again in due season, in kindly and plentiful showers. By our *Prayers* and *Thanksgiving* we erect a *Ladder*, like that which *Jacob* saw, whereon the *Angels* ascended and descended ; we preserve a mutual *entercourse* betwixt *Heaven* and *Earth* ; and we maintain a kind of continual *trading*, as it were, betwixt *God* and us. The *Commodities* are brought us in, they are *Gods blessings* : for these we traffick by our *Prayers* and *Thanksgivings*. Let us therefore deal *squarely*, as wise and *honest Merchants* should do. Let us keep *touch*, and pay : it is as much as our credit is worth. Let us not think to have *commodities* still brought us in, and we send none out, *Omnia te adversum spectantia* : this dealing cannot hold long. Rather let us think, that the *quicker*, and *speedier*, and *more* returns we make, our gains will be the *greater* : and that the *oftner* we *pray* and *praise God* for his blessings, the more we secure unto our selves both the *continuance* and the *increase* of them.

τοὺς τοῦ αὐτοῦ πολλὰν περισσεύουσαν τῶν παρρησιῶν. Chrys. in Gen. hom. 26. εὐλόγησας ὁ Θεὸς, ὁρμήσας αὐτὸν κατὰ τὴν μέτρον ἐξουσίας. Ibid. hom. 25.

Consider *fourthly* thy *misery*, if thou shouldst want those things which *God* hath given thee. *Carendo magis quàm fruendo*. Fools will not know that true worth of things but by *wanting*, which wiser men had rather learn by *having* them. Yet this is the common folly of us all : We will not *prize* *Gods blessings* as we should, till he for our *unthankfulness* take them from us, and teach us to value them better before we have them again. We *repine* at *Gods great blessings* ; we *grudge* at his gentle *corrections* : judging these too *heavy*, those too *light*. We think our very *peace* a burden, and complain of *plenty* as some would do of *scarcity* ; and undervalue the blessed *liberty* we have of treading in his *Courts*, and partaking his holy *Ordinances* : and all this, because by his great goodness we have so long enjoyed them : and this is our guise in every other thing proportionably. Did we but *feel* a while the *miseries* of our Neighbour-Countreys, who want the *blessings* which we thus *slight* ; or could we but *fore-think* what our *misery* should be, if we (as they) had our *Throats* ever before the *sword*, or were wasted with extreme *Famines* and *Pestilences*, or lived either in *thick darkness*, without the *Gospel*, or under *cruel persecution* for it. Did we thus ; though our hearts were as *hard* and *cold* as *stones*, it could not be but those thoughts would *soften* them, and inflame them to magnifie and bleſs the holy name of *God* for our long and present

g Bern. Ser. 77.
h August. Soliloq. c. 18.
i Exod. 14. 21.
Gratiarum cessat decursus, ubi recursum non fuerit.
Bern. serm. 50.

a Eccl. 1. 7.
sua reddantur, origini fluenti gratia, ut uberior fluant.
Bern. ser. 89.
b Alioquin, nisi ad fontem redeant, exsiccantur.
Bern. Ibid.

c Gen. 28. 12.

d Horat. l. Ep. 1.

e Εὐδὲν τίς φησὶ κατὰ τὴν ἐξουσίαν αὐτοῦ μετὰ, ὅτι οὐκ ἔστι τὸ πρὶν μετὰ τὸν ὁρμήσας αὐτὸν

56.

f Oportet non habere gratiam, sed habere meritum, quia in potestate habuimus, eo amissimus.
Plaut. in Captiv. 1. 2.

present peace, for that measure of plenty whatever it be which we yet have, and for the still continued liberty of his glorious Gospel and sincere worship among us. God grant, that from our wretched unthankfulness, he take not just occasion; by taking these great blessings from us, to teach us at once both how to use them better, and how to value them better.

57.

a Bern. lib. 4.
de consid. ad
Eugen.

Consider fifthly, thy Importunity with God, when thou wantest any thing, and according to that, proportion thy thanks when thou hast it. I remember what Bernard writeth of the Popes Servants and Courtiers in his time: *Importuni ut accipiant, inquieti donec acceperint, ubi acceperint ingrati.* When Suitors come to the Popes Court with their businesses, the Courtiers and Officers lie in the wind for them, greedily offering their service, and never quiet with them till they have got something: but by that they have got the money, they have forgot the man; and having first served their own turn, they then leave the business to go which way it will. Not much unlike is our dealing with God. When we would have something, some outward blessing conferred, or some outward calamity removed, (for thankless devotions seldom look farther than after these outward things;) we are, as St. Chrysostome speaketh, *εσφοδῆς τῶν*, very eager and earnest with God, we must have no Nay; we wrestle with him, and that stoutly, as if we would out-wrestle *ἁ* Jacob for a blessing, and we will not let him go till we have obtained it. But *μετὰ τὸ λαβεῖν ἀναπεπλανώτες*, saith Chrysostome there. When our turn is served, and we have what we would have, by and by all our devotion is at an end; we never think of thanks. All the ten Lepers begged hard of Christ for a cleansing: the Text saith, *They lift up their voices*; they were all loud enough, whilst they were suitors. *Sed ubi novem?* There returned not to give God thanks for their cleansing, of the whole ten, any more than barely one single man. It is our case just. When we want any of the good Creatures of God for our necessities, we open our mouths wide, till he open his hand, and fill them with plenteousness: but after, as if the filling of our Mouths were the stopping of our Throats, so are we speechless and heartless. Shame we to be so clamorous, when we crave from him; and so dumb when we should give him thanks.

58.

a Bern. in Psal.
Qui habitat.
Serm. 14.
b Gen. 32. 10.
c Rom. 11. 35.
d Nulla Deo
dandi beneficii
causa est. Sen.
4. de benef. 3.
Ego rebar spontaneas esse munus
minum benigni
tatis, utroque;
ab his suare in
expectata bene
volentia move
ra. Arnob.
cont. Gent. l. 3.
Deus nulli de
bet aliquid:
quia omnia
gratuito pra
stat. Et si quis
quam dicit, ab
illo aliquid de
beri meritis su
is, certe ut esset
non ei debita
tur: non enim e
rat, cui debere
tur. Aug. 3. de
lib. arb. 15.

Consider lastly, how freely God hath given thee, what he hath given thee: *Dupliciter gratis*, saith Bernard: *Sine merito, sine labore.* Freely both ways: freely without thy desert; and freely without so much as thy pains. Freely first, without thy desert. Jacob, a man as well deserving as thou, yet confessed himself, *Not worthy of the least of all Gods mercies.* And St. Paul cutteth off all challenge of desert, by that Interrogatory, *Who hath first given him, and it shall be recompensed him?* As who should say, No man can challenge God, as if he owed him ought. If he have made himself a debtor to us by his Promise, (and indeed he hath so made himself a debtor to us) yet that is still gratis, and for nothing: because the Promise it self was free without either debt in him, or desert in us. Nay more, God hath been good to us, not only when we had not deserved it; but (which still more magnified his bounty, and bindeth us the stronger to be thankful,) when we had deserved the quite contrary. And how is it possible we should forget such his unspeakable kindness, in giving us much good, when we had done none, nay, in giving us much good, when we had done much ill? And as he gave it *sine merito*; so *sine labore* too; The Creature being freely bestowed on us, as on the one side not by way of reward for any desert of ours; so neither on the other side by way of wages, for any labour of ours. To shew that God giveth not his blessings for our labour merely: he sometimes giveth them not, where they are laboured for; and again he giveth them sometimes where they are not laboured for. If in the ordinary dispensation of his Providence;

he

he bestowed them upon them that labour, as Solomon saith, *The diligent hand maketh rich*; and seldom otherwise, for (*He that will not labour, it is fit he should not eat*:) yet that labour is to be accounted but as the means, not as a sufficient cause thereof. And if we dig to the root, we shall still find it was *gratis*: for even that power to labour was the gift of God, *It is God that giveth thee power to get wealth*. Yea in this fence, *nature* it self is grace; because given *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in us.

Prov. 12. 24
13. 4.
2 Thel. 3. 10.
Deut. 8. 18.
See before
Ser. 3. ad Cl. r.
Stil. 18.

All these considerations; the excellency of the Duty, the continuance of Gods blessings, our future Necessity, our Misery in wanting, our Importunity in craving, his free Liberality in bestowing, should quicken us to a more conscientious performance of this so necessary, so just, so religious a Duty. And thus having seen our *unthankfulness* discovered in six points: and heard many Considerations to provoke us to *thankfulness*: it may be we have seen enough in that to make us hate the fault, and we would fain amend it; and it may be we have heard enough in this to make us affect the Duty, and we would fain practise it, may some say; but we are yet to learn how. The Duty being hard, and our backwardness great; what good course might be taken, effectually to reform this our so great backwardness, and to perform that so hard a Duty? And so you see, my second Inference for exhortation breedeth a third, and that is for direction; which for satisfaction of those men that pretend willingness, but plead ignorance, I should also prosecute, if I had so much time to spare. Wherein should be discovered, what be the principal causes of our so great *Unthankfulness*; which taken away, the effect will instantly and of it self cease. Now those Causes are especially, as I conceive, these five, viz. 1. Pride, and Self-love; 2. Envy, and Discontentment; 3. Riotousness, and Epicurism; 4. Worldly Carefulness, and immoderate desires; 5. Carnal Security, and foreflowing the time. Now then, besides the application of that which hath already been spoken in the former Discoveries and Motives; (for every Discovery of a fault, doth virtually contain some means for the correcting of it; and every true Motive to a duty, doth virtually contain some helps unto the practice of it:) besides these, I say, I know not how to prescribe any better remedies against unthankfulness, or helps unto thankfulness; than faithfully to strive for the casting out of those sins, and the subduing of those Corruptions in us, which cause the one, and hinder the other. But because the time, and my strength are near spent; I am content to ease both my self and you, by cutting off so much of my provision, as concerneth this Inference for Direction: and desire you that it may suffice for the present, but thus to have pointed at these Impediments, and once more to name them. They are *Pride, Envy, Epicurism, Carefulness, Security*.

"I place Pride, where it would be; the foremost, because it is of all other
 "the impediment of Thankfulness. Certainly there is no one thing in
 "the World, so much as Pride, that maketh men unthankful. He that would
 "be truly thankful, must have his eyes upon both; the one eye upon the
 "Gift, and the other upon the Giver: and this the proud man never hath.
 "Either through self-love he is stark blind, and seeth neither: or else
 "through Partiality, he winketh on one eye, and will not look at both.
 "Sometimes he seeth the Gift, but too much, and boasteth of it: but then
 "he forgetteth the Giver; he boasteth, as if he had not received it.
 "Sometimes again he over-looketh the Gift, as not good enough for him;
 "and so repineth at the Giver, as if he had not given him according to his
 "worth. Either he undervalueth the Gift, or else he overvalueth himself;
 "as if he were himself the Giver, or at least the Deserver: and is in both
 "unthankful. To remove this Impediment; whoever desireth to be thankful,
 "let

60.
a Maximè
facit ingratos
nimius sui ser-
pestus, & infi-
tum mortalium
si vitium se su-
aq; mirandi.
Senec. 2. de
benef. 26.
b Cuius amor
sui. Horat. 1.
Carm. od. 18.
c 1 Cor. 4. 7.

a Gen. 32. 10.
b Sacrilegus
inuasor glori-
ae. Bern. in
Can. Sermon. 13.
61.

c Superbia pri-
ma soboles tua-
nis gloria-mox
invidiam gignit.
Greg. 31.
Mor. 31.
d Non potest
quisquam &
invidere, &
gratias agere.
Sen. 3. de be-
nef. 3.

e Vehemens, &
importunam
malum invidi-
a: quae nos
inquietat, dum
comparat. Hoc
mihi praestitit:
sed illi plus, sed
illi maius.
Sen. 2. de be-
nef. 28.

f Illis non tam
iucundum est,
multos post se
videre; quam
grave aliquem
ante se. Sen.
Ep. 73.

g Mat. 20. 15.
h Kai toi x
tois aliois apod
to Douleu ei,
to ualiois alio
a'vri thoxo-
piv, & ta xab-
ezvrou. Plut. de
tranquil. animi.
Nulli, ad alie-
na respicienti,
sua placent.
Sen. 3. de ira
30.

i Quiddam aliena
capella gerat di-
stentius uber,
tasecat, neque
se maiori pau-
periorum Tur-
ba compares?
Hor. 1. ser.

Sat. 1. Ei de
mu, tes ior-
daseius deu-
ger, & mu ka-
damp oi pol-
oi ois tes
iaseius ei-
n papeia yasi,
Pl. ubi supra.

k Nec ea intue-
mur, quae nos
alii praeposue-
re, sed ea sola
qua fortuna
praecedunt
essentat. Sen.
2. de benef. 3.

l See Sect. 49.
m Mat. 23. 11.

let him *humble* himself, nay, *empty* himself, nay, *deny* himself, and all his
desert; confess himself with Jacob *a* *less than the least of Gods mercies*, and
condemn his own heart of much sinful *b* *sacrilege*, if it dare but think the
least thought tending to rob God of the least part of his honour.

Envy followeth Pride; the *c* *Daughter* the Mother: a *second* *d* great Im-
pediment of thankfulness. The fault is, that men, not content only to look
upon *their own* things and the present; but *e* comparing these with the things
of *other men*, or *times*: instead of giving thanks for what *they* have, & repine
that others have *more* or *better*; or for what they *now* have, complain that it
is not with them as it hath been. These thoughts are Enemies to the Tranquil-
lity of the mind: breeding many *discontents*, and much *unthankfulness*;
whilest our *eyes are evil*, because God is good to others, or hath been so to us.
To remove this impediment; whoever desireth to be truly thankful, let him
look upon *h* *his own* things, and not on the things of *other men*; and therein
consider, not so much what *he wanteth*, and fain would have, as what *he hath*,
and could not well want. Let him think, what God hath given him, came
from his free bounty, he owed it not; and what he hath denied him, he with-
holdeth it either in his Justice for his former sins, or in his Mercy for his for-
ther good: that God giveth to no man all the desire of his heart in these out-
ward things, to teach him not to look for absolute contentment in this life;
least of all, in these things. If he will needs look upon *other mens* things,
let him compare himself rather *i* with them that *have less*, than those that
have more: and therein withal consider, not so much what *h* *himself want-*
eth which some others have, as what *he hath* which many others want. If a
few, that enjoy Gods blessings in these outward things in a greater measure
than he, be an eye-sore to him: let those *many others*, that have a *scantier*
portion, make him acknowledge that God hath dealt liberally and bountifully
with him. We should do well to understand that saying of Christ, not bare-
ly as a *Prediction*, but as a kind of *Promise* too, (as I have partly intimated *l* be-
fore) The *m* *poor you shall always have with you*: and to think that every Beggar
that seeketh to us, is sent of God, to be as well a *Glass* wherein to represent
Gods bounty to us, as an *Object* whereon for us to exercise ours. And as for
former times: let us not so much think how much better we have been, as
how well we are; that we are not so well now, impute it to our former *unthank-*
fulness; and fear, unless we be more thankful for what we have, it will be
yet and every day worse and worse with us. Counsel very needful for us in
these declining times: which are not (God knoweth, and we all know)
as the times we have seen: the leprous humour of Popery secretly stealing in
upon us, and as a Leprosie spreading apace under the skin; and penury,
and poverty, as an ulcerous sore, openly breaking out in the very
face of the Land. Should we murmur at this; or repiningly complain that it
is not with us, as it hath been; God forbid: that is the way, to have it yet,
and yet, worse. Rather let us humble our selves for our former *unthank-*
fulness, whereby we have provoked God to withdraw himself in some mea-
sure from us: and bless him for his great mercy, who yet continueth his good-
ness in a comfortable and gracious measure unto us, notwithstanding our so
great unworthiness, and unthankfulness. Thousands of our brethren in the
world, as good as our selves, how glad would they be, how thankful to God,
how would they rejoice and sing, if they enjoyed but a small part of that peace
and prosperity in outward things, and of that liberty of treading in Gods
Courts, and partaking of his Ordinances, which we make so little account of,
because it is not every way as we have known it heretofore?

“ The

“The third Impediment of Thankfulness, is Riot, and Epicurism: that which
 “the Prophet reckoneth in the Catalogue of Sodom’s sins, ^a *Fulness of Bread,* ^a Ezek. 16. 49.
 “and abundance of Idleness. This is both a Cause and a Sign of much unthank-
 “fulness. *πλησμονή*, and *ἐπιπλησμονή*, *Fulness*, and *Forgetfulness*; they are
 “not more near in the sound of the words, than they are in the sequel of the
 “things: ^b *When thou hast eaten, and art full, Then beware lest thou forget the* ^b Deut. 8. 10.
 “Lord thy God, Deut. 8. It much argueth, that we make small account of
 “the good Creatures of God, if we will not so much as take a little pains to get
 “them: but much more, if lavishly and like prodigal fools we make waste and
 “havock of them. He that hath received some Token from a dear Friend,
 “though perhaps of little value in it self, and of less use to him; yet if he re-
 “tain any grateful memory of his friend, he will ^c value it the more, and set
 “greater store by it, and be the more careful to preserve it, for his Friends ^c *Quod non mo-*
 “sake: but if he should make it away causelessly, and the rather, because it ^c *movet aestima-*
 “came so easily, (as the *Ding-thrift’s* Proverb is, *Lightly come, lightly go*;) ^c *zione: Verum*
 “very man would interpret it as an evidence of his unfriendly and unthankful ^c *est munus suorum*
 “heart. But Riot is not only a Sign; it is also a Cause, of unthankfulness: in ^c *mei sodalis,*
 “as much as it maketh us value the good things of God, at too low ^c *Catol.*
 “a rate. For we usually value the worth of things, proportionably to their
 “use; judging them more or less good, according to the good they do us, be
 “it more or less. And how then can the Prodigal or Riotous Epicure, that con-
 “sumeth the good Creatures of God in so short a space, and to so little purpose;
 “set a just price upon them, seeing he reapeth so little good from them? A
 “pound, that would do a Poor man, that taketh pains for his living, a great
 “deal of good, maintain him and his Family for some weeks together, perhaps
 “put him into fresh trading, set him upon his legs, and make him a man for
 “ever; what good doth it to a prodigal Gallant, that will set scores and hun-
 “dreds of them flying at one afternoons sitting in a Gaming-house? Shall any
 “man make me believe, he valueth these good gifts of God as he should do;
 “and as every truly thankful Christian man would desire to do; that in the
 “powdering and perfuming of an excrement that never grew from his own scalp,
 “in the furnishing of a Table for the pomp and luxury of a few hours, in making
 “up a rich Suit to case a rotten Carcass in, in the pursuit of any other lustful
 “vanity or delight, expendeth beyond the proportion of his revenue or con-
 “dition, and the exigence of just occasions? To remedy this, whoever would
 “be truly thankful, let him live in some honest Vocation, and therein bestow
 “himself faithfully and painfully, bind himself to sober, discreet, and moderate
 “use of God’s Creatures; remember, that Christ would not have the very
 “broken meats lost; think, that if for every word idly spoken, then by the
 “same proportion for every penny idly spent, we shall be accountable to God
 “at the day of Judgment.

“Immoderate Care, and Sollicitude for outward things is another ^a im- ^{63.}
 “pediment of Thankfulness. Under which Title I comprehend Covetousness ^a *Non patitur*
 “especially, but not only: Ambition also, and Voluptuousness, and every other ^a *aviditas quam*
 “vice, that consisteth in a desire and expectation of something ^b for the ^a *quam esse gra-*
 “future. Which desire and expectation, if inordinate, must needs in the ^a *rum. Senec. 2.*
 “end determine in unthankfulness. For the very true reason, why we desire ^a *de benef. 27.*

Nulum habet malum cupiditas major, quam quod est ingrata. Id. Epist. 73. b *Novis semper cupiditatibus occupati, quod*
quid habeamus, sed quid petamus, inspicimus. Quid domi est, vile est. Sequitur autem, ut ubi quid acciperis, leve
novorum cupiditas faceret, auctor quoque eorum non sit in pretio. — Ideoque caduca memoria est, futuro imminiscentia
Id. 3. de benef. 3.

“future. Which desire and expectation, if inordinate, must needs in the
 “end determine in unthankfulness. For the very true reason, why we desire
 “things inordinately, is, because we promise to our selves more comfort and
 “content

a Nihil equè
adeptis, & con-
cupiscentibus
gratiam. Plin.

“ content from them, than they are able to give us; this being ever our Errour,
“ when we have any thing in *chase*, to sever the good which we hope from it
“ from the *inconveniences* that go therewith, and, looking only upon that,
“ never so much as to think of these. But having obtained the thing we desired,
“ we find the one as well as the other, and then the *inconveniences* we never
“ thought of before, ^a abateth much of the weight and the price we formerly
“ set thereupon, and taketh off so much from the *estimation* we had of the good:
“ whereby it cometh to pass, that by how much we over-valued it in the pursuit,
“ by so much we undervalue it in the possession. And so, instead of giving thanks
“ to God for the good we have received, we complain of the *inconveniences* that
“ adhere thereunto: and so much underprize it, as it falleth short of our expe-
“ ctation; and look how far we do underprize it, so far are we *unthankful* for
“ it. To remove this Impediment: whoever would be *thankful*, let him mo-
“ derate his desires after these outward things; fore-cast as well the *inconveni-*
“ *encies* that follow them, as the *commodities* they bring with them; lay the
“ one against the other, and prepare as well to digest the one, as to enjoy the o-
“ ther.

64.

“ The last Impediment of thankfulness, is Carnal Security joined ever with
“ Delays and Procrastinations. When we receive any thing from God, we
“ know we should give him thanks for it, and it may be we think of doing such
“ a thing: but we think withal, another day will serve the turn, and so we
“ put it off for the present, and so forwards from time to time; till in the end
“ we have quite forgotten both his benefit, and our own Duty, and never per-
“ form any thing at all. My Text doth after a sort meet with this corruption:
“ for here the Apostle saith, the Creature should be received with Thanksgiving;
“ as if the thanks should go with the receipt, the ^b receipt and the thanks both to-
“ gether. To remove this Impediment: consider, how in every thing
“ delays are hurtful and dangerous; how our Affections are best and hottest at
“ the first, and do in process of time insensibly deaden, and at last die, if we
“ do not take the opportunity, and strike (as we say) whilest the Iron is hot;
“ how that, if pretensions of other businesses or occasions may serve the turn to
“ put off the tendering of our devotions, and rendering of our thanks to God,
“ the Devil will be sure to suggest enow of these pretensions into our heads, and
“ to prompt us continually with such allegations, that we shall seldom or never
“ be at leisure to serve God, and to give him thanks.

b Qui gratiam
futurus est, ka-
sim dum acci-
pit, de reddend-
do cogitat. Sen.
2. de benef.
29.

65.

“ Let us remember these five impediments, and beware of them; Pride, En-
“ vy, Epicurism, Wordly Carefulness, and Delay. All which are best remedied
“ by their contraries. Good helps therefore unto thankfulness are, 1. Humility,
“ and Self-denial; 2. Contentedness, and Self-sufficiency; 3. Painfulness, and So-
“ briety; 4. The Moderation of our desires after earthly things; 5. Speed and
“ Maturity. And so much for this third Inference of Direction. I should also
“ have desired, if the time would have permitted, although my Text speaketh of
“ our Thanksgiving unto God precisely as it respecteth the Creature; yet to have
“ improved it a little farther by a fourth Inference: that if we be thus bound to
“ give God thanks for these outward blessings, how much more ought we then to a-
“ bound in all thankfulness unto him for his manifold ^a spiritual blessings in heavenly
“ things in Christ; for Grace and Election, for Mercy and Redemption, for Faith and
“ Justification, for Obedience and Sanctification, for Hope and Glorification. If
“ we ought to pray for, and to give thanks for our ^b daily bread, which nourisheth
“ but our bodies, and then ^c is cast into the draught, and both it and our bodies
“ perish: how much more for that ^d Bread of life, which came down from Heaven,
“ and feedeth our Souls unto eternal life, and neither they nor it can perish? If we
“ must

a Eph. 1. 3.

Mat. 6. 11.

Mat. 15. 17.

Joh. 6. 51.

must say for that, *Give us this day our daily bread*: shall we not much more say for this, *Lord evermore give us this bread*? But I have done. Beseech we now ^{Joh. 6. 34.} Almighty God to guide us all with such holy discretion and wisdom, in *the free use of his good Creatures*; that keeping our selves within the due bounds of *Sobriety, Charity, and civil Duty*, we may in all things *glorifie God*: and above all things, and ^{Ep. 5. 20.} *for all things give thanks always unto God and the Father in the Name of our Lord Jesus Christ*. To which our Lord Jesus Christ, the blessed Son of God, together with *the Father, and the Holy Spirit*, three Persons, and one only wise, gracious, and everlasting God, be ascribed (as is most due) by us and his whole Church, all *the Kingdom, the Power, and the Glory*, both now and for evermore. *Amen, Amen.*

K k 2

A D

Monday, June 1st. A fine day, with a light breeze from the west. The water was calm, and the sky was clear. We went for a walk on the beach, and saw many shells and sea urchins. The children were very happy, and played for hours. We also saw a few small fish, and a large crab. The day was very pleasant, and we enjoyed it very much.

Tuesday, June 2nd. A fine day, with a light breeze from the west. The water was calm, and the sky was clear. We went for a walk on the beach, and saw many shells and sea urchins. The children were very happy, and played for hours. We also saw a few small fish, and a large crab. The day was very pleasant, and we enjoyed it very much.

Wednesday, June 3rd. A fine day, with a light breeze from the west. The water was calm, and the sky was clear. We went for a walk on the beach, and saw many shells and sea urchins. The children were very happy, and played for hours. We also saw a few small fish, and a large crab. The day was very pleasant, and we enjoyed it very much.

Thursday, June 4th. A fine day, with a light breeze from the west. The water was calm, and the sky was clear. We went for a walk on the beach, and saw many shells and sea urchins. The children were very happy, and played for hours. We also saw a few small fish, and a large crab. The day was very pleasant, and we enjoyed it very much.

Friday, June 5th. A fine day, with a light breeze from the west. The water was calm, and the sky was clear. We went for a walk on the beach, and saw many shells and sea urchins. The children were very happy, and played for hours. We also saw a few small fish, and a large crab. The day was very pleasant, and we enjoyed it very much.

A D

P O P U L U M.

The Sixth Sermon:

At St. Paul's Cross London, April 15. 1627.

Gen. 20. 6.

And God said unto him in a dream; Yea, I know that thou didst this in the integrity of thine heart: For I also withheld thee from sinning against me; therefore suffered I thee not to touch her.

FOR our more profitable understanding of which words, it is needful we should have in remembrance *the whole story* of this present Chapter; of which story these words are a part. And thus it was. Abraham cometh with Sarab his Wife, and their Family, as a Stranger, to sojourn among *the Philistines* in Gerar: covenanteth with her before hand, 'thinking thereby to provide for his own safety, because she was *beautiful*, that they should not be to know that they were any more than Brother and Sister. Abimelech King of the place heareth of their coming, and of her beauty; sendeth for them both; enquireth whence, and who they were; heareth no more from them, but that she was his Sister; dismisseth him; taketh her into his House. Hereupon God plagueth him and his House with a strange Visitation; threatneth him also with Death; giveth him to understand, that all this was for taking *another mans Wife*. He answereth for himself: God replieth. The answer is in the two next former Verses: The Reply in this, and the next following Verse.

His Answer is by way of *Apology*: he pleadeth first *Ignorance*; and then, and thence, his *Innocence*. [^{2.} And he said, Lord wilt thou slay also a righteous Nation? Said not he unto me, She is my Sister? And she, even she herself said, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.] That is his *Flea*. Now God replieth: of which reply, letting pass the remainder in the next Verse, which concerneth *the time to come*, so much of it as is contained in this Verse, hath reference to what was already done and past; and it meeteth right with Abimelech's Answer. Something he had done; and

b Vers. 2.
c Vers. 4.

and something he *had not done*: he had indeed ^b *taken Sarah* into his House, but he had ^c *not yet come near* her. For that which he *had done*, in *taking her*; he thought he had a *just excuse*, and he pleadeth it: he did not know her to be *another mans Wife*; and therefore, as to any intent of doing wrong to the *Husband*, he was altogether *innocent*. But for that which he *had not done*, in *not touching* her; because he took her into his House with an *unchast purpose*; he passeth that over in silence, and not so much as mentioneth it. So that his *Answer*, so far as it reached, was *just*: but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most convenient for such an *Answer*: *admitting* his *Plea*, so far as he alledged it, for what he *had done*, in *taking Abraham's Wife*, having done it simply out of ignorance [*Yea, I know thou didst this in the integrity of thine heart*:] and withal *supplying* that which *Abimelech* had omitted, for what he *had not done*, in *not touching* her; by assigning the true cause thereof, *viz.* his powerful restraint, [*For I also with-held thee, from sinning against me, therefore suffered I thee not to touch her.*

3. In the whole Verse we may observe, *First*, the *manner of the Revelation*; namely, by what means it pleased God to convey to *Abimelech* the knowledge of so much of *his will*, as he thought good to acquaint him withal: it was even the same, whereby he had given him the first information, at Verse 3. it was by a dream, [*And God said unto him in a dream*:] and then after, the *substance of the Reply*; whereof again the *general parts* are *two*. The former, an *Admission* of *Abimelech's Plea*, or an *Acknowledgment* of the integrity of his heart, so far as he alledged it, in that which he had done, [*Yea, I know that thou didst it in the integrity of thine heart.*] The later, an *Instruction* or *Advertisement* to *Abimelech*, to take knowledge of Gods goodness unto, and providence with him, in that which he *had not done*: it was *God* that over-held him from doing it, [*For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.*

4. By occasion of those first words of the Text, [*And God said unto him in a dream*; if we should enter into some enquiries, concerning the nature and use of *Divine Revelations* in general, and in particular of *Dreams*: the Discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these several *Conclusions* might be easily made good. *First*, that *God revealed himself and his will* frequently in old times, especially before

α Πολυμερὲς ὁ
πολυτρόπος.
Heb. 1. 1.
b Num. 12. 6.
Joel 2. 28.
Job 33. 14, 16.
Καὶ ὁ δ' ὄρα
ἐκ Διὸς ἔειπεν,
Homer. Iliad.
α.

2.
c 1 Sam. 10. 10.
d Gen. 41. 25,
28.
e Num. 14.
2. 4. &c.
f Dan. 2. 28, 45

3.
4.
g Isa. 8. 20.

the sealing of the *Scripture-Canon* ^a in sundry manners: as by *Visions*, *Prophecies*, *Extasies*, *Oracles*, and other supernatural means; and namely, and among the rest, by ^b *Dreams*. *Secondly*, that *God* imparted his *Will* by such kind of *supernatural Revelations*, not only to the *godly* and *faithful*, (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to ^c *Saul* and others: yea, and sometimes even to *Infidels* too out of the Church, as to ^d *Pharaoh*, ^e *Balaam*, ^f *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*, that since the *Writings* of the *Prophets* and *Apostles* were made up, the *Scripture-Canon* sealed, and the *Christian Church* by the preaching of the *Gospel* become *Oecumenical*; *Dreams*, and other *supernatural Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and *extraordinary manifestations* of the will and power of *God*, have ceased to be of *ordinary* and familiar use: so as now, we ought rather to *suspect delusion* in them, than to *expect direction* from them. *Fourthly*, that although *God* have now ^a tied us to his holy *written Word*, as unto a perpetual infallible *Rule*, beyond which we may not *expect*, and against which we may not *admit*, any other direction, as from *God*: yet he hath no where *abridged* himself of the power and liberty, even still to intimate unto the *Sons of men* the knowledge of his *will*, and the glory of his *might*, by *Dreams*, *Miracles*, or other like *supernatural manifestations*; if at any time, either

either in the want of the ordinary means of the Word, Sacraments, and Ministry, or for the present necessities of his Church, or of some part thereof, or for some other just cause, perhaps unknown to us, he shall see it expedient so to do. He hath prescribed us: but he hath not limited himself. *Fifthly*, that because the Devil and wicked spirits may suggest Dreams, probably foretel future events foreseen in their causes, and work many strange effects in nature, applying *activa passivis*; which because they are without the sphere of our comprehension, may to our seeming have fair appearances of Divine Revelations or Miracles, when they are nothing less: for the avoiding of strong delusions in this kind, it is not safe for us to give easie credit to Dreams, Prophecies, or Miracles, as Divine, until upon due trial there shall appear, both in the End whereto they point us, a direct tendence to the advancement of Gods Glory; and in the Means also they propose us, a conformity unto the revealed Will of God in his written Word. *Sixthly*, that so to observe our ordinary Dreams, as thereby to divine or foretel of future contingents, or to forecast therefrom good or ill-luck (as we call it) in the success of our affairs; is a silly and groundless, but withal an unwarranted, and therefore an unlawful, and therefore also a damnable, Superstition. *Seventhly*, that there is yet to be made a lawful, yea, and a very profitable use, even of our ordinary Dreams, and of the observing thereof: and that both in Physick and Divinity. Not at all by foretelling particulars of things to come: but by taking from them, among other things, some reasonable conjectures in the general, of the present estate, both of our Bodies and Souls. Of our Bodies first. For since the predominancy of Choler, Blood, Flegm, and Melancholy; as also the differences of strength, and health, and diseases, and distempers, either by diet, or passion, or otherwise, do cause impressions of different forms in the fancy: our ordinary dreams may be a good help to lead us into those discoveries, both in time of health, what our natural constitution, complexion, and temperature is; and in times of sickness, from the rankness and tyranny of which of the humours the malady springeth. And as of our Bodies; so of our Souls too. For since our Dreams, for the most part look the same way, which our freest thoughts encline; as the Voluptuous beast dreameth most of pleasures, the Covetous wretch most of profits, and the proud or Ambitious most of praises, preferments, or revenge: the observing of our ordinary Dreams may be of good use for us unto that discovery, which of these three is our Master sin, (for unto one of the three every other sin is reduced) The Lust of the flesh, The Lust of the eyes, or the Pride of Life.

5.

1.

a See Deut. 13. 1. &c. 6.

b Contra onirocriticos. See Aquin. 2. 2. q. 95. 6. Joh. Sarisb. 2. Pet. lic. 17. Petr. Elef. Epist. 65. 7.

c Secundum morum & humorum varietates, variantur & somnia. Alia namque vident sanguinei, alia cholici, alia flegmatici, alia melancholici. Au- thor. de spir. & anim. cap. 25. apud August. Tom. 3.

d Juxta etiam infirmitatum diversitates, diversa accidunt somnia. Ibid. c. 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

ὅτι καὶ οἱ ἄνθρωποι, ὅταν δύνωσι ἐν τοῖς ὕπνοις, τὰς ἐνθυμήσεις αὐτῶν ὁρᾷ. Arist. cap. i. de divinat. ex insom. f A dream cometh through the multitude of business, Eccles. 5. 2. Res, quas in vita usurpant homines cogitant, curant, vident. Quaeque agunt vigilantes, agitantque, ea si cui in somnis accidunt, minus mirum est. Aretius. Quaecunque mentis agitat infestus vigor, Ea per quietem sacer & arcanus refert Veloxque sensus. Senec. in Octav. Act. 4. See Delt. Ibid. g 1 Joh. 2. 16.

But concerning Revelations and Dreams, It shall suffice to have only proposed these few Conclusions without farther enlargement: the manner of Gods revealing his will here to Abimelech by Dream, being but an incidental circumstance upon the bye, and not belonging to the main of the present story. We will therefore without more ado proceed to the substance of God's reply, in the rest of the verse: and therein begin with the former general part, which is God's admission of Abimelech's Plea and Apology for himself. "The ground of whose Plea was Ignorance, and the thing he pleaded, his own Innocency, and the integrity of his heart: and God who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integrity, [Yea, I know that thou didst this in the integrity of thy heart.]

being opposite directly to that ^c holiness, and honour, and sanctification, which ^c 1 Thes. 4. 3, 4. God prescribeth in his will. Secondly, causing usually consumption of ^d estate, rottenness of ^e bones, and loss of ^g good name. Thirdly, ^h stealing away the heart of those that are once ensnared therewith, and bewitching them even unto perdition, in such powerful sort, that it is seldom seen, a man once brought under by this sin, to recover himself again, and to get the victory over it. Fourthly, putting over the guilty to the severe ^k immediate judgment of God himself; who for this sin slew of the Israelites in one day ^l 23 or ^m 24 thousand. And having fifthly one singular deformity above all other sins in all other kinds, that it is a direct sin ⁿ against a man's own body; in depriving it (by making it the instrument of filthiness, and the ^p members of an harlot) of that honour whereunto God had ordained it, to be a ^b member of Christ, and ^c the Temple of the Holy Ghost.

But yet of this foul sin the Gentiles made no reckoning: So long as they abstained from ^d married persons, it never troubled their Consciences to defile themselves with those that were single by fornication; because they esteemed it either as no sin, or as one of the least. It was not only the fond speech of an indulgent and doating old Father in the excuse of his licentious son in the Comedy, *Non est flagitium mihi crede adolescentulum scortari*; (and yet he spake but as the generality of them then thought:) but it was the serious plea also of the grave Roman Oratour, in the behalf of his Client, in open Court, before the severity of the sage and Reverend bench of Judges, *Quando hoc non factum est? Quando reprehensum? Quando non permixtum?* And, *Datur omnium concessu*, &c. ^h Nor in the lust of concupiscence, (saith St. Paul) as the Gentiles which know not God. An error, so universally spread, and so deeply rooted in the minds and in the lives of the Gentiles; who ^k having their understanding darkened through the ignorance that was in them, because of the blindness of their hearts, wrought such uncleanness, not only without remorse, but even with greediness: that the Apostles had much ado with those men, whom by the preaching of the Gospel they had converted from Gentilism to Christianity, before they could reclaim them from an Error so inveterate both in the judgment and practice. St. Paul therefore, as it both became and concerned him being ^l the Apostle and Doctor of the Gentiles, often toucheth upon this string in his ^m Epistles written unto the Churches of the Gentiles. But no where doth he set himself more fully and directly, with much evidence of reason and strength of argument, against this Sin and Error, than in the ⁿ first Epistle he wrote to the Corinthians: because among them this sin was both it self most rife in the practice, (the ^p Corinthians being notably infamous for lust and wantonness;) and it was also as much ^q slighted there as any where: many of them thinking that the ^r body was made for fornication, as the belly for meats; and that fornication was as fit and convenient for the body, as meats for the belly. Out of which consideration, the Apostles in that first General Council holden at Jerusalem, Acts 15. thought it needful by Ecclesiastical Canon, among some other indifferent things for the Churches peace, to lay this restraint upon the converted Gentiles, that they should ^b abstain from Fornication. Not, as if Fornication were in it self an indifferent thing, as those other things were; nor, as if those other things were in themselves and simply unlawful, as Fornication was: but the Apostles did therefore joyn Fornication, and those other indifferent things

&c. — 10. 8. p Hinc Koeridiz pro scortari. Hadr. Jun. in Adag. & e micos Koeridiz habet Aristoph. in Plut. Act. 1. Scen. 2. Quas supra mille prostare ad sanum Veneria quod est in Corintho scribit, Strab. 8. Geograph. Atque hinc natam paræmi- am. 'Ou παύς ἀνδρῶν ἐς Κορινθίον ἐπ' ὃ πλῆθος. — Κακὴς ἀνέστη [ὁ Κορινθίος] καὶ διαβαλλόμενος ἐν τῇ πόλει ἀμετρία ἐπὶ τοῖς ἀσχηματισμένοις. Bourdin. in Comment. ad Aristoph. Thesmophor. q — Libidinis que nusquam gentium regnabat impunitius, quam Corinthi. r Erasmi. Paraphras. in 1 Corinth. in Argumen. b Acts 15. 28, 29.

c Qued ali-
quando qui
committunt,
nescio qua per-
versitate con-
tinentur; &
nescio unde sibi
istamonia nul-
la & vana con-
quiritur, dicen-
tes, Peccata car-
nis Deus non
curat. August.
Serm. 16. de
verb. Dom. c. 1.
Ista punienda
& nimium gra-
via mala, ideo
multis viris si-
ne ullo timore
Domini com-
mittuntur, quia
ita a pluribus in
consuetudinem missa
sunt, & ita vilia vel
levia ducuntur, ut
nec jam inter gra-
via crimina pu-
sentur. Serm. de
Temp. 143. d
Durand. 4. distin-
ct. 33. q. 2. & alii.
f Myserium in-
iquitatis. 2 The-
s. 2. 7. g 1 Cor.
7. 2. b Understand,
that in this passage
concerning Abimelech,
I use the word Fornica-
tion as it doth include
Concubinatum also.

together in the same *Canon*; because the *Gentiles* accounted *fornication* a thing as *indifferent*, as what was most indifferent. Some remainders of the common error there were, it seemeth, among some *Christians* in *St. Augustine's* days: who both ^c relateth the opinion, and confuteth it. And some in the *Popish Church* have not come far behind herein: so many of them I mean as hold that ^d simple *fornication* is not *intrinsically*, and in the proper nature of it, a sin against the *Law of Nature*; but only made such, by divine *positive Law*. A strange thing it is, and to my seeming not less than a ^e *mystery*, that those men that speak so harshly of *Marriage* which God hath ordained, should withal speak so favourably of *fornication* which God hath forbidden: preposterously preferring the *disease* which springeth from our corruption, before the ^f *remedy* which God himself hath prescribed in his Word. But howsoever, if some *Christians* have spoken, and written, and thought so favourably of *fornication*, as (to their shame) it appeareth they have done: the less may we marvel, to see *Abimelech*, a *King* and an *Infidel*, allow himself the liberty to continue in the sin of ^h *Fornication*; and yet notwithstanding such allowance, stand so much upon his own *innocency*, and *integrity*, as he doth.

10.

God forbid, any man that heareth me this day, should be so either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet said, spoken to give the least shadow of liberty or excuse to *Fornication*, or any uncleanness, which *St. Paul* would not have so much as ^b named among the *Saints*; — not named with *allowance*, not named with any *extenuation*, not named but with some *detestation*. But the very thing, for which I have spoken all this, is to shew how inexcusable the *Adulterer* is: when even those of the *Gentiles*, who (by reason of the ^c *darkness* of their understandings, and the want of *Scripture-light*) could espy no obliquity in *Fornication*; could yet through all that darkness see something in *Adultery*, deservedly punishable (even in their judgments) with death. They could not so far quench that ^d *spark* of the light of nature which was in them, nor ^e hold back the truth of God in *unrighteousness*: as not by the glimpse thereof, to discern a kind of reverend Majesty in God's holy Ordinance of *Wedlock*; which they knew might not be ^f dishonoured, nor the bed defiled by *Adultery*, without guilt. They saw, *Adultery* was a *mixt crime*, and such as carried with it the face of *Injustice* as well as *Uncleanness*; nor could be committed by the two offending parties, without wrong done to a *third*. And therefore if any thing might be said colourably to excuse *Fornication*, (as there can be nothing said justly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*; because of the injury that cleaveth thereunto. Against *Fornication* God hath ordained ^b *Marriage* as a *Remedy*: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that *remedy* doth no good upon? In the *marriage-knot*, there is some expression and representation of the *Love-covenant* betwixt ^c *Christ*, and his *Church*: but what good assurance can the *Adulterer* have that he is within that *Covenant*, when he breaketh this *Knot*? Every married person hath *ipso facto* surrendered up the right and interest he had in and over ^d his own body, and put it out of his own into the power of another: what an arrant *Thief* then is the *Adulterer*, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a *thief*; *Solomon* maketh him worse than a *Thief*. [^e Men do not despise a thief, if he steal to satisfy his soul, when he is hungry, &c. But whoso committeth adultery with a Woman, lacketh understanding: he that doth it, destroyeth his own soul, &c.] Where he maketh both

b Eph. 5. 3.

c Eph. 4. 18.

d ὁ ἀποστολικὸς
ὁ νόμος ὁ
ἔχει. Basil.
f Rom. 1. 18.
g Heb. 13. 4.

b 1 Cor. 7. 2.

c Eph. 5. 23.

d 1 Cor. 7. 4.

f Prov. 6. 30.
&c.

both *the injury* greater, and *the reconciliation* harder, in and for *the Adulterer*, than for *the Thief*. Nay, God himself maketh him worse than a *Thief* in his Law: in his *Moral Law*, next after murder placing *Adultery* before *Theft*, g Exod. 20. 13, 15. as the greater *sin*; and in his *Judicial Law*, punishing *Theft* with a *mulct*, h Ex. 32. 1, &c. but *Adultery* with *Death*, the greater *Punishment*. To conclude this first point: *Abimelech*, an *Heathen-man*, who had not the knowledge of *the true God* of Heaven to direct him in the right way; and withal a *King*, who had therefore none upon earth above him, to *control* him if he should transgress: would yet have abhorred to have defiled himself knowingly by *Adultery* with another mans Wife, although *the man* were but a *stranger*, and *the woman* exceeding *beautiful*. Certainly *Abimelech* shall one day rise up in judgment, and condemn thy *filthiness* and *injustice*, whosoever thou art, that *committest*, or *causest* another to commit *Adultery*: i Rom. 1. 32. *Who knowing the judgment of God, that they which do such things are worthy of death, either dost the same things thy self, or hast pleasure in them that do them; or being in place and office to punish incontinent persons, by easy commutations of publick penance for a private pecuniary mulct, dost at once both beguilty thine own conscience with sordid Bribery, and embolden the Adulterer to commit that sin again without fear, from which he hath once escaped without shame, or so much as valueable loss.*

And thus much for that *first Observation*. The next thing, we shall observe from *Gods* approving of *Abimelech's* answer, and acknowledgment of the integrity of his heart, is, *That some ignorance hath the weight of a just excuse*. For we noted before, that *Ignorance* was the ground of his *Plea*. He had indeed taken *Sarah* into his house, who was *another mans Wife*: but he hopeth, that shall not be *imputed* to him as a fault, because he knew not she was a *married woman*; and the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to *God* himself, the trier and judger of mens hearts, whether he were not *innocent* in this matter: and *God* giveth sentence with him, [*Yea, I know that thou didst this in the integrity of thine heart.*] Where you see his *ignorance* is allowed for a sufficient *excuse*. 11,

For our clearer understanding of which point (that I may not wade farther into that great *question*, so much mooted among Divines, than is pertinent to this story of *Abimelech*, and may be useful for us thence, viz. Whether or no, or how far, *Ignorance* and *Error* may *excuse*, or lessen sinful Actions proceeding therefrom, in point of Conscience) let us first lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth especially *the resolution* of almost all those difficulties, that may occur in this, and many other like Questions. And that is this. It is a condition so essential to every *sin* to be *Voluntary*; that all other circumstances and respects laid aside, every *sin* is simply and absolutely by so much *greater* or *lesser*, by how much it is *more* or *less* voluntary. For whereas there are in the reasonable soul *three* prime Faculties, from whence all humane Actions flow; *the Understanding*, *the Will*, and *the sensual Appetite* or Affections: all of these concur indeed to every Action properly Humane; yet so, as *the Will* carrieth the greatest sway, and is therefore the justest measure of *the Moral goodness*, or *badness* thereof. In any of the *three* there may be a fault, all of them being depraved in the state of *corrupt nature*; and the very truth is, there is in every *sin* (every *complete sin*) a fault in every of the *three*. And therefore all *sins*, by reason of *the blindness* of the Understanding, may be called *Ignorances*; and by reason of *the impotency* of the Affections, *Infirmities*; and by reason of *the perverseness* of the will, *Rebellions*. But for the most part it falleth out so, that although all the *three* be faulty, yet *the obliquity* of the sinful Action springeth most immediately and chiefly from *the special default* of some one or other of the *three*. If the main defect be 121

in the *Understanding*, not apprehending that good it should, or not aright : the sin arising from such defect we call more properly a *sin of Ignorance*. If the main defect be in the *Affections*, some passion blinding or corrupting the Judgment : the sin arising from such defect we call a *sin of Infirmary*. If the main defect be in the *Will* with perverse resolution bent upon any evil : the sin arising from such wilfulness we call a *Rebellion*, or a *sin of Presumption*. And certainly these sins of *Presumption* are the ^b greatest of the three ; because the *willfullest* : and those of *Ignorance* the least ; because there is in them the least disorder of the *Will*, which doth its office in some measure, in following the guidance of the *understanding* : the greater fault being rather in the *understanding*, for *misguiding* it. And of sins of *Ignorance*, compared one with another, that is ever the *least*, wherein the defect is greater in the *understanding*, and in the *will* less.

b Gravius quidem infirmitate, quam ignorantia ; sed multo gravius studio, quam infirmitate peccatur. De peccat. d. 3. ex Gregor.

13.

From this *Principle* do issue sundry material *conclusions* : and namely, amongst many other, most pertinently to our purpose these *two*. The one ; that all *Error* and *Ignorance* doth not always and *wholly* excuse from sin. The other ; that yet some kind of *Ignorance* and *Error* doth excuse from sin, sometimes *wholly*, but very often at least *in part*. The whole truth of *both* these conclusions, we may see in this one action of *Abimelech*, in taking *Sarah* into his house. In him there was a *twofold Error* ; and thence also a *twofold Ignorance*. The one was an *Error in universali*, (*Ignorantia Juris*, as they call it ;) concerning the nature of *Fornication* : which being a *heinous sin*, he took to be either *none* at all, or a very *small one*. The other was an error in *particulari*, (*Ignorantia Facti*) concerning the personal condition and relation of *Sarah* to *Abraham* : whose *sister* he thought her to be, and not *wife*, though she were *both*.

14.

That former *Ignorance* (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of the *Law of Nature* ; by the light whereof, if he had been careful to have improved it, but even so far as *right reason* might have led a prudent and dispassionate *natural man*, he might have discerned in the most *simple Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of the *unlawfulness* thereof. It is presumed, that all *Ignorance* of that, which a man is bound to know, and may know, if he be not wanting to himself, is so far forth *wilful*. Now *Abimelech* was bound to know, that all carnal knowledge of man and woman out of the state of *Wedlock* was simply *unlawful* ; and so much, if he had not been wanting to himself in the use of his *Naturals*, he might have known : and therefore it was a kind of *wilful ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sin, in taking *Sarah*, notwithstanding both *that*, and his *other* ignorance : for although he did not know her to be *Abraham's Wife*, yet he knew well enough she was not *his own wife* ; and being not so to *him*, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To plead *Ignorance*, that he knew not *Fornication* to be a *sin*, would little help him in this case. For men must know, they stand answerable unto God for their *Actions* ; nor meerly according to the *knowledg*, which they *ought* and *might* to have had, those *means* considered, which he had afforded them of knowledge. Those *means*, even where they are scantest, being ever *sufficient*, at the least thus far, ^b εἰς τὸ εἶναι ἀναπολογητὰς, as the Apostle speaketh, *Rom. 1.* to leave the transgressor without *excuse*, and to make void all pretensions of *Ignorance*.

b Rom. 1. 20.

15.

That *Error* then did not *wholly* excuse *Abimelech* from sin ; because his *Ignorance* was partly *wilful* : yet we may not deny, but even that *error* did lessen and extenuate the sinfulness of the Action something, and so excuse him in part : à tanto, though not à toto. Because it appeareth by many evidences, that his *ignorance* therein was not *grossly affected* and *wilful* : and look how much *measure* you abate in the *wilfulness*, so much weight you take off from the *sin*. The light of

of Nature, though to a man that could have made the best of it, it had been sufficient to have discovered the vicious deformity, and consequently the moral unlawfulness of Fornication; yet was it nothing so clear in this particular, as in many other things that concerned common equity, and commutative Justice. Besides, common Opinion, and the Custom of the times, and Consent (though corrupt Consent) of most nations, in making but a light matter of it; might easily carry him with the stream, and make him adventure to do as most did, without any scruple, or so much as suspicion of such foul wickedness, in a course so universally allowed and practised. These respects make his wilfulness less, his ignorance more pardonable, and his sin more excusable. And I make no question, the premisses considered, but that Abrahams sin in denying Sarah to be his wife (notwithstanding the equivocating trick he had to help it) was by many degrees greater, than was Abimelech's in taking her: as being done more against knowledge, and therefore more wilfully. Abimelech's sin in taking her, though with some degrees of wilfulness, being yet a sin rather of Ignorance: whereas Abraham's sin in denying her, was a sin of Infirmity at the least, if not much rather a sin of Presumption.

Now although this former Error (*Ignorantia Juris*) could not wholly excuse Abimelech from sin in what he had done, but in part only; for he sinned therein, by giving way to unchaste desires and purposes, against the seventh Commandment: yet that other Error of his (*Ignorantia Facti*, in mistaking a married woman for a single) doth wholly excuse his fact from the sins of injustice, in coveting and taking another mans Wife, against the eighth and the tenth Commandments. He had not the least injurious intent against Abraham, in that kind and degree: and therefore though he took his wife from him indeed, yet not knowing any such matter by her, especially having withal made ordinary and requisite enquiry thereafter, it must be granted he did it unwittingly, and therefore unwilfully: and therefore also, *unjustly*, as to that species of sin. S. Augustine saith truly, *Peccatum ita est voluntarium, ut, si non sit voluntarium, non est peccatum*: without some consent of the will, no complete actual sin is committed. Such ignorance therefore, as preventeth à toto, and cutteth off all consent of the will, must needs also excuse, and that à toto, the Actions that proceed therefrom, from being sins. It is clear from the words of my Text, that Abimelech's heart was sincere in this action of taking Sarah, from any injury intended to Abraham therein; although *de facto* he took his wife from him: because he did it ignorantly.

By what hath been spoken, we may see in part, what kind of Ignorance it is, that will excuse us from sin, either in whole, or in part; and what will not. Let us now raise some profitable Inferences from this Observation. First, our Romish Catholicks often twit us with our fore-elders. [What, say they, were they not, all down-right Papiſts? Believed, as we believe? Worshipped, as we worship? You will not say, they all lived and died in Idolatry, and so are damned. And if they were saved in their faith, why may not the same faith save us? And why will not you also be of that Religion that brought them to Heaven?] A motive more plausible, than strong: the Vanity whereof our present Observation duly considered and rightly applied fully discovereth. We have much reason to conceive good hope of the salvation of many of our Fore-fathers: who, led away with the common superstitions of those blind times, might yet by those general truths, which by the mercy of God were preserved amid the foulest overspreadings of Popery, agreeable to the Word of God, (though clogged with an addition of many superstitions and Antichristian inventions withal) be brought to true Faith in the Son of God; unfeigned Repentance from dead works; and a sincere desire and endeavour of new and holy Obedience. This was the Religion, that brought them to Heaven; even Faith, and Repentance, and Obedience. This is

the true, and the Old, and Catholick Religion : and this is our Religion, in which we hope to find *salvation* ; and if ever any of you that miscall your selves *Catholicks*, come to Heaven, it is *this Religion* must carry you thither. If together with this true Religion of *Faith, Repentance, and Obedience*, they embraced also your *additions*, as their blind guides then led them ; prayed to our *Lady*, kneeled to an *Image*, crept to a *Cross*, flocked to a *Mass*, as you now do : these were their *spots* and their *blemishes* ; these were their ^a *hay* and their *stubble* ; these were their *Errors* and their *Ignorances*. And I doubt not, but as *S. Paul* for his blasphemies and persecutions, so they obtained *mercy* for these sins, because they did them *ignorantly* in misbelief. And upon the same ground, we have cause also to hope charitably of many thousand poor souls in *Italy, Spain*, and other parts of the Christian World at this day : that by the same blessed means they may obtain *mercy* and *salvation* in the end, although in the mean time through *ignorance* they defile themselves with much foul *Idolatry*, and many gross *Superstitions*.

^a 2 Cor. 3. 12.

13.

But the *ignorance* that excuseth from sin, is *Ignorantia Facti*, according to that hath been already declared : whereas theirs was *Ignorantia Juris*, which excuseth not. And besides, as they lived in the practice of that worship which we call *Idolatry*, so they died in the same *without repentance* : and so their case is not the same with *S. Pauls*, who saw those his sins, and sorrowed for them, and forsook them : But how can *Idolaters*, living and dying so *without repentance*, be saved ? It is answered, that *ignorance* in point of fact, so conditioned as hath been shewed, doth so excuse *à toto* ; that an *Action* proceeding thence, though it have a *material* *inconformity* unto the Law of God, is yet not *formally* a sin. But I do not so excuse the *Idolatry* of our Fore-fathers, as if it were not in it self a sin, and that (without repentance) *damnable*. But yet their *Ignorance* being such as it was : nourished by *Education, Custom, Tradition, the Tyranny* of their Leaders, the *fashion* of the times, not without some shew also of *Piety* and *Devotion* ; and themselves withal, having such slender means of better knowledge : though it cannot wholly excuse them from sin without repentance *damnable*, yet it much lesseneth and qualifieth the sinfulness of their *Idolatry* ; arguing that their continuance therein was more from other *prejudices*, than from a wilful contempt of Gods holy word and Will. And as for their *Repentance*, it is as certain, that as many of them as are saved, did repent of their *Idolatries* ; as it is certain no *Idolater*, nor other sinner, can be saved without *Repentance*. But then there is a double difference to be observed, between *Repentance* for *ignorances*, and for *known sins*. The one is, that *known sins* must be confessed, and repented of, and pardon asked for them in particular, every one singly by it self, (I mean for the kinds, though not ever for the individuals) every kind by it self, at least where God alloweth time and leisure to the Penitent, to call himself to a punctual examination of his life past, and doth not by sudden death, or by some disease that taketh away the use of reason deprive him of opportunity to do that : Whereas for *Ignorances*, it is enough to wrap them up all together in a general and *implicite* Confession, and to crave pardon for them by the lump, as David doth in Psalm 19. [^a Who can understand all his Errors ? Lord, cleanse thou me from my secret sins.] The other difference is, that *known sins* are not truly repented of, but where they are ^b forsaken ; and it is but an hypocritical semblance of penance without the truth of the thing, where is no care, neither endeavour, of reformation. But *ignorances* may be faithfully repented of and yet still continued in. The reason ; because they may be repented of in the general, and in the lump, without special knowledge that they are sins : but without such special knowledge they cannot be reformed. Some of our fore-fathers then, might not only live in Popish *Idolatry*, but even die in an *Idolatrous* act, breathing out their last with their lips at a *Crucifix*, and an *Ave-mary* in their thoughts : and yet have truly repented, (though but in the general, and in the crowd

^a Psalm 19. 12.

^b Prov. 28. 13.

crowd of their unknown sins) even of those very sins; and have at the same instant true Faith in Jesus Christ, and other Graces accompanying salvation.

But why then may not I, will some Papeling say, continue as I am, and yet come to Heaven, as well as they continued what they were, and yet went to Heaven? If I be an Idolater, it is out of my Error and Ignorance: and if that general Prayer unto God at the last, to forgive me all my Ignorances, will serve the turn, I may run the same course I do without danger or fear; God will be merciful to me for what I do ignorantly. Not to preclude all possibility of mercy from thee, or from any sinner: Consider yet, there is a great difference between their state and thine, between thine ignorance and theirs. They had but a very small enjoyment of the light of Gods Word, hid from them under two bushels for sureness: under the bushel of a Tyrannous Clergy, that if any man should be able to understand the books, he might not have them; and under the bushel of an unknown tongue, that if any man should chance to get the books, he might not understand them. Whereas to thee, the light is holden forth, and set on a Candlestick; the books open; the language plain, legible, and familiar. They had eyes, but saw not: because the light was kept from, and the land was dark about them, as the darkness of Egypt: But thou livest as in a Goshen, where the light encompasseth thee in on all sides; where there are burning and shining lamps in every corner of the land. Yet is thy blindness greater, (for who so blind, as he that will not see?) and more inexcusable: because thou shuttest thine eyes against the light, lest thou shouldst see and be converted, and God should heal thee. Briefly, they wanted the light, thou shunnest it: they lived in darkness; thou delightest in it; their ignorance was simple; thine affected and wilful. And therefore although we doubt not, but that the times of their ignorance God winked at; yet thou hast no warrant to presume, that God will also in these times wink at thee, who rejectest the counsel of God against thine own soul, and for want of love and affection to the truth, are justly given over to strong delusions, to believe Fables, and to put thy confidence in things that are lies. So much for that matter.

Secondly, Here is a needful admonition for us all, not to flatter our selves for our ignorance of those things, that concern us in our general or particular Callings; as if for that ignorance our reckoning should be easier at the day of judgment. Ignorance indeed excuseth sometimes, sometimes lesseneth a fault; but yet not all ignorance, all faults; not wilful and affected ignorance, any fault. Nay, it is so far from doing that, that on the contrary it maketh the offence much more grievous, and the offender much more inexcusable. A heedless servant, that neither knoweth, nor doth his Masters will, deserveth some stripes. A stubborn servant that knoweth it, and yet transgresseth it, deserveth more stripes. But worse than them both is that ungracious servant, who fearing his Master will appoint him something he had rather let alone, keepeth himself out of the way beforehand, and misseth in a corner out of light, of purpose that he might not know his Masters will; that so he may after stand upon it when he is chidden, and say, He knew it not: such an untoward servant deserveth yet more stripes. Would the Spirit of God, think you, in the Scripture, so often call upon us to get the knowledge of Gods will, and to increase therein; or would he commence his suit against a land, and enter his action against the people thereof, for want of such knowledge, if ignorance were better or safer? Oh, it is a fearful thing for a man to shun instruction, and to say, he desireth not the knowledge of God. Noluerunt intelligere, ut bene agerent. When men are once come to that pass, that they will not understand nor seek after God; when they hate the light, because they take pleasure in the work of darkness; when they are afraid to know too much, lest their hearts should condemn them for not doing thereafter; when like the deaf Adder they stop their

Mat. 5. 19

Exod. 18. 21, 23.

Joh. 5. 39.

Mat. 13. 15.

Acts 17. 30.

Luke 7. 30.

2 Thes. 2. 10, 11.

20.

a Ignorantia
directa et per se
voluntaria au-
get voluntari-
um, & per con-
sequens pecca-
tum. Aquin. 1.
2. qu. 76. 4.
b Luk. 12. 48.
c Prov. 23. 4.
7. & 23. 23.
d Hof. 4. 1.
e See Prov. 1.
24. &c.

f Psal 36. 3.

g Joh. 3. 20.

h Eph. 5. 11.

i Impia mens

odit etiam ip-

sum inselle-

sum: & homo

aliquando ni-

misum memo-

perverſa times

intelligere, ne

cogatur quod

intelligerit fa-

cere. Aug. de

ver. Apol. fer.

13.

f Psal 58. 4.

Ex intentione
voluntatis ad
peccandum pro-
venit, quod ali-
quis vult subire
ignorantia
damnum, prop-
ter libertatem
peccandi.

Aqu. 1. 2. 76. 4.
m. Tā. 2. 67. 2.
7. 1. 2. 67. 2.
Mat. 25. 30.
Bern. de 12.
grad. humil.
1. Cor. 14. 38.
p. Psal. 41. 2.
q. Prov. 2. 3. 4.

their ears against the voice of the charmer, for fear they should be *charmed* by the power of that voice out of their crooked and Serpentine courses; when they are so ¹resolved to take freedom to sin, that they *chuse* to be still *Ignorant*, rather than hazard the forgoing of any part of that freedom: what do they, but even run on *blindfold* into hell? And through *inner*, poast along unto ^mutter darkness, where shall be weeping and gnashing of teeth? ⁿFrustrā sibi de ignorantia blandiuntur, saith S. Bernard, qui, ut liberius peccent, libenter ignorant. S. Paul so speaketh of such men, as if their case were desperate; [^o If any man be ignorant, let him be ignorant:] as who say; if he will needs be wilful, at his peril be it: But as many as desire to walk in the fear of God with upright and sincere hearts, let them *thirst* after the knowledge of God and his will, as the ^pHart after the rivers of waters; let them ^qcry after knowledge, and *lift up* their voices for understanding; let them *seek* it as silver, and *dig* for it as for hid treasures; let their feet *tread* often in Gods Courts, and even wear the thresholds of his house; let them *delight* in his holy Ordinances, and *rejoice* in the light of his Word; depending upon the *ministry* thereof with *unsatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *hear*, and *learn*, and *understand*, and *believe*, and *obey*, and *increase* in wisdom, and in grace, and in favour with God and all good men.

21.

Quod quisque
melius sapit, eo
deterius delin-
quit. Greg. in
pastorali.

1. Jam. 4. 17.
1. 1. Tim. 1. 13.

But then in the *third* place consider, that if all *ignorance* will not *excuse* an offender, though some do: how canst thou hope to find any colour of *excuse* or *extenuation*, that sinnest *wilfully* with knowledge, and against the *light* of thine own conscience? The *least* sin thus committed, is in some degree a *Presumptuous* sin, and carrieth with it a *contempt* of God: and in that regard is ^agreater than any sin of *Ignorance*. ^bTo him that knoweth to do good, and doth it not, to him it is a sin, saith S. James: Sin beyond all plea of *excuse*. S. Paul, though he were a ^cPersecutor of the truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justify* him: but he stood in need of Gods *mercy*, or else he had perished in those sins for all his *ignorance*, but yet who can tell, whether ever he should have found that *mercy*, if he had done the same things, and not in *ignorance*? *Ignorance* then, though it do not *deserve* pardon, yet it often *findeth* it: because it is not joined with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obicem*, (if you will allow the *Phrase*, and it may be allowed in this *sence*:) he doth not only *provoke* the *Justice* of God by his *sin*, (as every other sinner doth) but he doth also *damme up* the *Mercy* of God by his *contempt*, and doth his part to *shut* himself out for ever from all possibility of *pardon*; unless the boundless *over-flowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted* current break it self a passage through. Do this then, my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather ^dgive all diligence, to add to your knowledge *Temperance*, and *Patience*, and *Godliness*, and *Brotherly kindness*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. ^eQui apponit scientiam, apponit dolorem; is true in this *sence* also. He that increaseth knowledge, unless his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steep for his own back, and increase the number of his *stripes*, and add to the weight and measure of his own most just *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and God *alloweth* it: yet that mans heart is devoid of all singleness and sincerity, who *alloweth* himself in any course he knoweth to be sinful, or taketh this *liberty* to himself, to continue and persist in any known

2. 2. Pet. 1. 5. 7.

1. Eccles. 1. 18.

known ungodliness. And thus much for our *second Observation*.

I add but a *Third*; and that taken from the very thing which *Abimelech* here pleadeth, viz. the integrity of his heart; considered together with his present personal estate and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might, after this time, and even from these beginnings, deal with him in the riches of his mercy? But at the time, when the things storied in this Chapter were done, *Abimelech* doubtless was an unbeliever; a stranger to the Covenant of God made with *Abraham*, and so in the state of a carnal and meer natural man. And yet both he pleaseth, and God approveth, the innocency and integrity of his heart in this business. [*Yea, I know that thou didst this in the integrity of thine heart.*] Note hence, That in an unbeliever, and natural man, and therefore also in a wicked person and a *cast-away*, (for as to the present state, the unregenerate and the Reprobate, are equally incapable of good things;) there may be truth and singleness, and integrity of heart in some particular Actions.

We use to teach, and that truly, according to the plain evidence of Scripture, and the judgment of the ancient Fathers against the contrary tenet of the later Church of Rome; that all the works of unbelievers and natural men are not only stained with sin, (for so are the best works of the faithful too;) but also are really and truly sins: both in their own nature, because they spring from a corrupt fountain, for *That which is born of the flesh is flesh*, and it is impossible that a corrupt tree should bring forth good fruit; and also in Gods estimation, because he beholdeth them as out of Christ, in and through whom alone he is well pleased. *S. Augustines* judgment concerning such mens works is well known, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sins: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelech's* heart, as nor in the heart of any man, a legal integrity; as if his person, or any of his actions were innocent, and free from sin, in that perfection which the Law requireth. Neither yet can we say, there was in his heart, as nor in the heart of any unbeliever, an Evangelical integrity; as if his person were accepted, and for the persons sake all or any of his actions approved with God, accepting them as perfect, through the supply of the abundant perfections of Christ then to come. That first and legal integrity, supposeth the righteousness of works, which no man hath; this latter and Evangelical integrity, the righteousness of Faith, which no unbeliever hath; no mans heart being, either legally perfect, that is in Adam; or Evangelically perfect, that is out of Christ. But there is a third kind of integrity of heart, inferior to both these, which God here acknowledgeth in *Abimelech*; and of which only we affirm, that it may be found in an Unbeliever, and a Reprobate; and that is, a Natural or Moral integrity; when the heart of a meer natural man is careful to follow the direction and guidance of right reason, according to that light (of Nature, or Revelation) which is in him, without hollownes, halting, and hypocrisie; *Rectus usus Naturalium*, we might well call it: the term were fit enough to express it; had not the Papists and some other Sectaries, by sowing it with the leaven of their Pelagianism, rendred it suspicious. The Philosophers and Learned among the Heathen, by that which they call a good conscience, understand no other thing than this very Integrity whereof we now speak. Not that an Unbeliever can have a good conscience, taken in strict propriety of truth, and in a spiritual sence. For the whole man being corrupted through the fall of Adam; the conscience also is wrapped in the common pollution: so that *to them that are defiled and unbelieving nothing is pure, but even their mind and conscience is defiled*, as speaketh *S. Paul*, *Tit. 1.* and being so defiled, can never be made good, till *their hearts be sprinkled from that pollution, by the blood of Christ, who through the eternal Spirit offered himself*

22.

23.

Joh. 3. 6.

Mat. 7. 18.

Mat. 3. 17.

Tit. 1. 15.

Heb. 10. 22.

Heb. 9. 14.

himself without spot to God, and till the Conscience be purged by the same blood from dead works to serve the living God; as speaketh the same Apostle, Heb. 9. and 10.

24. But yet a good Conscience in that sense as they meant it, a Conscience morally good, many of them had; who never had Faith in Christ, nor so much as the least inkling of the Doctrine of Salvation. By which, ^a Not having the Law, they were a Law unto themselves; doing by nature many of the things contained in the Law: and choosing rather to undergo the greatest miseries, as shame, torment, exile, yea, death it self, or anything that could befall them, than wilfully to transgress those rules, and notions, and dictates of piety and equity, which the God of Nature had imprinted in their Consciences. Could heathen men and unbelievers have taken so much comfort in the testimony of an excusing Conscience, as it appeareth many of them did; if such a Conscience were not in the kind (that is Morally) Good? Or how else could S. Paul have made that protestation he did in the Council, [^b Men and Brethren, I have lived in all good conscience before God until this day:] At least, if he meant to include, (as most of the learned conceive he did) the whole time of his life, as well before his conversion, as after? Balaam was but a cursed Hypocrite, and therefore it was but a Copy of his countenance, and no better, (for his heart even then hankered after the wages of unrighteousness) when he looked askint upon Balaaks liberal offer, with this answer. ^d If Balaak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do less or more. But I assure my self, many thousands of Unbelievers in the world, free from his hypocrisie, would not for ten times as much as he there spake of, have gone beyond the Rules of the Law of Nature written in their hearts, to have done either less or more. Abimelech seemeth to be so affected; at least, in this particular action and passage with Abraham; wherein God thus approveth his integrity, *Tea, I know that thou didst this in the integrity of thy heart.*

25. The Reason of which moral integrity in men unregenerate and meerly natural, is that Imperium Rationis, that power of natural Conscience and Reason, which it hath, and exerciseth over the whole man: doing the office of a Law-giver, and having the strength of a Law; [*They are a Law unto themselves*] saith the Apostle, Rom. 2. As a Law, it prescribeth what is to be done: as a Law, it commandeth that what is prescribed be done: as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth, is done or not done. Abimelech's own Reason, by the light of Nature informed him, that to take another mans Wife from him was injurious; and enjoineeth him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Resolved accordingly to do, and to obey the Law of Reason written in his heart, before he durst take Sarah into his house, he maketh inquiry first, whether she were a single woman, or a wife: and therefore, although (upon mis-information) he took another mans wife, unwitting that she was so, he pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law, especially, spring those many rare examples of Justice, Temperance, Gratitude, Beneficence, and other moral virtues, which we read of in Heathen men, not without admiration: which were so many strong evidences also of this moral integrity of their hearts.

26. A point that would bear much enlargement, if we intended to amplify it by Instances; and did not rather desire to draw it briefly into use, by Inferences. A just condemnation, it may be first, to many of us, who call our selves Christians, and Believers, and have many blessed means of direction and instruction for the due ordering of our hearts and lives which those Heathens wanted: yet come so many paces, nay, leagues, short of them, both in the detestation of vicious and gross enormities, and in the conscionable practice of many offices of virtue.

vertue. Among them, what strictness of *justice*? which we either slack or pervert. What zeal of the *common good*? which we put off each man to other, as an unconcerning thing. What remission of *private injuries*? which we pursue with implacable revenge. What contempt of *honours*, and *riches*? which we so pant after, so adore. What *temperance* and *frugality* in their provisions? wherein no excess satisfieth us. What *free beneficence* to the poor, and to pious uses? whereto we contribute penuriously and with grudging. What conscience of *Oaths* and *Promises*? which we so slight. What reverence of their *Priests*? whom we count as the scum of the people. What loathing of *swinish drunkenness*? wherein some of us glory. What detestation of *Usury*, as a monster in nature? whereof some of ours make a trade. Particularities are infinite, but what should I say more? Certainly, unless our *righteousnesses* exceed theirs, we shall never come to *heaven*: but how shall we escape the nethermost hell, if our *unrighteousnesses* exceed theirs? ^a *shall not Uncircumcision which is by nature, if it keep the Law, judge thee, who by the Letter and Circumcision dost transgress the Law?* said S. Paul to the Jew: Make application to thy self, thou that art a *Christian*. a Rom. 2. 27.

Secondly, if even in Unbelievers, and Hypocrites, and Castaways there may be in *particular actions*, integrity and singleness of heart: then it can be but an *uncertain Rule* for us to judge of the true state of our own and other mens hearts, by what they are in some few *particular actions*. Men are indeed that, not which they shew themselves in some *passages*, but what they are in the more general and *constant tenor* of their lives. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kind of temptation, in *two particulars* of the sacred History, and look no farther: we could not but give sentence upon them quite contrary to right and truth. We should see *Abimelech* on the one side, though *allured* with *Sarabs* beauty; yet free from the least *injurious* thought to her husband, or *adulterous* intent in himself. We should behold ^a *David* on the other side, inflamed with lust after *Bathsheba*, whom he knew to be another mans Wife: *plotting* first, how to compass his filthy desires with the Wife: and then after, how to *conceal* it from the Husband, by many wicked and politick fetches; and, when none of those would take, at last to have him *murdered*, being one of his principal ^b *Worthies*, in a most base and unworthy fashion, with the *loss* of the lives of a number of *innocent* persons more; besides the *betraying* of Gods cause, the *disheartning* of his people, and the *incouragement* of his and their enemies. When we should see and consider all this on both sides, and lay the one against the other: what could we think but that *Abimelech* were the Saint, and *David* the Infidel; *Abimelech* the man after Gods own heart, and *David* a stranger to the *Covenant* of God? Yet was *David* all this while within that *Covenant*: and (for any thing we know, or is likely) *Abimelech* not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeliever*, awed sometimes by the *Law* of natural *Conscience*, may manifest much simplicity and *integrity* of heart; and the true *Child of God*, swayed sometimes with ^c the *law* of sinful *concupiscence*, may bewray much foul *Hypocrisie*, and *infidelity*. But look into the more *constant course* of both their lives: and then may you find the Hypocrite and the unbeliever wholly *distinguished* from the godly: by the want of those *right marks of sincerity* that are in the godly: no zeal of Gods glory; no *sense* of original corruption; no *bemoaning* of his privy Hypocrisie and secret *Atheism*; no *suspicion* of the deceitfulness of his own heart; no *tenderness* of *Conscience* in smaller duties: no faithful *dependence* upon the providence or promises of God for *outward things*; no *self-denial*, or poverty of spirit; no *thirst* after the salvation of his brethren, and the like: none of these, I say, to be found in any *constant manner* in the *general course* of his life; although there may be some sudden 27.

^a 2 Sam 11. 2, &c.

^b 2 Sam. 23. 39

^c Rom. 7. 23.

sudden light *flashes* of some of them now and then in some particular *Actions*: Measure no mans heart then, especially not thine own, by those rarer discoveries of moral integrity in particular *actions*: but by the powerful manifestations of *habitual grace*, in the more *constant tenor* of life and practice.

28. We may learn hence *thirdly*, not to flatter our selves too much upon every *integrity of heart*; or to think our selves *discharged* from sin in the sight of God, upon every *acquittal of our own Consciences*: when as all this may befall an *Hypocrite, an Unbeliever, a Reprobate*. When men *accuse* us of hypocrisie or un-

^a Psal. 35. 11. faithfulness, or ^a *lay to our charge things we never did*: it is, I confess, a very comfortable and blessed thing, if we can find *protection* against their *accusations* in our own hearts, and be able to plead the *integrity* thereof in bar against their calumniation. Our *integrity* (though it be but *Moral*, and though but only in those *actions* wherein they charge us wrongfully) and the *testimony* of our own consciences, may be of very serviceable use to us thus far, to make us *regardless* of the accusations of unjust men: that *one testimony within* shall relieve us

^b 1 Cor. 4. 3. more, than a *thousand false witnesses without* can injure us. ^b *With me it is a very small thing*, saith S. Paul, *that I should be judged of you, or of mans judgment*: as if he should have said, I know my self better than you do; and therefore so long as I *know nothing by my self* of those things, wherein you *censure me*, I little reckon what either you, or any others shall think or say by me. We may by his example make use of this; the *inward testimony* of our hearts being sufficient to *justify* us against the *accusations of men*: but we may not *rest* upon this; as if the *acquittal* of our hearts were sufficient to *justify* us in the sight of God. S. Paul knew it, who durst not *rest* thereupon: but therefore addeth in

^c 1 Cor. 4. 3. 4. the very next following words, ^c *Yea, I judge not mine own self; for I know nothing by my self, yet am I not hereby justified: but he that judgeth me, is the*

^d Jer. 17. 9, 10. Lord. Our hearts are close, and false; and nothing so ^d *deceitful* as they; and who can know them perfectly, but he that *made* them, and can search into them? *Other men* can know very little of them: *our selves* something more; but *God alone all*. If therefore when *other men* condemn us, we find our selves aggrieved: we may remove our cause into an *Higher Court*; appeal from them to our own *Consciences*, and be relieved there. But that is not the *Highest Court* of all; there lieth yet an *appeal* further and higher than it, even to the *Judgment-seat*, or rather to the *Mercy-seat* of God: who both can find just matter in us, to *condemn* us, even in those things wherein our own hearts have *acquitted* us; and yet can withal find a gracious mean to *justify* us, even from those things wherein our own hearts *condemn* us. Whether therefore our hearts

^e 1 Joh. 3. 20. *condemn* us, or *condemn* us not: ^e *God is greater than our hearts, and knoweth all things*. "To conclude all this Point, and therewithal the *first*

"*general part* of my Text; Let no *Excusations* of our own Consciences on the
 "one side, or *confidence* of any integrity in our selves, make us *presume* we
 "shall be able to stand just in the sight of God, if he should enter into judgment with us: but let us rather make suit unto him, that since we cannot
 "understand all our own errors, he would be pleased to *cleanse us from our*
^f Psal. 19. 19. "*secret sins*. And on the other side, let no *accusations* of our own Consciences,
 "or *guiltiness* of our manifold frailties and secret hypocrisies, make us *despair*
 "of obtaining his *favour* and *righteousness*: if *denying* our selves, and *renouncing* all *integrity* in our selves, as our selves, we cast our selves wholly
 "at the footstool of his *mercy*, and seek his *favour* in the face of his only be-
 "gotten Son *Jesus Christ* the righteous.

29. Of the former branch of Gods reply to Abimelech, in those former words of the Text, [*Yea, I know that thou didst this in the integrity of thy heart*] hitherto. I now proceed to the latter branch thereof, in those remaining words [*For I also withheld thee from sinning against me: therefore suffered I thee not to touch*

touch her.] ^{וַיִּנָּח} The word signifieth properly to *hold in* or to *keep back*; ^a *Vatablus* in *Retinui*, or ^b *Cohibui*, or as the Latine hath it, ^c *Custodivite*: implying *Abimelech's* forwardness to that sin; certainly he had been gone, if God had not kept him in, and held him back. The Greek word rendreth it, ^d ἐφείσατο, *I spared thee*: and so the Latine *Parcere*, is sometimes used for *impedire* or *prohibere*, to hinder, or not to suffer; as in that of ^e *Virgil*, *Parcite oves nimium procedere*. Or taking *parcere* in the most usual signification, for *sparing*; it may very well stand with the purpose of the place; for indeed God *spareth* us no less, indeed he *spareth* us much more, when he maketh us forbear sin, than when having sinned he forbearth to *punish*; and as much cause have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth our hands that we sin not, as when he holdeth his own hands that he strike not. For *I also with-held thee from sinning against me*. How? Did not *Abimelech* sin in taking *Sarah*, or was not that as ^f *ever*? ^g *Psal. 51. 4.* ry other sin is, a sin against God? Certainly, had not *Abimelech* sinned in so doing, and that against God; God would not have so plagued him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from sinning at all therein; but that God *with-held* him from sinning against him in that foul kind and in that high degree, as to defile himself by actual filthiness with *Sarah*, which but for Gods restraint he had done: [therefore suffered I thee not] ^h *Non dimisit te*, that is, I did not let thee go: I did not leave thee to thy self; or most agreeably to the letter of the Text in the ⁱ Hebrew, *Non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee ^k leave or power, and so giving is sometimes used for suffering, as *Psal. 16. 1* *Non dabis sanctum tuum*, Thou wilt not suffer, &c. and ^l elsewhere. Or *non dedi te tibi*, I gave thee not to thy self. A man cannot be put more desperately into the hands of any enemy, than to be left in manu consilii sui, delivered into his own hands, and given over to the lust of his own heart. Or as it is here translated, *I suffered thee not*. We should not draw in God as a party, when we commit any sin, as if he joynd with us in it, or lent us his helping hand for it: we do it so alone, without his help, that we never do it, but when he letteth us alone, and leaveth us destitute of his help. For the kind, and manner, and measure, and circumstances, and events, and other the appurtenances of sin; God ordereth them by his Almighty power and providence so, as to become serviceable to his most wise, most just, most holy purposes: but as for the very formality it self of the sin, God is (to make the most of it) but a sufferer; [Therefore suffered I thee not, To touch her.] Signifying that God had so far restrained *Abimelech* from the accomplishment of his wicked and unclean purposes, that *Sarah* was preserved free by his good providence, not only from actual adultery, but from all unchaste and wanton dalliance also with *Abimelech*.

It was Gods great mercy to all the three Parties, that he did not suffer this evil to be done: for by this means he graciously preserved *Abimelech* from the sin, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged the great mercy of God, when at any time he doth, (and he doth ever and anon more or less) by his gracious and powerful restraint with-hold any man, from running into those extremities of sin and mischief, whereinto his own corruption would carry him headlong, especially when it is agog by the cunning persuasions of *Satan*, and the manifold temptations that are in the world through lust. The Points then that arise from this part of my Text, are these: 1. Men do not always commit those evils, their own desires, or outward temptations prompt them unto. 2. That they do it not, it is from Gods restraint. 3. That God restraineth them, it is of his own gracious goodness and mercy. The common subject matter of the whole three points, being one, viz. Gods restraint of mans sin; we will therefore wrap them up all three together, and so handle them, in this one entire Observation, as the total of all three. God in his mercy

oftentimes restraineth men from committing those evils, which if that restraint were not, they would otherwise have committed.

31. This *Restraint*, whether we consider the *Measure*, or the *Means* which God useth therein; is of great variety. For the *Measure*; God sometimes restraineth men *à toto*, from the whole sin, whereunto they are tempted; as he withheld Joseph from consenting to the persuasions of his Mistress: sometimes only *à tanto*, and that more or less, as in his infinite wisdom he seeth expedient; suffering them perhaps but only to desire the evil, perhaps to resolve upon it, perhaps to prepare for it, perhaps to begin to *act* it, perhaps to proceed far in it, and yet keeping them back from falling into the extremity of the sin, or accomplishing their whole desire in the full and final consummation thereof; as here he dealt with Abimelech. Abimelech sinned against the eighth Commandment, in taking Sarah injuriously from Abraham, say he had been but her brother; and he sinned against the seventh Commandment in a foul degree, in harbouring such wanton and unchaste thoughts concerning Sarah, and making such way as he did (by taking her into his house) for the satisfying of his lust therein: but yet God withheld him from plunging himself into the extremity of those sins, not suffering him to fall into the *act* of uncleanness. And as for the *Means* whereby God withholdeth men from sinning; they are also of wonderful variety. Sometimes he taketh them off, by diverting the course of the corruption, and turning the affections another way. Sometimes he awaketh natural Conscience; which is a very tender and tickle thing, when it is once stirred, and will boggle now and then at a very small matter in comparison, over it will do at some other times. Sometimes he affrighteth them with apprehensions of outward Evils; as shame, infamy, charge, envy, loss of a friend, danger of humane Laws, and sundry other such like discouragements. Sometimes he cooleth their resolutions, by presenting unto their thoughts the terrors of the Law, the strictness of the last Account, and the endless unsufferable torments of Hell-fire. Sometimes, when all things are ripe for execution, he denieth them opportunity, or casteth in some unexpected impediment in the way, that quasheth all. Sometimes he ^{*} disableth them, and weakeneth the arm of flesh wherein they trusted, so as they want power to their will; as here he dealt with Abimelech. And sundry other ways he hath, more than we are able to search into, whereby he layeth a restraint upon men, and keepeth them back from many sins and mischiefs, at least from the extremity of many sins and mischiefs, whereunto otherwise Nature and Temptation would carry them with a strong current. Not to speak yet of that sweet, and of all other the most blessed and powerful restraint which is wrought in us by the Spirit of Sanctification, renewing the soul, and subduing the corruption that is in the flesh unto the obedience of the Spirit: at which I shall have fitter occasion to touch anon.

* Quosdam praesciens Deus multa peccare posse, flagellat eos infirmitate corporis, ne peccent: ut eis utilius sit frangi languoribus ad salutem, quam remanere incolumes ad damnationem, Hug. 2. de Anim.

32. In the mean time, that there is something or other, that restraineth men from doing some evils, unto which they have not only a natural proneness, but perhaps withal an actual desire and purpose; might be shewn by a world of instances: but because every mans daily experience can abundantly furnish him with some, we will therefore content our selves with the fewer. ^a Laban meant no good to Jacob, when taking his Brethren with him, he pursued after him seven days journey in an hostile manner; and he had power to his will, to have done Jacob a mischief, Jacob being but *imbellis turba*, no more but himself, his wives and his little ones, with his flocks and herds, and a few servants to attend them, unable to defend themselves, much more unmeet to resist a prepared enemy: yet for all his power, and purpose, and preparation, Laban, when he had overtaken Jacob, durst have nothing at all to do with him, and he had but very little to say to him neither: The worst was but this, [Thus and thus have you dealt with me. And ^b It is in the power of mine hand to do you hurt: but

^a See Gen. 31. 23, &c.

^b Gen. 31. 29.

but the God of your father spake unto me yesternight, saying: Take thou heed that thou speak not to Jacob either good or bad:] See the story in Gen. 31. The same Jacob had a Brother, as unkind as that Uncle, nay, much more despitefully bent against him than he; for he had vowed his destruction, (*c* The days of mourning *c* Gen. 27. 41. for my father are at hand, and then I will slay my Brother Jacob;) and although the *d* Mother well hoped, that some few days, time and absence would appease the fury of Esau, and all should be forgotten; yet *e* twenty years after *c* Gen. 31. 38. the old grudge remained; and upon Jacob's approach, *f* Esau goeth forth to *f* Gen. 32. 6. meet him with 400 men, armed (as it should seem) for his destruction; which cast *g* Jacob into a terrible fear, and much distressed he was, good man, and *g* *ibid.* v. 7. 8. glad to use the best wit he had, by dividing his Companies, to provide for the safety at least of some part of his charge. And yet behold at the encounter, no use at all of the 400 men, unless to be spectators and witnesses of the joyful *h* embraces, and kind loving complements that passed between the two bro- *h* Gen. 33. 4. &c. thers, in the liberal offers and modest refusals each of others courtesies; in the 32 and 33 of Genesis. A good Probatum of that Observation of Solomon, *i* When *i* Prov. 16. 7. a mans ways please the Lord, he maketh even his enemies to be at peace with him. Balaam the Conjuror, when the King Balaac had cast the hook before him, baited with ample *k* rewards in hand, and great promotions in reversion, if he would *k* Num. 22. 7. come over to him and curse Israel; had both Covetousness and Ambition enough *l* 7. in him to make him bite: so that he was not only *l* willing, but even desirous, *l* 2 Pet. 2. 19. to satisfy the King; for he loved the wages of unrighteousness with his heart, and therefore made *m* trial (till he saw it was all in vain) if by any means he *m* Num. 23. 13. could wring a permission from God to do it. But when his *n* eyes were opened *n* 14. 17. 28. to behold Israel, and his mouth open that he must now pronounce something upon *n* Num. 24. 3. Israel: though his eyes were full of Envy, and his heart of Cursing, yet God put a parable of Blessing into his mouth, and he was not able to utter a syllable of any thing other than good concerning Israel, in 22 and 24 of Numbers.

In all which, and sundry other instances, wherein when there was intended before-hand so much evil to be done, and there was withal in the parties such a forward desire, and such a solemn preparation to have it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot first be imagined, that such a stop should be made, but by the powerful restraint of some superiour, and over-ruling hand; neither may we doubt in the second place, that every such restraint, by what second & subordinate means soever it be furthered, is yet the proper work of God, as proceeding from, and guided by his Almighty and irresistible providence. And as for that which hapned to Balaam, that it was Gods doing, the evidence is clear; we have it from the mouth of two or three witnesses. The Wizard himself confesseth it, *a* The Lord will *a* Num. 22. 13. not suffer me to go with you, Num. 22. The King that set him on work upbraided him with it; *b* I thought indeed to promote thee to great honour: but lo, *b* Num. 24. 1. the Lord hath kept thee back from honour, Num. 24. And Moses would have Israel take knowledge of it; *c* The Lord thy God would not hearken *c* Deut. 23. 4. unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee, Deut. 23. It was God then that turned Balaam's curse into a blessing, and it was the same God, that turned Laban's revengeful thoughts into a friendly Expostulation; and it was the same God, that turned Esau's inveterate malice into a kind brotherly congratulation. He that hath set *d* bounds *d* Job 38. 8. to the Sea, which, though the waves thereof rage horribly, they cannot pass, (*Hitherto shalt thou go, and here shalt thou stay thy proud waves;*) and did command the waters of the *e* Red Sea to stay their course, and stand up as on *e* Exod. 15. 8. heaps; and by his power could enforce the waters of the *f* River Jordan, to *f* Psal. 114. 3. run quite against the Current up the Channel; he hath *g* in his hands, and at *g* Prov. 21. 1. his command the hearts of all the sons of men, yea, though they be the greatest

nature was not *more corrupt* than ours, neither ours *less corrupt* than theirs : and therefore *every one* of us should have done those things, as well as *any one* of them, if there had not been ° something *without* and *above* nature to *with-* hold us, and keep us back therefrom, when we were *tempted*, which was not in that measure afforded them, when they were *tempted*. And from whom can we think that *restraint* to come, but from that *God*, who is the Author and the Lord of *nature*, and hath the power and command and rule of *Nature* ; by whose grace and goodness we are whatsoever we are : and to whose powerful assistance we owe it, if we do any *good* (for it is he that *setteth us on* ;) and to his powerful *restraint*, if we eschew any *evil* (for it is he that *keepeth us off* .) Therefore I also withheld thee from *sinning against me*.

o Nullum peccatum est quod unquam fecerit homo quod non possit facere alter homo, si Creator desit a quo factus est homo. August. soliloq. cap. 15.

And as to the *third point* in the Observation, it is not much less evident than the two former ; namely, that this *Restraint*, as it is from God, so it is from the *Mercy* of God. Hence it is that Divines usually bestow upon it the name of *Grace* : distinguishing between a *twofold* Grace ; a *special renewing* Grace, and a *Common restraining* Grace. The *special* and *renewing* Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to be called by the name of *Grace*, if we would speak properly and exactly ; but yet the word [*Grace*] may not unfitly be so *extended*, as to reach to every act of Gods providence, whereby at any time he restraineth men from doing those evils which otherwise they would do ; and that in a *threefold* respect : of *God*, of *themselves*, of *others*. First, in respect of *God*, every *restraint* from sin may be called *Grace* ; inasmuch as it proceedeth *ex mero motu*, from the meer good will and *pleasure of God*, without any cause, motive, or inducement in the man that is so restrained. For, take a man in the state of *corrupt nature*, and leave him to himself ; and think, how it is possible for him to *forbear* any sin, whereunto he is tempted. There is no power in nature to *work* a restraint : nay, there is not so much as any *proneity* in nature to *desire* a restraint : much less then is there any *worth* in Nature, to *deserve* a restraint. Issuing therefore, not at all from the *Powers of Nature*, but from the *free pleasure of God*, as a *beam* of his *merciful providence*, this *Restraint* may well be called *Grace*. And so it may be *secondly*, in respect of the *Persons themselves* : because, though it be not available to them for their everlasting salvation ; yet it is some *favour* to them, more than they have deserved, that by this means their *sins* (what in *number*, what in *weight*) are so much *lesser*, than otherwise they would have been ; whereby also their *account* shall be so much the *easier*, and their *stripes* so many the *fewer* ;

35.

i.

2.

a Chrysostom in Gen. hom. 25. & alibi sap.

3.

b Tit. 3. 4.

be

be no good at all intended thereby to *the person* so restrained. Just as *those* *χρησμοματα*, those spiritual gifts, which God hath distributed in a wonderful variety for the edifying of his Church, though they oftentimes bring no good to *the receiver*, are yet stiled *graces* in the Scriptures, because the distribution of them proceedeth from *the gracious love* and favour of God to his Church, whose benefit he intendeth therein. God here restrained *Abimelech*; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others: not so much for *their own sakes*, though perhaps sometimes that also; as for *their sakes*, whom they should have injured by their sins, if they had acted them. As here *Abimelech* for his chosen *Abrahams* sake; and *Laban* and *Esau* for his servant *Jacobs* sake; and *Balaam* for his people *Israels* sake. As it is said in *Psal. 105.* and that with special reference (as I conceive it) to this very story of *Abraham*, *He suffered no man to do them wrong, but reprov'd even Kings for their sakes*; saying, *Touch not mine anointed, and do my Prophets no harm*: He reprov'd even Kings, by restraining their power, as here *Abimelech*; but it was for *their sakes* still, that so *Sarah* his anointed might not be touched, nor his Prophet *Abraham* sustain any harm.

36.

We see now the Observation proved in all the points of it. 1. Men do not always commit those evils, they would, and might do. 2. That they do not, it is from Gods restraint, who with-holdeth them. 3. That restraint is an act of his merciful providence, and may therefore bear the name of *Grace*: in respect of God, who freely giveth it; of *them*, whose sins and stripes are the fewer for it; of *others*, who are preserved from harm the better by it. The Inferences we are to raise from the Premises for our Christian practice and comfort, are of two sorts: forsomuch as they may arise from the consideration of Gods *Restraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our selves*.

37.

First, From the consideration of Gods restraint upon *others*; the Church, and children, and servants of God may learn, to whom they owe their preservation: even to the power and goodness of their God, in restraining the fury of his and their enemies. We live among *a* *Scorpions*, and *b* as sheep in the midst of *Wolves*; and they that *c* hate us without a cause, and are mad against us, are more in number than the hairs of our heads: And yet as many and as malicious as they are, by the Mercy of God still we are, and we live, and we prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The *d* seed of the Serpent beareth a natural and an immortal hatred against God, and all good men: and if they had horns to their *curstness*, and power answerable to their *wills*, we should not breath a minute. Is it any thanks to *our selves*? Not that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *strength* to resist them; *weak*, *silly*, *e* *little flock*, as we are. But to whom then is it thanks? As if a little flock of *sheep* escape, when a multitude of ravening *Wolves* watch to devour them, it cannot be ascribed either in whole, or in part, either to *the sheep* in whom there is no help, or to *the Wolf* in whom there is no mercy; but it must be imputed all and wholly to the good care of *the shepherd*, in safe-guarding his *sheep*, in keeping off *the Wolf*: so for our safety and preservation in the midst, and in the spight of so many Enemies, *f* Not unto us, O Lord, not unto us, whose greatest strength is but weakness; much less unto *them*, whose tenderest *g* mercies are cruel; but unto thy Name be the glory, O thou *h* Shepherd of *Israel*, who out of thine abundant love to us, who are the *i* flock of thy Pasture, and the *sheep* of thy hands, hast made thy power glorious in curbing and restraining their malice against us. *k* Oh that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. Wonders we may well call them; indeed they are *Miracles*: if things strange, and above, and against the

a Ezek. 2. 6.

b Mat. 10. 16.

c Psal. 69. 4.

d Gen. 3. 15.

e Luke 12. 32.

f Psal. 115. 1.

g Prov. 12. 10.

h Psal. 80. 1.

i Psal. 95. 7.

k Psal. 107. 8.

15. &c.

the ordinary course of Nature may be called *Miracles*. When we read the stories in the Scriptures, of ¹ Daniel cast into the den among the Lions, and not touched; of the ^m three children walking in the midst of the fiery furnace, and not scorched; of a ⁿ viper fastning upon Pauls hand, and no harm following: we are stricken with some amazement, at the consideration of these strange and supernatural accidents; and these we all confess to be *miraculous* escapes. Yet such *Miracles* as these, and such *escapes*, God worketh daily in our preservation: notwithstanding we live encompassed with so many fire-brands of hell, such herds of ravening Wolves, and Lions, and Tygers, and such numerous generations of vipers: I mean wicked and ungodly men, the spawn of the old Serpent, who have it by kind from their father, to thirst after the destruction of the Saints and servants of God; and to whom it is as natural so to do, as for the fire to burn, or a viper to bite, or a Lion to devour. O that men would therefore praise the Lord for this his goodness, and daily declare these his great wonders, which he daily doth for the children of men.

Secondly, since this restraint of wicked men is so only from God, as that nothing either they, or we, or any Creature in the World can do, can withhold them from doing us mischief, unless God lay his restraint upon them: it should teach us so much wisdom, as to take heed how we trust them. It is best and safest for us, as in all other things, so in this, to keep the golden mean, that we be neither too timorous, nor too credulous. If wicked men then threaten and plot against thee, yet fear them not: God can restrain them if he think good, and then assure thy self they shall not harm thee. If, on the other side, they colloque and make shew of much kindness to thee, yet trust them not: God may suffer them to take their own way, and not restrain them, and then assure thy self they will not spare thee. Thou maist think perhaps of some one or other of these, that sure his own good nature will hold him in; or thou hast had trial of him heretofore, and found him faithful as heart could wish; or thou hast some such tie upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other natural or civil obligation, as will keep him off, at least from falling foul upon thee all at once. Deceive not thy self; these are but slender assurances for thee to abide upon. Good nature! alas where is it? Since Adam fell, there was never any such thing in *rerum natura*: if there be any good thing in any man, it is all from Grace; Nature is all naught, even that which seemeth to have the pre-eminence in nature, ^a τὸ φερόμενον τῆς σαρκὸς, is stark naught. We may talk of this and that, of good natured men, and I know not what! But the very truth is, set grace aside, (I mean all grace, both renewing and restraining grace) there is no more good nature in any man than there was in Cain and in Judas. That thing, which we use to call good nature, is indeed but a subordinate means or instrument, whereby God restraineth some men more than others from their birth, and special constitution from sundry outrageous exorbitances, and so is a branch of this restraining Grace whereof we now speak. And as for thy past Experience, that can give thee little security: thou knowest not what fetters God layed upon him then, nor how he was pleased with those fetters. God might full sore against his will, not only restrain him from doing thee hurt, but also constrain him to do thee good: as sometimes he commanded ^b the Ravens to feed Eliah; a bird so unnatural to her young ones, that they might famish for her, if God did not otherwise provide for them; and therefore it is noted in the Scripture as a special argument of Gods Providence, that he feedeth the ^d young Ravens that call upon him. But as no thing that is constrained is durable, but every thing when it is constrained against its natural inclination, if it be let alone, will at length ^c return to his own kind, and primitive disposition, as these Ravens which now fed Eliah, would have been as ready another time to have pecked out his eyes: so a Natural man is a natural man still, howsoever ever-ruled for the present: and if God as he hath hitherto

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Dan. 6. 23.

Dan. 3. 27.

Acts 28. 5.

Mat. 3. 7.

38.

Rom. 8. 7.

1 King. 17. 4.

Gen. 1. 21.

Arist. 6.

Hist. Anim. 6.

Pellunt nidia

pullos sicut &

lörvi. Plin. 10.

Nat. Hist. 121

d Psal. 147. 91

Job 38. 41.

Luke 12. 24.

d Ussue recur

rit. Horat. 11

Epist. 10.

by his *restraint* with-held him, shall but another while with-hold his *restraint* from him; he will soon discover the inbred *hatred* of his heart against good things and men, and make thee at the last beshrew thy *folly* in trusting him, when he hath done thee a *mischief* unawares. And therefore if he have done thee *seven courtesies*, and promise fair for *the eighth*; yet trust him not; for there are *seven abominations* in his heart. And as for whatsoever other *hank* thou mayst think thou hast over him, be it never so strong: unless God manacle him with his powerful *restraint*, he can as easily *unfetter* himself from them all, as *Samson* from the green Withs and Cords wherewith the *Philistines* bound him. All those fore-mentioned *relations* came in but upon *the bye*, and *since*: where-as the *hatred* of the wicked against goodness, is of an *ancienter date*, and hath his root in (*corrupt*) *nature*: and is therefore of such force, that it maketh *void* all obligations, whether *civil*, *domestical*, or other, that have grown by vertue of any succeeding contract. It is a ruled case, *Inimici domestici*, A mans enemies may be they of his own house. Let not any man then, that hath either *Religion* or *Honesty*, have any thing to do with that man; at least, let him not *trust* him more than needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So far as common *Humanity*, and the necessities of our lawful *Occasions* and *Callings* do require, we may have to do with them, and rest upon *the good providence* of God for the success of our affairs even in their hands, not doubting but that God will both restrain them from doing us harm, and *dispose* them to do us good, so far as he shall see expedient for us: but then, this is not to *trust them*, but to *trust God* with them. But for us to put our selves *needlessly* into their hands, and to hazard our safety upon their *faithfulness* by way of *trust*; there is neither *wisdom* in it, nor *warrant* for it. Although *God may* do it, yet we have no reason to presume that *he will restrain* them for our sakes, when we might have *prevented* it our selves, and would not: and this we are sure of, that nothing in the world can *preserve* us from receiving mischief from them unless God do *restrain* them. Therefore *trust* them not.

39.

Thirdly, if at any time we see wickedness set aloft, bad men grow to be *great*, or great men shew themselves *bad*, sinning with an *high hand*, and an arm stretched out, and God seemeth to strengthen their hand by adding to their *greatness*, and encreasing their *power*; if we see the *wicked devouring* the man that is more righteous than he, and *God hold his tongue* the whilst; if we see the ungodly *course* it up and down at pleasure which way soever the lust of their corrupt heart carrieth them without controul, like a wild *untamed Colt* in a spacious field, *God* (as it were) laying *the reins* in the neck, and letting them run; in a word, when we see the whole *world* out of frame and order: we may yet frame our selves to a *Godly patience*, and sustain our hearts amid all these evils with this *comfort* and consideration; that still *God keepeth the reins* in his own hands, and when he seeth his *time*, and so far as he seeth it *good*, he both *can* and *will*, check, and controul, and *restrain* them at his pleasure; as the cunning *Rider* sometimes giveth a fiery *horse* head, and letteth him *fling* and run as if he were mad; he knoweth he can give him *the stop*, when he list. The great *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make *the deep* to boyl like a pot, and cause a *path* to shine after them as they go; he can *play with them* as children do with a bird: he suffereth them to swallow his *hook*, and to play upon *the line*, and to roll and tumble them in the *waters*; but anon he *strieth the hook* through their noses, and *fetcheth* them up, and layeth them upon the shore, there to *beat themselves* without help or remedy, exposed to nothing but *shame* and *contempt*. What then if God *suffer* those that hate him to prosper for the time, and in their prosperity to *Lord it* over his heritage! What if Princes should *sit and speak against us* *without*

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out a cause, as it was sometimes David's case! Let us not fret at the injuries, nor envy at the greatness of any: let us rather betake us to David's refuge, to be ^g *ibid.* ver. 23. occupied in the statutes, and to meditate in the holy Word of God. In that holy Word we are taught, that the hearts even of Kings, how much more then of inferior persons, are in his rule and governance, and that he doth dispose and turn them, as seemeth best to his godly wisdom; that he can ^h *restrain* the spirit of Princes, ⁱ *bind* Kings in Chains, and Nobles in links of Iron; and though they ^k *rage* furiously at it, and lay their heads together, in consultation how to break his bands, and cast away his cords from them, yet they imagine but a vain thing; whilst they strive against him on earth, he laugheth them to scorn in heaven; and maugre all opposition, will establish the Kingdom of his Christ, and protect his people. Say then the great ones of the world exercise their power over us, and lay what restraints they can upon us: our comfort is, they have not greater power over us, than ^l *God* hath over them; nor can they so much *restrain* the meanest of us, but God can *restrain* the greatest of them much more. Say our enemies curse us with Bell, Book and Candle: our comfort is, God is able to return the curse upon their own heads; and in despite of them too, ^m *turn* it into a blessing upon us. Say they make warlike preparations against us to invade us: our comfort is, God can ⁿ *break* the Ships of Tarshish, and scatter the most ^o *invincible* Armadoes. Say they that hate us be more in number than the hairs of our head: our comfort is, the very ^p *hairs* of our head are *numbered* with him, and without his sufferance not the least ^q *hair* of our heads shall perish. Say (to imagine the worst) that our Enemies should prevail against us, and ^r they that hate us should be *Lords* over us for the time: our comfort is, he that loveth us is *Lord* over them, and can bring them under us again, when he seeth time. In all our fears, in all our dangers, in all our distresses, our comfort is, that God can do all this for us: our care should be by our holy obedience to strengthen our interest in his protection, and not to make him a stranger from us, yea an enemy to us, by our sins and impenitency; that so we may have yet more comfort, in a cheerful confidence, that God will do all this for us. The Assyrian, whose ambition it was to be the Catholick King, and universal Monarch of the World, styling himself the great King, (thus saith the great King, the King of Assyria;) when he had sent ^s *messengers* to revile Israel and an Army to besiege and destroy Jerusalem: yet for all his rage he could do them no harm, the Lord ^t *brought down* the stout heart of the King of Assyria, ^u *put* a book in his nose, and a bridle in his lips, and made him return back by the way by which he came, without taking the City, or so much as casting a bank, or shooting an arrow against it. Nay, he that is indeed ^v *the great King* over all the children of pride, and hath better title to the stile of most Catholick King than any that ever yet bare it, whose Territories are large as the Earth, and spacious as the Air, I mean the Devil the ^w *Prince* of this world; he is so fettered with the chain of Gods power and Providence, that he is not able with all his might and malice, no not though he raise his whole forces, and muster up all the powers of darkness and Hell into one band, to do us any harm in our souls, in our bodies, in our children, in our friends, in our goods, no not so much as our very ^x *Pigs*, or any small thing that we have, without the special leave and sufferance of our good God. He must have his *Dedimus potestatem* from him, or he can do nothing.

Fourthly, since this restraint is an act of Gods mercy, whom we should strive to resemble in nothing more ^a than in shewing mercy: let every one of us, in imitation of our Heavenly Father, and in compassion to the souls of our brethren, and for our own good, and the good of humane society, endeavour our selves faithfully the best we can to restrain, and withhold, and keep back others from sinning. The Magistrate, the Minister, the Householder, every other man in his place

* Cicero.

place and calling, should do their best, by rewards, punishments, rebukes, encouragements, admonitions, persuasions, good example, and other like means to suppress vice, and restrain disorders, in those that may any way come within their charge. Our first desire should be, and for that we should bend our utmost endeavours, that if it be possible, their hearts might be seasoned with grace and the true fear of God: but as in other things, where we cannot attain to the full of our first aims, * *Pulchrum est* (as he saith) *in secundis tertiisque consistere*; so here, we may take some contentment in it, as some fruit of our labours, in our Callings, if we can but wean them from gross disorders, and reduce them from extremely debauched courses to some good measure of Civility. It ought not to be, it is not our desire, to make men Hypocrites; and a meer Civil man is no better: yet to us, that cannot judge but by the outward behaviour, it is less grief, when men are Hypocrites, than when they are Profane. Our first aim is, to make you good: yet some rejoicing it is to us, if we can but make you less evil. Our aim is, to make you of Natural, holy and Spiritual men; but we are glad, if of dissolute, we can but make you good Moral men: if instead of planting Grace, we can but root out Vice: if instead of the power of Godliness in the reformation of the inner man, we can but bring you to some tolerable stayedness in the conformity of the outward man. If we can do but this, though we are to strive for that, our labour is not altogether in vain in the Lord. For hereby, first, mens sins are both less and fewer: and that secondly, abateth somewhat both of the number and weight of their stripes, and maketh their punishment the easier: and thirdly, there is less scandal done to Religion; which receiveth not so much soil and disreputation by close hypocrisie, as by lewd and open profaneness: Fourthly, the Kingdom of Satan is diminished, though not directly in the strength, for he loseth never a Subject by it; yet somewhat in the glory thereof, because he hath not so full and absolute command of some of his subjects as before he had, or seemed to have. Fifthly, much of the hurt that might come by evil example, is hereby prevented. Sixthly, the people of God are preserved from many injuries and contumelies which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce Mastiff doth least hurt, when he is chained and muzzled. Seventhly and lastly, and which should be the strongest motive of all the rest, to make us industrious to repress vicious affections in others; it may please God these sorry beginnings may be the fore-runners of more blessed and more solid graces. My meaning is not, that these Moral restraints of our wild corruption, can either actually or but virtually prepare, dispose, or qualifie any man for the grace of Conversion and Renovation; or have in them *Virtutem seminalem*, any natural power which by ordinary help may be cherished and improved so far, as an Egge may be hatched into a Bird, and a kernel sprout and grow into a tree; (far be it from us to harbour any such Pelagian conceits:) but this I say, that God, being a God of Order, doth not ordinarily work but in order, and by degrees, bringing men from the one extreme to the other by middle courses; and therefore seldom bringeth a man from the wretchedness of forlorn nature to the blessed estate of saving grace, but where first by his restraining grace in some good measure he doth correct nature, and moralize it. Do you then that are Magistrates, do we that are Ministers, let all Fathers, Masters, and others whatsoever, by wholsom severity (if fairer courses will not reclaim them) deter audacious persons from offending, break those that are under our charge of their wills and wilfulness, restrain them from lewd and licentious practices and company, ^c not suffer sin upon them for want of reprovng them in due and seasonable sort, ^d snatch them out of the fire, and bring them as far as we can out of the snare of the Devil to God-ward; and leave the rest to him. Possibly, when we have faithfully done our part, to the utmost of our power; he will set in graciously, and begin to do his part, in their perfect conversion. If by our

^b In ipsis improbis dum formidato supplicio frangatur facultas, invocato Deo sanatur voluntas.
Aug. Tom. 2.

^c Lev. 19. 17.
^d Jude ver. 23.

42.

Secondly, since all *restraints* from sin, by what second means soever they are conveyed unto us, or forwarded, are from *the merciful providence* of God, whensoever we observe that *God* hath *vouchsafed* us, or doth offer us, any *means* of such his gracious *restraint*; it is our duty joyfully to *embrace* those means, and carefully to *cherish* them, and with all due thankfulness to *bless* the name of God for them. Oh how oft have we plotted, and projected, and contrived a *course* for the expedition of our perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* designs: and by *the providence* of God some unexpected intervening *accident* hath marred the curious frame of all our *projects*, that they have come to nothing; as a *Spiders web* spun with much art and industry is suddenly disfigured, and swept away with the light touch of a besom. How oft have we been *resolved* to sin, and *prepared* to sin, and even at the *pits brink* ready to cast our selves into hell: when he hath *plucked* us away, as he plucked ^a Lot out of *Sodom*, by affrightments of *natural Conscience*, by apprehensions of *dangers*, by taking away the *opportunities*, by ministering *impediments*, by shortning our *power*, by sundry other means! Have we now *blessed* the Name of God for affording us these gracious *means* of prevention and *restraint*? Nay, have we not rather been *enraged* thereat, and taken it with much *impatience*, that we should be so *crossed* in the pursuit of our vain and sinful desires and purposes? As *way-ward children* cry and take pet, when the *Nurse* snatcheth a *knife* from them, wherewith they might perhaps cut their *fingers*, perhaps *haggle* their *throats*; or putteth them back from the *wells mouth* when they are ready, with catching at *Babies* in the water, to tip over: and as that *merry mad man* in the Poet, was in good earnest angry with his friends for procuring him to be *cured* of his madness, wherein he so much pleased himself, as if they could not have done him a greater displeasure, ^b — *Pol me occidisti amici*, — *Non servatis* —: such is our folly. We are *offended* with those that *reprove* us; *testy* at those that *hinder* us; *impatient* under those *crosses* that *disable* us: yea, we fret and turn again at the powerful application of the *holy Word* of God, when it endeavoureth to *reform* us, or *restrain* us from those evils wherein we delight. Let us henceforth mend this fault; cheerfully *submit* our selves to the *discipline* of the Almighty; and learn of holy *David* with what affections to *entertain* the gracious *means* he vouchsafeth us of *restraint* or *prevention*: as appeareth by his speeches unto *Abigail*, when she by her wisdom had pacified his wrath against *Nabal*, whose destruction he had a little before vowed in his heat, ^c *Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand.* He blessed God, as the *Cause*; and her, as the *Instrument*; and her discreet behaviour and advice, as the *Means*; of staying his hand from doing that evil, he had vowed with his *mouth*, and was in his heart purposed to have done.

^a Gen. 19. 16.^b Horat. 2. Epist. 1.^c 1 Sam. 25. 32, &c.

43.

Thirdly, since we owe our *standing* to the hand of God, who holdeth us up, without whose *restraint* we should *fall* at every turn, and into every temptation: we cannot but see what need we have to *seek* to him daily and hourly to *with-hold* us from falling into those sins, whereinto either our corrupt nature would *lead* us, or outward occasions *draw* us. We may see it by the fearful falls of *David* and *Peter*, men nothing inferiour to the best of us, how weak a thing man is to resist *temptation*, if God withdraw his *support*, and leave him but a little to *himself*. Which made *David* pray to God that he would ^a *keep back his servant from presumptuous sins.* He well knew, though he were the faithful servant of God, that yet he had no stay of *himself*; but, unless God *kept him back*, he must *on*, and he must *in*, and he must *in deep*, even as far as to *presumptuous sins*. No man, though he be never so good, hath any assurance, as upon his own *strength*, though it be never so great, that he shall be able to avoid any *sin*; though

^a Psal. 19. 13.

though it be never so foul. When a Heathen man prayed unto *Jupiter*, to save him from his *Enemies*; one that overhear'd him would needs mend it with a more needful prayer, that *Jupiter* would save him from his *friends*: he thought they might do him more hurt, because he *trusted* them; but as for his *Enemies* he could look to himself well enough, for receiving harm from them. We that are *Christians*, had need pray unto the God of Heaven, that he would not give us up into the hands of our *professed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *false-hearted Friends*: but there is another prayer yet more needful, and to be pressed with greater importunity than either of both, that God would save us from *our selves*, and not give us up into our *own hands*; for then we are utterly cast away. There is a way-ward old-man that lurketh in every of our bosoms, and we make but too much of him: than whom, we have not a more *spightful enemy*, nor a more *false friend*. Alas! we do not think, what a man is *given over* to, that is given over to *himself*: he is given over to ^b *vile affections*; he is given over to a ^c *reprobate sense*; he is given over to ^d *commit all manner of wickedness with greediness*. It is the last and fearfullest of all other *judgments*, and is not usually brought upon men, but where they have obstinately refused to hear the voice of God, in whatsoever other tone he had spoken unto them; then to leave them to themselves, and to their own counsels. [^e *My people would not hear my voice, and Israel would none of me: so I gave them up unto their own hearts lust, and let them follow their own imaginations.*] As we conceive the state of the Patient to be desperate, when the Physician giveth him over, and letteth him eat, and drink, and have, and do, what, and when, and as much as he will without prescribing him any diet, or keeping back any thing from him he hath a mind unto. Let us therefore pray faithfully and fervently unto God, as *Christ* himself hath taught us, that he would not, by leaving us unto our selves, ^f *lead us into temptation*, but by his gracious and powerful support deliver us from all those evils, from which we have no power at all to deliver our selves.

b Rom. 1. 16.

c Ibid. ver. 28.

d Eph. 4. 19.

e Psal. 81. 11.

f Mat. 6. 13.

Lastly, since this *Restraint*, whereof we have spoken, may be but a common Grace, and can give us no sound nor solid comfort if it be but a bare restraint, and no more: though we ought to be thankful for it, because we have not deserved it; yet we should not rest, nor think our selves safe enough, till we have a well grounded assurance, that we are possessed of an higher and a better Grace, even the grace of *sanctification*. For that will hold out against temptations, where this may fail. We may deceive our selves then, (and thousands in the world do so deceive themselves:) if upon our *abstaining* from sins, from which God with-holdeth us, we presently conclude our selves to be in the state of Grace, and to have the power of godliness, and the spirit of sanctification. For between this *restraining Grace*, whereof we have now spoken, and that *renewing Grace* whereof we now speak; there are sundry wide differences. They differ first, in their fountain. *Renewing Grace* springeth from the special love of God towards those that are his in *Christ*: *restraining Grace* is a fruit of that general mercy of God, whereof it is said in the Psalm, that ^a *his mercy is over all his works*. They differ secondly, in their extent: both of Person, Subject, Object and Time. For the Person; *restraining Grace* is common to good and bad: *Renewing Grace* proper and peculiar to the Elect. For the Subject; *Restraining Grace* may bind one part or faculty of a man, as the hand or tongue, and leave another free, as the heart or ear: *Renewing Grace* worketh upon all in some measure, sanctifieth the whole man, ^b *Body, and soul, and spirit*, with all the parts and faculties of each. For the Object; *Restraining Grace* may with-hold a man from one sin, and give him scope to another: *Renewing Grace* carrieth an equal and just respect to all Gods Commandments. For the Time; *Restraining Grace* may tie us now, and by and by unloose us: *Renewing Grace* holdeth out unto the end, more or less,

44.

1.

a Psal. 145.

2.

b 1 Thes. 5. 23.

3. less, and never leaveth us *wholly* destitute. *Thirdly*, they differ in their *Ends*. *Restraining Grace* is so intended chiefly for the good of *humane society*, especially of the *Church of God*, and of the members thereof; as that indifferently it may, or may not, do good to the *Receiver*; but *Renewing Grace* is especially intended for the *Salvation of the Receiver*, though *Ex consequenti* it do good also unto others. They differ *fourthly*, and lastly, in their *Effects*. *Renewing Grace* mortifieth the corruption, and subdueth it, and diminisheth it; as water quencheth fire, by abating the heat: but *Restraining Grace* only inhibiteth the exercise of the corruption, for the time, without any real diminution of it either in substance or quality; as the ^c fire wherein the three Children walked, had as much heat in it at that very instant, as it had before and after, although by the greater power of God, the natural power of it was then suspended from working upon them. The Lions that spared Daniel were Lions still, and had their ravenous disposition still; albeit God ^d stopped their mouths for that time, that they should not hurt him: but that there was no change made in their natural disposition, appeareth by their entertainment of their next guests, whom they devoured with all greediness, ^e breaking their bones before they came to the ground. By these two instances and examples, we may in some measure conceive of the nature and power of the *restraining Grace of God* in wicked men. It bridleth the corruption that is in them for the time, that it cannot break out; and manacleth them in such sort, that they do not shew forth the ungodly disposition of their heart: but there is no real change wrought in them all the while; their heart still remaining *unsanctified*, and their natural corruption *undiminished*. Whereas the *renewing and sanctifying grace of God*, by a real change of a *Lion* maketh a *Lamb*; altereth the natural disposition of the soul, by draining out some of the corruption; begetteth a new heart, a new spirit, new habits, new qualities, new dispositions, new thoughts, new desires; maketh a new man, in every part and faculty compleatly New. Content not thy self then with a bare forbearance of sin, so long as thy heart is not changed, nor thy will changed, nor thy affections changed; but strive to become a new man, to be ^e transformed by the renewing of thy mind; to hate sin, to love God, to wrestle against thy secret corruptions, to take delight in holy duties, to subdue thine understanding, and will, and affections, to the obedience of Faith and Godliness. So shalt thou not only be restrained from sinning against God, as *Abimelech* here was; but also be enabled, as faithful *Abraham* was, to please God: and consequently assured with all the faithful children of *Abraham*, to be ^h preserved by the Almighty power of God through faith unto salvation. Which Grace, and Faith, and Salvation, the same Almighty God, the God of Power, and of Peace, bestow upon us all here assembled, ⁱ With all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours: even for the same our Lord Jesus Christs sake, his most dear Son, and our blessed Saviour and Redeemer: To which blessed Father, and blessed Son, with the blessed Spirit, most holy, blessed, and glorious Trinity, be ascribed by us and the whole Church, all the Kingdome, the Power, and the Glory, from this time forth and for ever. Amen.
- ^c Dan. 3. 25.
- ^d Dan. 6. 22.
- ^e Ibid. ver. 24.
- ^f Eph. 4. 24.
- ^g Rom. 2. 2.
- ^h 1 Pet. 1. 5.
- ⁱ 1 Cor. 1. 2.

A D

P O P U L U M.

The Seventh Sermon:

At St. Paul's Cross London, May 6. 1632.

1 Pet. 2. 16.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.



Here is not any thing in the world more generally desired than *Liberty*; nor scarce any thing more generally abused. Infomuch as even that blessed *liberty* which the eternal Son of God hath purchased for his Spouse the Church, and endowed her therewithal, hath in no Age been free from abuses: whilst some have sinfully neglected their Christian liberty, to their own prejudice; and other some have as sinfully stood upon it, to the prejudice of their brethren. So hardly, through pride and ignorance, and other corruptions that abound in us do we hit upon the golden mean, either in this, or almost in any thing else: but easily swerve into the vicious extremes on both hands, declining sometimes into the defect, and sometimes into the excess. The Apostles therefore, especially St. Peter, and St. Paul, the two chiefest planters of the Churches, endeavoured early to instruct believers in the true Doctrine, and to direct them in the right use of their Christian liberty, so often in their several Epistles as fit occasion was offered thereunto. Which we may observe them to have done most frequently and fully in those two cases, which being very common, are therefore of the greater consequence, viz. the case of Scandal, and the case of Obedience.

And we may further observe concerning these two Apostles, that St. Paul usually toucheth upon this argument of liberty, as it is to be exercised in the case of Scandal: but St. Peter oftner, as in the Case of Obedience. Whereof, on St. Peter's part, I conceive the reason to be this: That being ^a the Apostle of the Circumcision, and so having to deal most with the Jews, who ^b could not brook subjection, but were of all Nations under heaven the most impatient of a foreign yoke; he was therefore the more careful to deliver the doctrine of Christian Liberty to them in such a manner, as might frame them withal to yield such reverence and obedience to their Governours, as became them to do

1.

2.

^a Gal. 2. 7.
^b Seditionissima
 gens. Jos. Scal-
 lig. not. in
 Luc. 22. 52.

do. And therefore St. Peter beateth much upon the point of *Obedience*.

3. But he no where presseth it more fully than in this Chapter : Wherein after the general exhortations of *subduing the lusts* that are in their own bosoms, *verf. 11.* and of *ordering their conversation* so as might be for their credit and honesty in the sight of others, *ver. 12.* when he descendeth to more *particular duties*, he beginneth *first* with, and insisteth *most* upon, this duty of *subjection and obedience* to Authority, in the greatest remaining part of the Chapter. The *first Precept* he giveth in this kind, is set down with sundry amplifications and reasons thereunto belonging, in the next *verses* before the Text (*submit your selves to every Ordinance of man for the Lords sake :*) And then he doth by way of *Prolepsis*, take away an *Objection*, which he foresaw would readily be made against that and the following Exhortations, from the pretext of *Christian liberty* : in the words of the Text, (*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*)

5. Conceive the words as spoken in answer to what those new converts might have *objected*. We have been taught, that the Son of God hath made us *free*, and then we are ^d *free indeed* : and so not bound to subject our selves to any *Masters and Governours* upon earth, no not to *Kings* ; but much rather bound not to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* our selves the more entirely for *Gods service*, by refusing to be the *servants of men*.

6. This *Objection* the Apostle clearly taketh off in the *Text*, with much holy wisdom, and truth. He telleth them, that being indeed set *at liberty* by Christ they are not therefore any more to *enthrall* themselves to any living soul or other creature ; not to *submit* to any ordinance of man *as slaves*, that is, as if the ordinance it self did by any proper, direct and immediate vertue, bind the *conscience*. But yet, all this notwithstanding, they might and ought to *submit* thereunto as ^b *the Lords free-men*, and in a free manner ; that is, by a voluntary and uninforced both *subjection* to their power, and *obedience* to their lawful commands. They must therefore take heed they use not their *liberty* for an occasion to the *flesh*, nor under so fair a title, palliate an *evil licentiousness*, making that a *cloak* for their irreverent and undutiful carriage towards their *Superiours*. For albeit they be not the *servants of men*, but of *God* ; and therefore owe no *obedience* to *men* as upon immediate tie of conscience, and for their own sake, but to *God* only : yet for his sake, and out of the conscience of that *obedience* which they owe to his command of ^c *honouring father and mother*, and of being ^d *subject to the higher powers*, they ought to give unto them such *honour* and *obedience*, as of right belongeth unto them according to the eminency of their high places. (*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*)

7. From which words thus paraphrased, I gather *three Observations* : all concerning our *Christian Liberty*, in that branch of it especially which respecteth *humane ordinances*, and the use of the *creatures*, and of all *indifferent things*. Either 1. in the *existence* of it, [*As free,*] or 2. in the *exercise* of it, [*And not using your liberty for a cloak of maliciousness*] or 3. in the *end* of it, [*but as the servants of God.*] The *first Observation* this ; We must so submit our selves to *superiour authority*, as that we do not thereby impeach our *Christian liberty* : [*As free.*]
1. The *second* this ; We must so maintain our *liberty*, as that we do not under that colour either *commit* any sin, or *omit* any requisite office either of charity or duty : [*and not using your liberty for a cloak of maliciousness.*]
2. The *third* this ; In the whole exercise both of the *liberty* we have in Christ, and of the *respects* we owe unto men, we must evermore remember our selves to be, and accordingly behave our selves as those that are *Gods servants* : [*but as the servants of God.*]
3. The sum of the whole *three Points* in brief this ; We must be careful without either

either *infringing* or *abusing* our liberty, at all times, and in all things to *serve God*.

8.

Now then to the several points in that order as I have proposed them, and as they lie in the Text : [*ὡς ἐλεύθεροι, As free.*] Which words have manifest reference to the exhortation delivered three verses before the Text ; as declaring the manner how the duty there exhorted unto ought to be performed : yet so as that the force of them stretcheth to the exhortations also contained in the verses next after the Text. Submit yourselves to publick Governours both supreme and subordinate ; be subject to your own particular Masters ; honour all men with those proper respects that belong to them in their several stations : But look you do all this (*ὡς ἐλεύθεροι*) not as slaves, but as free : do it without impeachment of the liberty you have in Christ. Of which liberty, it would be a profitable labour (but that I should then be forced to omit sundry other things which I deem needful to be spoken, and more nearly pertinent to the points proposed) to discover at large the nature, and parts, and causes, and effects, and adjuncts ; that we might the better understand the amplitude of that dower which Christ hath settled upon his Church, and thence learn to be the more careful to preserve it. But I may not have time so to do ; it shall therefore suffice us to know, that as the other branches of our liberty, whether of glory or grace ; whether from the guilt of sin in our justification, or from the dominion of sin in our sanctification, with the several appendices and appurtenances to any of them : so this branch of it also which respects the use of indifferent things ; First is purchased for us by the blood of ^a Christ, and is therefore usually called by the name of *Christian liberty*. Secondly, is revealed unto us outwardly in the preaching of the Gospel of God and of Christ, which is therefore called ^b the Law of liberty. And thirdly, is conveyed unto us inwardly and effectually by the operation of the Spirit of God and of Christ, which is therefore called ^c a free spirit. (O stablish thou me with thy free spirit) because, where the spirit of the Lord is, there is liberty, 2 Cor. 3. 17.

I.

^a Joh. 8. 36. & Gal. 5. 1.

2.

^b Jam. 1. 25. & 2. 12.

3.

^c Plal. 51. 12.

9.

Now this liberty, so dearly purchased, so clearly revealed, so firmly conveyed ; it is our duty to maintain with our utmost strength in all the parts and branches of it, and (as the Apostle exhorteth) to stand fast in the liberty wherewith Christ hath made us free, and not to suffer our selves either by the devices of other men, or by our own sloth and wilful default to be entangled again with the yoke of bondage. And namely in this particular branch whereof we now speak, whatsoever serviceable offices we do to any of our brethren, especially to those that are in authority, we must perform our duty therein with all chearfulness of spirit, and for Conscience sake : but still with freedom of spirit, and with liberty of Conscience ; as being servants to God alone, and not to men. We find therefore in the Scriptures a peremptory charge both ways ; that we neither usurp mastership, nor undergo servitude. A charge given by our Saviour Christ to his Disciples in the former behalf, that they should ^b not be called Rabbi, neither Masters, Mat. 23. 8. 10. and a charge given by the Apostle Paul to all believers in the latter behalf, that they should ^c not be servants of men, 1 Cor. 7.

^c 1 Cor. 7. 23.

10.

God forbid any man of us, possessed with an Anabaptistical spirit, or rather frenzy, should understand either of those passages, or any other of like sound, as if Christ or his Apostle had had any purpose therein to slacken those sinews and ligaments, and to dissolve those joynts and contignations, which tie into one body, and clasp into one structure, those many little members and parts, whereof all humane Societies consist : that is to say, to forbid all those mutual relations of superiority and subjection which are in the world, and so to turn all into a vast Chaos of Anarchy and Confusion. For such a meaning is contrarious to the express determination of ^a Christ, and to the constant doctrine of ^b St. Paul in other places : and we ought so to interpret the Scriptures, as that one place may

* Non venit Christus conditioes mutare.
Hier. in Ep. 5.
^a Mat. 22. 21.
^b Rom. 13. 1.
&c.
Eph. 6. 9.
Col. 3. 12.

may consist with another, without clashing or contradiction. The true and plain meaning is this ; that we must not acknowledge any our *supreme Master*, not yield our selves to be *wholly* and *absolutely* ruled by the will of any, nor enthral our *Judgments* and *Consciences* to the *sentences* or *laws* of any man, or Angel, but only *Christ* our Lord and Master in Heaven.

II.

And this interpretation is very consonant unto the *Analogy* of Scripture in sundry places. In *Eph. 6.* (to omit other places) there are *two distinctions* implied, the one in the 5. the other in the 7. verses, both of right good use for reconciling of sundry Texts that seem to contradict one another, and for the clearing of sundry difficulties in the present argument. ^a *Servants* (saith *St. Paul* there) be obedient to them that are your *Masters* according to the *flesh*. Which limitation affordeth us the distinction of Masters^b according to the *flesh* only, and of Masters after the *spirit* also. Intimating that we may have other *Masters* of our *flesh*, to whom we may (and must) give due reverence, so far as concerneth the *flesh*; that is, so far as appertaineth to the *outward man*, and all *outward things*. But of our *spirits*, and *souls*, and *consciences*; as we can have *no fathers*, so we may have *no Masters* upon earth, but only our *Master* and our *Father* which is in heaven. And therefore (in *Mat. 23.*) *Christ* forbiddeth the calling of any man upon earth ^c *Father*, as well as he doth the calling of any man *Master*. And both the prohibitions are to be understood alike, and as hath been now declared.

^a Eph. 6. 5.

b -- secundum carnem : quia pater & dominus secundum spiritum. Ille est verus Dominus. August. in Psal. 124.

^c Mat. 23. 9.

12.

^a Eph. 6. 7.

Again (saith *St. Paul* there) ^a with good will doing service, as to the Lord, and not to men; which opposition importeth a second distinction, and that is of Masters, into *supreme*, and *subordinate*: those are *subordinate Masters*, to whom we do service in ordine ad alium, and as under another. Those are *supreme Masters*, in whom our obedience resteth in the final resolution of it, without looking farther or higher. Men may be our *Masters*, and we their servants, the first way; with subordination to *God*, and ^b for his sake: And we must do them service, and that with *good will*: but with reservation ever of our bounden service to him, as our only *supreme Sovereign* and *Absolute Master*. But the later way, it is *high sacrilege* in any man to *challenge*, and it is *high Treason* against the sacred Majesty of *God* and of *Christ* for us to *yield* to any other but them, the *mastership*, that is, the *sovereign* and *absolute Mastership* over us.

b -- distinguabant Dominum aeternum a temporali: tamen subditi erant, propter Dominum aeternum, etiam domino temporali. Aug. in Psal. 124.

Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutual obligations, wherein either in *nature* or *civility* we stand tied one to another, in the state *Oeconomical*, *Political* or *Ecclesiastical*; as anon it shall further appear: but only to beget in us a *just care*, amidst all the offices of *love* and *duty* which we perform to men, to preserve inviolate that *liberty* which we have in *Christ*; and so to do them *service*, as to maintain withal our own *freedom* as *Israel* *Dege*, as *free*.

13.

A thing whereof it behoveth us to have a special care, and that for sundry and weighty respects. First, in regard of the *trust* reposed in us in this behalf. Every ^a honest man taketh himself bound to discharge with faithfulness the *trust* reposed in him, and to preserve what is *committed* unto him by way of *trust*, (though it be *another mans*) ^b no less, if not rather much more carefully, than he would do if it were *his own*; that so he may be able to give a good account of his *trust*. Now these two, the *Christian Faith*, and the *Christian Liberty*, are of all other the choicest Jewels, whereof the Lord *Jesus Christ* hath made his Church the depository. Every man therefore in the Church ought ^c earnestly to contend, as for the maintenance of the *Faith*, (as *St. Jude* speaketh) so also for the maintenance of the *liberty*, which was once delivered to the *Saints*: even eo nomine, and for that very reason, because they were both delivered unto them under such a *trust*. ^d O *Timothee*, depositum custodi: *St Paul* more

a Religiosus homo sanctusque diligenter & circumspecte solet tueri fidei commissam. Sen. de tranquil. cap. 11.
b Nisi ad suum modum curam in deposito praestat, fraude non caret, l. 32. ff. de deposito.
c Jude ver. 3.
d 1 Tim 6. 20.

more than once calleth upon Timothy to keep that which was committed to his ^{2 Tim. 1. 14.} trust. He meaneth it in respect of the Christian Faith : which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lieth upon us, in respect of this other rich depositum, this παρακαταθήκη of Christian liberty : for which we shall be answerable to Christ, from whom we received it, how we have both kept it, and used it. And if by our default, and for want either of care or courage in us (*dolo vel lata culpa*, as the Lawyers say) we lose or imbezel it (as she said in the Canticles, ^{f Cant. 1. 6.} They made me the keeper of the Vineyard, but mine own Vineyard have I not kept :) No doubt it will lie heavy upon us when we come to give in our accounts. Rather we should put on a resolution (like that of ^{Exod. 10. 25.} Moses, who would not yield to leave so much as an hoof behind him) not to part with a jot of that liberty wherewith Christ hath entrusted us, by making our selves the servants of men.

Especially since we cannot so do, *secondly*, without manifest wrong to Christ; not *thirdly*, without great dishonour to God. Not without wrong to Christ. ^{14.} St. Paul therefore disputeth it as upon a ground of right, ^{1 Cor. 7. 22.} 1 Cor. 7. *Ye are bought with a price*, saith he, ^{b 1 Cor. 6. 19.} *ye are not the servants of men* : and in the next Chapter before that, ^{20.} *ye are not your own, for you are bought with a price*. As if he had said, Though it were a great weakness in you to put your selves out of your own power into the power of others, by making your selves their servants : yet if you were *your own*, there should be no injury done thereby to any third person ; but, unto whosoever should complain as if he were wronged, you might return this reasonable answer, (^{c Mat. 20. 13.} Friend, I do thee no wrong ; Is it not lawful for me to do as I will with mine own ?) But, saith he, this is not your case : you are ^{15.} not your own, but Christs. He hath bought you with his most precious blood ; he hath payed a valuable (rather an invaluable) price for you : and having bought you, and payed for you, you are now his ; and you cannot dispose your selves in any other service without apparent wrong to him.

Neither only do we injure Christ, by making our selves the servants of men ; but we dishonour God also : which is a third reason. For to whom we make our selves servants, him we make our Lord and God. The covetous worldling therefore by ^{a Mat. 6. 24.} serving Mammon, maketh Mammon his God : which made St. Paul two several times to set the brand of Idolatry upon covetousness, ^{b Eph. 5. 15.} the covetous man which is an Idolater, Eph. 5. and ^{c Col. 3. 5.} covetousness which is Idolatry, Col. 3.) And the voluptuous Epicure is therefore said to make his ^{d Phil. 3. 19.} belly his God, Phil. 3. because he ^{e Rom. 16. 18.} serveth his own belly, as the phrase is, Rom. 16. Neither can I imagine upon what other ground the Devil should be called ^{f 2 Cor. 4. 4.} the God of this world, 2 Cor. 4. 4. than this, that ^{g 1 Joh. 5. 19.} ὅλος ὁ κόσμος ἐν τῷ πονηρῷ, the men of this evil world by doing him service do so make a God of him. For Service is a principal part of that honour that belongeth to God alone, and whereof in his jealousy he will not endure that any part should be given away from him to another : ^{h Mat. 4. 10.} *Ipsi soli servies*, thou shalt worship the Lord thy God, and him only shalt thou serve. We cannot serve any other, but to his great dishonour.

Yea, and our own too ; which may stand for a fourth reason. ^{16.} *Ye see your calling brethren*, saith the Apostle, ^{a Eph. 4. 1.} 1 Cor. 1. 26. He would have men take notice of their Christian calling (it is a holy and a high calling :) that so they might ^{b Gal. 5. 13.} walk worthy of it, and carry themselves in every respect answerably thereunto. Now by our calling we are free-men : for ^{b Brethren, you have been called unto liberty}, Gal 5. or (which is all one) to the service of God. And being so, we infinitely abase our selves, and disparage our calling ; when of free-men we become slaves ; and make our selves of God's, mens servants : incomparably more to our own dishonour, than if one that is free of a rich Company, and hath born Office in it, should for base respects bind himself Apprentice again with a

c V. Pauliff. de
capit. diminut.

d Leo Nouell.
confit. 59.

e — qui iam
ignavi & abje-
cti animi est —
Ibid.

eustetia n de-
i d sania, a ue-
rte & n n pte
a v d p m pte.
Plat. apud
Stob. Ser. 46.

d Col. 2. 21.
18.

a Mat. 23. 4.
b Mark 7. 9.
c 1 Pet. 5. 3.

d Gloss. in ex-
travag. Joh.
22. c. Cum in-
ter.
e Stapleton de
princip. fid. in
prefat.
f 2 Thef. 2. 4.
g 1 Pet. 5. 3.

Master of poor condition in some peddling trade. It is ^c *diminutio capitis* (as the Civilians call it) for a man to descend from a higher to a lower condition : of the three degrees whereof that is esteemed the greatest, (*maxima diminutio capitis*) which is with loss of liberty. Leo the Emperour therefore by special and severe constitution (as you may see it in ^d *The Novels*) forbade all Free-men within the Empire the sale of their liberties ; calling it *facinus* in those that were so presumptuous as to buy them, and no less than folly, yea, madness (*dementia* and *vesania*) in those that were so base as to sell them : not without some indignation at the former Laws, for suffering such an indignity to be so long practised without either chastisement or restraint. And if he justly censured them as men of ^e *abject minds*, that would for any consideration in the world willingly forgo their civil and Roman liberty : what flatness of spirit possesseth us, if we wilfully betray our Christian and spiritual liberty ?

17. Whereby, besides the dishonour, we do also (which is the fifth reason, and whereunto I will adde no more) with our own hands pull upon our own heads a great deal of unnecessary cumber. For whereas we might draw an ^a *easy yoke*, carry a *light burden*, observe ^b *commandments* that are not grievous, and so live at much hearts-ease in the service of God and of Christ : by putting our selves into the service of men, we thrust our necks into a ^c *hard yoke* of bondage, such as neither we nor any of our fathers were ever able to bear ; we lay upon our own shoulders φορτία βαρέα & δυσβάστακτα, *heavy and importable burdens* ; and subject our selves to ordinances, which are both grievous and unprofitable ; and such are so far from preserving those that use them from perishing, that themselves ^d *perish in the using*.

Now against this liberty, (which if we will answer the trust reposed in us, and neither wrong Christ, nor dishonour God, nor yet debase and encumber our selves, where we should not) we must with our utmost power maintain : The offenders are of two sorts : to wit, such as either injuriously encroach upon the liberty of others ; or else unworthily betray away their own. The most notorious of the former sort are the Bishops of Rome ; whose usurpations upon the consciences of men, shew them to be the true successors of the Scribes and Pharisees, in ^a *laying heavy burdens upon mens shoulders* which they ought not, and in ^b *rejecting the Word of God to establish their own traditions* ; rather than the Successors of St. Peter, who forbiddeth ^c *dominatum in Cleris*, in the last Chapter of this Epistle at vers. 3. To teach their own judgments to be infallible ; To make their definitions an universal and unerring rule of Faith ; To stile their decrees and constitutions Oracles ; To assume to themselves all power in heaven and earth ; to require subjection both to their Laws and Persons, as of necessity unto salvation ; To suffer themselves to be called by their Parasites, ^d *Dominus Deus noster Papa*, and ^e *Optimum, maximum, & supremum in terris numen* ; all which and much more is done, and taught, and professed by the Popes, and in their behalf : if all this will not reach to St. Pauls ^f *exaltari supra omne quod vocatur Deus* : yet certainly, and no modest man can deny it, it will amount to as much as St. Peters ^g *dominari in Cleris*, even to the exercising of such a Lordship over the Lords heritage, the Christian Church, as will become none but the Lord himself, whose heritage the Church is.

19. Besides these, that do it thus by open Assault, I would there were not others also, that did by secret underminings go about to deprive us of that liberty which we have in Christ Jesus, even then when they most pretend the maintenance of it. They inveigh against the Church Governours, as if they Lorded it over Gods heritage ; and against the Church Orders and Constitutions, as if they were contrary to Christian liberty. Wherein, besides that they do manifest wrong to the Church in both particulars : they consider not, that those very accusations, which they thus irreverently dart at the face of their Mother, (to whom they owe better

better respect) but miss it, do recoil pat upon themselves, and cannot be avoided. For whereas these *Constitutions* of the Church are made for *Order, Decency, and Uniformity* sake, and to serve unto *Edification*; and not with any intention at all to lay a tie upon the *consciences* of men, or to work their *judgments* to an opinion, as if there were some *necessity*, or inherent *holiness*, in the things required thereby; neither do our *Governours*, neither ought they to press them any further: (which is sufficient to acquit both the *Governours* from that *Lording*, and the *Constitutions* from that trenching upon *Christian liberty*, wherewith they are charged:) Alas that our *brethren* who thus accuse them, should suffer themselves to be so far blinded with prejudices and partial affections, as not to see, that themselves in the mean time, do really exercise a *spiritual Lordship* over their disciples, who depend in a manner wholly upon their judgments by imposing upon their consciences sundry *Magisterial conclusions*, for which they have no sound warrant from the written Word of God. Whereby, besides the great injury done to their brethren in the *impeachment* of their *Christian liberty*, and leading them into *error*: they do withal *exasperate* against them the minds of those that being in *authority* look to be obeyed; and engage them in such *sufferings*, as they can have no just cause of rejoycing in.

For, beloved, this we must know, that as it is *injustice* to condemn the *innocent*, as well as it is *injustice* to clear the *guilty*, and both these are equally *abominable* ^{20.} to the Lord: so it is *superstition* to forbid that as *sinful*, which is in truth *indifferent*, and therefore *lawful*; as well as it is *superstition* to enjoyn that as *necessary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy woe in *Isa. 5.* appertain (think ye) to them only, that out of *prophaneness* ^{a Prov. 17. 15.} call evil good: and nothing at all concern them, that out of *preciseness* call good evil? Doth not he decline out of the way, that turneth aside on the *right hand*, as well as he that turneth on the *left*? They that *positively* make that to be sin, which the Law of God never made so to be: how can they be excused from symbolizing with the *Pharisees* and the *Papists*, in making the narrow ways of God yet narrower than they are, ^{b Ila. 5. 20.} *teaching for Doctrines mens Precepts*, and so ^{c Mat. 15. 9.} *casting a* ^{d 1 Cor. 7. 35.} *snare* upon the consciences of their brethren? If our Church should press things as far, and upon such grounds, the one way, as some *forward spirits* do the other way; if, as they say [it is a *sin* to kneel at the Communion, and therefore we charge you upon your consciences not to do it;] so the Church should say [it is a *sin* not to kneel, and therefore we require you upon your consciences to do it] and so in all other *lawful* (yet *arbitrary*) Ceremonies: possibly then the Church could no more be able to acquit her self from encroaching upon *Christian Liberty*, than they are that accuse her for it. Which since they have done, and she hath not: she is therefore free, and themselves only guilty.

It is our duty, for the better securing of our selves, as well against those *open* ^{21.} *impugners*, as against these *secret underminers*, to look heedfully to our trenches and fortifications, and to ^{a Gal. 5. 1.} *stand fast in that liberty wherewith Christ hath made* ^{b Gal. 2. 5.} *us free*, lest by some device or other we be lifted out of it. To those that seek to enthral us, we should ^{c Eph. 5. 6.} *give place by subjection*, no not for an hour; lest we ^{Col. 2. 4, 8, 18.} be *ensnared* by our own default, ere we be aware. For indeed we cannot be ^{d 2 Thes. 2. 3.} *ensnared* in this kind, but meerly by our own default; and therefore St. Paul often admonisheth us, to take heed that none ^e *deceive, spoil, or beguile us*: as if it were in our power if we would but use requisite care thereunto, to prevent it; and as if it were our fault most, if we did not prevent it. And so in truth it is. For we oftentimes *betray* away our own liberty, when we might maintain it; and so become *servants* unto men, when we both might and ought to keep our selves free.

Which fault we shall be the better able to avoid, when we shall know the ^{22.} *true*

true causes, whence it springeth : which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes we esteem too highly of others, so far as either to envasal our *judgments* to their *opinions*, or to enthal our *consciences* to their *precepts* ; and that is our *weakness* : there the fault is in *the head*. Sometimes we apply ourselves to *the wills* of others, with an eye to our own benefit or satisfaction in some other *carnal* or *worldly* respect ; and that is our *fleshlineß* : there the fault is in *the heart*. This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, do often transgress this way. When for fear of a *frown* or worse displeasure, or to curry *favour* with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other like respects, they become *officious instruments* to others for the accomplishing of their lusts in such *services*, as are evidently (even to their own apprehensions) sinful and wicked. So ^a *Doeg* did King *Saul* service in shedding the blood of fourscore and five innocent Priests : and ^b *Abdoloms* servants murdered their Masters brother, upon his bare command : and ^c *Pilate*, partly to gratifie *the Jews*, but especially for fear of ^d *Cæsars* displeasure, gave sentence of death upon *Jesus*, who in his own conscience he thought had not deserved it. In such cases as these are, when we are *commanded* by our superiours, or *required* by our friends, or any other way *solicited* to do that which we know we cannot do without sin ; we are to maintain our liberty (if we cannot otherwise fairly decline *the service*) by a flat and peremptory denial, though it be to the greatest power upon earth. As the three young men did to the great *Nebuchadnezzar*, ^e *Be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up*. And the ancient Christians to the heathen Emperours, *Da veniam, Imperator : tu carcerem, ille gehennam*. And the Apostles to the whole Council of the Jews, ^f *whether it be right in the sight of God to hearken to you, more than unto God, judge ye*, Acts 4. He that will displease God to ^g please men, he is *the servant of men*, and cannot be *the servant of God*.

23.

But honest and conscionable men, who do not easily and often fail this way. ^a *Οἱ ἀγαθοὶ* (as the word is, *Rom. 16.*) men that are *not evil*, are yet apt sometimes to be so far carried away with an *high estimation* of some men, as to subject themselves wholly to their *judgments*, or *wills* ; without ever questioning the *truth* of any thing they *teach*, or the *lawfulness* of any thing they *enjoyn*. It is a dangerous thing ^b *δοξάζειν τὸν ἄνθρωπον*, as St. *Jude* speaketh, *to have mens persons in admiration* ; though they be of never so great learning, wisdom or piety : because the best and wisest men that are, are ^c *ὁμοιοῦντες ἡμῖν*, *subject to the like infirmities* as we are both of sin and error, and such as may both ^d *deceive* others, and be themselves *deceived*. That honour which *Pythagoras* his Scholars gave to their *Master*, in resting upon his bare Authority (*αὐτὸς ἔφα*) as a sufficient proof, yea, as ^e *a divine Oracle*, many judicious even among the heathen altogether ^f *misliked*, as too *servile*, and prejudicial to that *libertas Philosophica*, that freedom of judgment which was behoveful for the study of Philosophy. How much more then must it needs be prejudicial in the judgment of Christians to that *libertas Evangelica*, that freedom we have in Christ, to give such honour to any other man, but *the man Christ Jesus* only ; or to any other Writings than to those which are in truth ^g *the Oracles of God*, the holy Scriptures of the Old and New Testament ?

24.

There is I confess much reverence to be given to the Writings of the godly ancient *Fathers* ; more to the Canons and Decrees of general and provincial *Councils*, and not a little to the judgment of learned, sober and godly *Divines* of later and present times, both in our own and other reformed Churches. But we may not ^a *jurare in verba*, build our faith upon them as upon a sure foundation,

foundation; nor pin our belief upon their sleeves; so as to receive for an undoubted *truth* whatsoever they hold, and to reject as a gross error whatsoever they *disallow*, without farther examination. St. John biddeth us ^b *try the Spirits*, before we believe them, 1 Joh. 4. And the ^c *Beræans* are remembered with praise for so doing, Act. 17. We blame it in *the Schoolmen*, that some adhere pertinaciously to the opinions of *Thomas*, and others as pertinaciously to the opinions of *Scotus*, in every point wherein they differ; insomuch as it were *grande piaculum*, a heinous thing, and not to be suffered, if a *Dominican* should dissent from *Thomas*, or a *Franciscan* from *Scotus*, though but in one single controverted conclusion. And we blame it justly: for St. Paul blamed the like sidings and partakings in the Church of *Corinth* (whilst one professed himself to be of *Paul*, another of *Apollo*, another of *Cephas*) as a fruit of ^d *carnality* unbecoming Christians. And is it not also blame-worthy in us, and a fruit of the same *carnality*, if any of us shall affect to be accounted rigid *Lutherans*, or perfect *Calvinists*: or give up our judgment to be wholly guided by the Writings of *Luther* or *Calvin*, or of any other mortal man whatsoever? Worthy *instruments* they were both of them of Gods glory, and such as did excellent service to the Church in their times, whereof we yet find the benefit; and we are unthankful, if we do not bless God for it: and therefore it is an unfavoury thing for any man to gird at their names, whose memories ought to be precious. But yet, were they not *men*? Had they received the spirit in *the fulness* of it, and not *by measure*? Knew they otherwise than *in part*, or prophesied otherwise than *in part*? Might they not in many things, did they not in some things *mistake* and *err*? Howsoever the Apostles Interrogatories are unanswerable: what, saith he; ^e *was Paul crucified for you?* or were ye baptised in the name of *Paul*? Even so, was either *Luther* or *Calvin* crucified for you? Or were ye baptized into the name either of *Luther* or *Calvin*, or any other man; That any one of you should say, I am of *Luther*; or any other, I am of *Calvin*; and I of him, and I of him? What is *Calvin* or *Luther*, nay, ^f *what is Paul or Apollo*, but *Ministers by whom ye believed*? That is to say, *Instruments*, but not *Lords* of your belief. 1 Joh. 1. 7. Act. 17. 11. 1 Cor. 4. 1. 1 Cor. 1. 13. 1 Cor. 3. 5.

To sum up, and to conclude this first point then. To do God and our selves right, it is necessary we should with our utmost strength maintain the doctrine and power of that *liberty* wherewith Christ hath endowed his Church, without either *usurping the mastery* over others, or *subjecting* our selves to their *servitude*: so, as to surrender either our judgments or consciences, to be wholly disposed according to the opinions or wills of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; lest while we seek to preserve our liberty that we do not lose it, we stretch it too far, and so abuse it: the Apostle therefore in the next clause of the Text putteth in a caveat for that also, (*not using your liberty for a cloak of maliciousness*.) Whence ariseth our second Observation. We must so maintain our liberty, that we abuse it not: as we shall, if under the pretence of *Christian liberty*, we either adventure the doing of some *unlawful thing*, or omit the performance of any *requisite duty*. (*As free and not using your liberty for a cloak of maliciousness*.)

The Apostles intention in the whole clause will the better appear, when we know what is meant by *Cloak*, and what by *Maliciousness*. The Greek word ἐκδυσμα, which is no where else found in the whole New Testament but in this verse only; signifieth properly any *Covering*: as the covering of ^a *Badgers skins*, that was spread over the Tabernacle, is in the Septuagints Translation called ἐκδυσμα. And it is very fitly translated a *cloak*, (though it do not properly so signify;) in respect of that notion wherein the word in our English Tongue is commonly and proverbially used: to note some fair and colourable pretence,

25.

26.

^a Exod. 16. 14. & 36. 16.

pretence, wherewith we disguise and conceal from the consufance of others, the dishonesty and faultiness of our intentions in some things practised by us. Our Saviour *Christ* faith of the obstinate *Jews*, that had heard his Doctrine, and seen his Miracles, that ^b they had no cloak for their sin, *Joh. 15.* he meaneth they had no colour of plea, nothing to pretend by way of excuse. And *St. Paul* professeth in the whole course of his Ministry not to have used at any time ^c a cloak of covetousness, *1 Thef. 2.* that is, he did not under colour of preaching the Gospel, endeavour to make a prey of them, or a gain unto himself. In both which places the Greek word is *περιπαρεσις*, which signifieth a fair shew, pretence or colour which we use to call a cloak.

27. It is a corruption very common among us; whatsoever we are within, yet we desire ^a *δυσεσσωπισαι*, to make a fair shew outwardly, and to make bright ^b the outside of the platter, how sluttish soever the inside be. We are loth to forbear those sins, which we are ashamed to profess: and therefore we blanch them, and colour them, and cloak them; that we may both do the thing we desire, and yet miss the shame we deserve. A fault of an ancient original, and of long continuance: ever since ^c Adam first patcht together a cloak of fig-leaves, to cover the shame of his nakedness. Since which time, (unless it were some desperately prophane wretches, that being void of shame as well as grace, ^d proclaim their sins as Sodom, and hide them not, but rather glory in them:) what man ever wanted some handsom cloak or other to cast over ^e the foulest and ugliest transgressions? ^f Saul spareth Agag, and the fatter cattel, flat contrary to the Lords expresse command: and the offering of sacrifice must be the cloak. ^g *Jesabel* by most unjust and cruel oppression murdereth *Naboth* to have his Vineyard: and the due punishment of blasphemy must be the cloak. The covetous ^h Pharisees devour Widows houses, and devotion must be the cloak. So in the Church of Rome, Monckery is used for a cloak of idleness and Epicurism; The seal of confession for a cloak of packing treasons, and diving into the secrets of all Princes and Estates: Purgatory, Dirges, Indulgences, and Jubilees, for a cloak of much rapine, and avarice. *Seneca* said truly of most men, that they studied more ⁱ *excusare vitia, quam excutere*, rather sollicitous how to cloak their faults, than desirous to forsake them: and *St. Bernard's* complaint is much like it, both for truth and elegancy, that men did not set themselves so much ^k *colere virtutes*, to exercise true vertue, and the power of godliness, as *colorare vitia*, to mask foul vices under the vizard of vertue and godliness. Alas, that our own daily experience did not too abundantly justify the complaint in the various passages of common life; not needful, being so evident; and being so many, not possible to be now mentioned. We have a clear instance in the Text and it should grieve us to see it so common in the world: that the blessed liberty we have in *Christ*, should become *βριμύτης*, a cloak, and that of maliciousness.

28. You see what the Cloak is: see now what is Maliciousness. *κακια* is the word; which is properly rendred by malice or maliciousness. And as these English words, and the Latine word *malicia*, whence these are borrowed; so likewise *κακια* in Greek, is many times used to signifie one special kind of sin, which is directly opposite to brotherly love and charity, and the word is usually so taken, where-soever it is either set in opposition to such charity, or else ranked with other special sins of the same kind, such as are ^a anger, envy, hatred, and the like. And if we should so understand it here, the sence were good: for it is a very common thing in the world to offend against brotherly charity, under the colour of Christian liberty; and doubtless our Apostle here intendeth the remedy of that abuse also. Yet I rather conceive that the word *maliciousness* in this place is to be taken in a larger comprehension, for all manner of evil, and of naughtiness, according to the adequate signification of the Greek and Latine Adjectives, *κακος* and

^a Rom. 1. 29.
Col. 3. 8.
Tit. 3. 3.

^e Nullam vili-
um est sine pa-
trocinio, Sen.
ep. 116.
^f 1 Sam. 15. 15.
^g 1 Kin. 21. 13.

and *malus*, from whence the substantive used in the Text is derived. Of which *maliciousness* so largely taken, that *special maliciousness* before spoken of, is but a branch. The Apostles full purpose then in this clause of the Text, is to restrain all that abuse of *Christian liberty*, whereby it is made a *cloak* for the palliating of any wicked or sinful practice in any kind whatsoever. And so understood, St. Peter's admonition here is parallel'd with St. Paul's elsewhere; *Brethren* (saith he) *you have been called unto liberty: only use not your liberty for an occasion to the flesh*, Gal. 5. 15. To use liberty for an occasion to the flesh, and to use liberty for a *cloak of maliciousness*; is the very same thing: and it is a very great sin.

For the proof whereof I shall need to use no other arguments, than the words of the Text will afford. First, every act of *maliciousness* is a sin: and secondly, to *cloak* it with a fair pretence, maketh it a greater sin: but then thirdly, to use *Christian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater sin. First, it is a sin to do any act of *maliciousness*, κακόν and κακία we know are *conjugata*, and do mutually infer each other. It is a superfluous thing, and such as we might well enough be without ^a περισσίων κακίας, *superfluity of maliciousness*, Jam. 1. Nor so only, but it is an *hurtful thing*, and of a noxious and *malignant* quality as leaven sowing the whole lump of our services to God; ^b ζύμην κακίας, *the leaven of maliciousness*, 1 Cor. 5. It is a thing to be repented of; ^c μετανοήσον ἀπὸ τῆς κακίας, *repent of this thy wickedness or maliciousness*, saith St Peter to Simon Magus, Act. 8. It is a thing to be cast away from us, and *abominated* as a filthy garment or polluted cloth: ^d ἀποθήμηναι πᾶσαν κακίαν, *laying aside or casting away all maliciousness*, saith the same Apostle again in the first verse of this Chapter.

It is evil then to *do* any act of *maliciousness*: but much worse when we have so done, to *cloak* it with a fair pretence. For besides that all things howsoever *cloaked* and covered from the eyes of men, are ^a *naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our sins is but a farther evidence of our *hypocrisie* in his sight: who as he is a God of pure eyes, and therefore cannot but hate *all sin*; so is he a God that loveth a pure heart, and therefore of all sins hateth *hypocrisie*. they that by injustice and oppression devour widows houses, shall certainly receive *damnation* for that, but if withal they do it under the colour of devotion, and of long prayers, ^b περισσώτερον κείματα, they shall ^c receive the greater damnation for that also.

But if men will needs be *hypocrites*, and must have a *cloak* for their *maliciousness*: they might yet at least bethink themselves of somewhat else of lighter price to make a *cloak* of; and not to use to so base a purpose so rich a stuff, as is this blessed *liberty* which the Son of God hath purchased with his most precious blood. As in nature, *corruptio optimi pessima*: so in morality, by how much better any thing is in the right use of it, by so much is it worse in the abuse. As the *quickest spirited Wine* hath the sowrest lees; and the *best wit* misgoverned is the most pernicious; and an *Angel* when he falleth becometh a *Devil*. So to use this *liberty* which is a spiritual thing, for an occasion to the flesh, to take this *liberty* which (if I may so speak) is the very *livery-cloak* of the servant of God, and to make it a *cloak of maliciousness* for the service of sin: must needs be presumption in an high degree, and an unsufferable abuse.

Now we see how great a sin it is thus to abuse our *liberty*, it will be needful in the next place to enquire more particularly, wherein this *abuse* consisteth, that so we may be the better able to avoid it. We are therefore to know, that *Christian liberty* may be used, or rather abused for a *cloak of maliciousness*, these four ways following. First, we may make it a *cloak of maliciousness*, if we hold our selves by vertue thereof discharged from our obedience, either to the whole *moral Law* of God, or to any part of it. Where, to omit those that out of the

^a Noli ergo libertate abusi ad libertatem pericandam. Aug. in Joh. tract. 41.

^b Jude ver. 4.

^c Mat. 5. 17. V. Augustin. li. 17. 18. 19. contra Faustum Manicheum fusi; & in quæst. V. & N. T. quæst. 69. ^d Rom. 3. ult.

33.

^a Rom. 10. 4. Finis perficiens, non interficiens. Aug. 2. contr. advers. legis. 7. ^b Rom. 7. 6. ^c Rom. 7. 4. Gal. 2. 19. ^d Rom. 6. 14. Gal. 5. 18.

wretched ^a prophaneness of their own hearts, pervert this branch of *Evangelical doctrine*, as they do all the rest, to their own destruction. As a Spider turneth the juyce of the sweetest and most medicinable herbs into poyson: so these ^b turn the grace of God into wantonness, and the liberty they have in Christ into a prophane licentiousness. Great offenders this way are the *Libertines* and *Antinomists* who quite cancel the whole *Law of God*, under the pretence of *Christian Liberty*, as if they that were in *Christ*, were no longer tied to yield obedience to the *Moral Law*: which is a pestilent error, and of very dangerous consequence; Whereas our blessed Saviour himself, hath not only professed that he came not to *destroy the Law*, but expressly forbidden any man to think so of him. (^c *Think not that I came to destroy the Law, I came not to destroy it, but to fulfil it.*) And St. Paul rejecteth the consequence with an *absit*, as both unreasonable and impious, if any man should conclude, that by preaching the righteousness of faith, the *Law* were abolished, ^d *Do we then make void the Law through faith? God forbid: yea, (saith he, rather) we establish the Law*, Rom. 3.

But they interpret those words of Christ in this sence, *He came not to destroy the Law, but to fulfil it*: that is, he came not to *destroy* it without *fulfilling* it first, but by *fulfilling* it in his own person, he hath *destroyed* it unto the person of every believer: and therefore is Christ said to be ^a *the end of the Law to every one that believeth*, Rom. 10. Whence it is that the faithful are said to be ^b *freed from the Law*, *delivered from the Law*, ^c *dead to the Law*, and to be ^d *no longer under the Law*, and otherlike speeches there are many every where in the New Testament. I acknowledge both, their Expositions to be *just*, and all these allegations *true*: yet not *sufficient* to evict their conclusion. Not to wade far into a controverſie, which I had not so much as a thought to touch upon, when I fixed my choice upon this Scripture: it shall suffice us to propound *one distinction*, which well heeded, and rightly applied, will clear the whole point concerning the *abrogation* and *obligation* of the *Moral Law* under the New Testament, and cut off many needless curiosities, which lead men into error. The *Law* then may be considered either *as a Rule*, or *as a Covenant*. Christ hath freed all believers from the *rigour* and *curse* of the *Law*, considered *as a Covenant*: but he hath not freed them from *obedience* to the *Law*, considered *as a Rule*. And all those Scriptures that speak of the *Law* as if it were abrogated or annulled, take it considered *as a Covenant*; those again that speak of the *Law* as if it were still in force, take it considered *as a Rule*. The *Law as a Covenant*, is *rigorous*; and under that *rigour* we now are not, if we be in Christ: but the *Law as a Rule* is *equal*; and under that *equity* we still are, though we be in Christ.

34.

^a Mic. 6. 8.

^b Gal. 3. 10.

^c Ibid. vers. 11.

^d Heb. 8. 6.

The *Law as a Rule* only sheweth us, what is good and evil, what we are to do, and not to do. (^a *He hath shewed thee, O man, what is good, and what the Lord requireth of thee*;) without any *condition* annexed either of *reward* if we observe it, or of *punishment* if we transgress it. But the *Law, as a Covenant*, exacteth *punctual* and *personal performance* of every thing that is contained therein, with a *condition* annexed of Gods *acceptance*, and of *blessing*, if we perform it to the full; but of his *wrath* and *curse* upon us, if we fail in any thing. Now by reason of transgression, we having all broken that *Covenant*, the *Law* hath his work upon us, and involveth us all in ^b *the Curse*: so as by ^c *the Covenant of the Law* no flesh living can be justified. Then cometh in *Christ*: who subjecting himself for our sakes to the *Covenant of the Law*, first *fulfilleth* it in his own person, but in our behalf, as our surety; and then *disannulleth* it, and instead thereof *establisheth* ^d *a better Covenant* for us, even the *Covenant of Grace*. So that now as many as believe, are free from the *Covenant of the Law*, and from the *Curse of the Law*; and set under a *Covenant of Grace*, and under *promises*

promises of Grace. There is a translation then of *the Covenant* : but what is all this to *the Rule* ? That still is where it was : even as the nature of good and evil is still the same it was. And *the Law* considered as a *Rule*, can no more be abolished or changed, than can the nature of good and evil be abolished or changed. It is our singular comfort then, and the happiest fruit of our *Christian liberty*, that we are freed by Christ, and through faith in him from *the Covenant* and *Curse of the Law* : but we must know that it is our duty, notwithstanding the *liberty* that we have in Christ, to frame our lives and conversations according to *the Rule of the Law*. Which if we shall neglect under the pretence of our *Christian liberty* ; we must answer for both : both for neglecting our duty, and for abusing our liberty. And so much for the first way.

The second way, whereby our *liberty* may be used for a cloak of maliciousness ; is, when we stretch it in the use of things that are indeed *indifferent* beyond the just bounds of *sobriety*. Many men that would seem to make conscience of their way, will perhaps ask the opinion of some Divine, or other learned man, whether such or such a thing be *lawful* or no ; and if they be once persuaded that it is *lawful*, they then think they have *free liberty* to use it in what manner and measure they please : never considering what ^a caution and moderation is required even in *lawful things* to use them *lawfully*. St. Gregories rule is a good one, ^b *Semper ab illicitis, quandoque & à licitis* : things unlawful we must never do ; nor ever lawful things, but with due respect to our *Calling*, and other concurrent ^c *Circumstances*. Wine, and Musick, and gorgeous Apparel, and delicate Fare, are such things as God in his goodness hath created and given to the children of men for their comfort ; and they may use them lawfully, and take comfort in them as their portion : but he that shall use any of them *intemperately*, or *unseasonably*, or *vainly*, or *wastefully*, abuseth both them and himself. And therefore we shall often find both the things themselves condemned, and those that used them blamed in the Scriptures. The men of Israel for ^d stretching themselves upon their Conches, and eating the Lambs out of the flock, and chaunting to the sound of the Viol, and drinking Wine in bowls, Amos 6. and the women for their ^e bracelets, and ear-rings, and wimples, and crisping-pins, and their other bravery in Isa. 3. And the rich man for ^f faring deliciously, and wearing fine linnen in the Parable, Luke 16. Yea, our Saviour himself pronounceth a woe against ^g them that laugh, Luke 6. And yet none of all these things are or were in themselves unlawful : it was the excess only, or other disorder in the use of them, that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that horse-matches, or playing at cards or dice, are in themselves wholly unlawful ? And yet on the other side, what sober wise man, because the things are *lawful*, would therefore approve of that vain and sinful expence which is oftentimes bestowed by men of mean estates, in the dieting of Horses, and wagering upon them, or of that excessive abuse of gaming, wherein thousands of our Gentry spend, in a manner, their whole time, and consume away their whole substance, both which ought to be far more precious unto them ? I might instance in many other things in like manner. In all which, we may easily erre either in point of judgment, or practice, or both ; if we do not wisely sever the use from the abuse. Many times because the abuses are common and great, we peevishly condemn in others the very use of some lawful things. And many times again, because there is evidently a lawful use of the things, we impudently justify our selves in the very abuses also. That is foolish preciseness in us ; and this prophane partiality : by that we infringe our brethrens liberty ; by this pollute our own. The best and safest way for us in all indifferent things is this : to be indulgent to others, but strict to our selves ; in allowing them their liberty with the most, but taking our own liberty ever with the least.

35

a Because we are free, we may not run wild. Hall. 15. Contempl. 3. b Gregor. c Quædam que licent, tempore & loco mutato non licent. Sena. controuv. 25.

d Amos 6. 4, 5.

e Isa. 3. 18, 23.

f Luke. 15. 19.

g Luke 6. 25.

36.

But is not this to *preach* one thing, and *do* another? Ought not our *Doctrine* and our *Practice* to go together? It is most true, they ought so to do: Neither doth any thing I have said, make to the contrary. What we may *doctrinally* deliver to be *absolutely necessary*, we may not in our own *practice* omit: and what we may *doctrinally* condemn as *simply unlawful*, we are bound in our own *practice* to forbear. But things of a middle and *indifferent nature*, we may not (*doctrinally*) either *impose* them as necessary, neither *forbid* as unlawful; but leave a *liberty* in them both for other men and our selves to use them, or not to use them, as particular *circumstances*, and *occasions*, and other *reasons* of conveniency shall lead us. And in these things both we must *allow* others a *liberty*, which for some particular reasons it may not be so fit for us to *take*; and we may also tie our selves to that *strictness* for some particular reasons, which we dare not to *impose* upon others. It was a foul fault, and blame-worthy in the Scribes and Pharisees, to tie^a *heavy burdens upon other mens shoulders, which they would not touch with one of their fingers*: but if they should (without superstition, and upon reasonable inducements) have laid such *burdens* upon themselves, and not *imposed* them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and *in Thesi* necessary to be done; which yet in *Hypothesi* for some *personal respects* I think so fit for me to do, that I should resolve to undergo some inconveniency rather than *omit* them; still reserving to *others* their *liberty* to do as they should see cause. There are again many things which in my conscience are not absolutely and *in Thesi* unlawful to be done; which yet *in Hypothesi*, and for the like *personal respects*, I think so *unfit* for me to do, that I should resolve to undergo some inconvenience rather than *do* them: yet still reserving to *others* the like *liberty* as before, to do as they should see cause. It belongeth to every sober Christian advisedly to consider, not only what in it self may *lawfully* be done or left undone; but also what in *godly wisdom* and discretion is *fittest* for him to do, or not to do, upon all occasions, as the exigence of *present circumstances* shall require. He that without such due consideration will do all he may do at all times, under colour of *Christian liberty*, he shall undoubtedly sometimes use his liberty for a *cloak of maliciousness*. And that is the second way, by using it *excessively*.

^a Mat. 23. 4.

37.

It may be done a *third way*, and that is by using it *uncharitably*, which is the case whereon I told you St. Paul beateth so often. When we use our *liberty*, so as to^a *stumble* the weak consciences of our brethren thereby, and will not remit in any thing the extremity of that *right* and *power*, we have in things of indifferent nature, ^b *to please our neighbour for his good unto edification*, at least so far as we may do it without greater inconvenience; we ^c *walk not charitably*: and if not *charitably*, then not *Christianly*. Indeed the case may stand so, that we cannot *condescend* to his infirmity without great *prejudice* either to our selves, or to the interest of some third person. As for instance; when the *Magistrate* hath positively already determined our *liberty* in the use of it *the one way*; we may not in such case redeem the offence of a *private brother* with our disobedience to *superiour authority* in using our liberty *the other way*: and other like cases there may be. But this I say, that where without great inconvenience we may do it; it is not enough for us to ^d *please our selves*, and to satisfy our own consciences, that we do but what we *lawfully* may: but we ought also to ^e *bear one anothers burdens*, and to forbear for one anothers sakes what otherwise we might do, and so to *fulfil the Law of Christ*. St. Paul, who hath forbidden us in one place to make our selves ^f *the servants of any man*, 1 Cor. 7. hath yet bidden us in another place ^g *by love to serve one another*, Gal. 5. 13. And his practice therein consenteth with his doctrine (as it should do in every teacher of truth) for though he were ^h *free from all*, and knew it, and would not ⁱ *be brought under*

^a 1 Cor. 8. 9.

^b Rom. 15. 2.

^c Rom. 14. 15.

^d Rom. 15. 1.

^e Gal. 6. 2.

^f 1 Cor. 7. 23.

^g Gal. 5. 13.

^h 1 Cor. 9. 19.

ⁱ 1 Cor. 6. 12.

under the power of any, yet in love he became ¹ *servant to all, that by all means* ¹ *Cor. 9. 19,* he might win some. It was an excellent saying of Luther, ^{22.} *Omnia libera per fidem, omnia serva per charitatem.* We should know, and be fully persuaded ¹ *Luther in Gal. 3.* with the persuasion of faith, that all things are lawful: and yet withal we should purpose and be fully resolved for charity's sake to forbear the use of many things, if we find them *inexpedient*. He that will have his own way in every thing he hath a liberty unto, whosoever shall take offence at it, maketh his liberty but a cloak of maliciousness by using it uncharitably.

The fourth and last way, whereby we may use our liberty for a cloak of maliciousness, is, by using it *undutifully*, pretending it unto our disobedience to lawful authority: The Anabaptists that deny all subjection to Magistrates in indifferent things, do it upon this ground, that they imagine Christian liberty to be violated, when by humane Laws it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the question of Ceremonies must argue from their ground (or else they talk of Christian liberty to no purpose) should yet hold off, before they grow to their conclusion: which to my apprehension seemeth by the rules of good discourse to issue most naturally and necessarily from it. It were a happy thing for the peace both of this Church, and of their own consciences, if they would in calm blood review their own dictates in this kind; and see whether their own principle (which the cause they are engaged in, maketh them doat upon) can be reasonably defended; and yet the Anabaptists inference thence (which the evidence of truth maketh them to abhor) be fairly avoided. Yet somewhat they have to say for the proof of that their ground: which if it be sound, it is good reason we should subscribe to it; if it be not, it is as good reason they should retract it. Let us hear therefore what it is, and put it to trial.

First, say they, Ecclesiastical Constitutions (for there is the quarrel) determine us precisely *ad unum* in the use of indifferent things, which God and Christ have left free *ad utrumlibet*. Secondly, by inducing a necessity upon the thing they enjoin, they take upon them as if they could alter the nature of things, and make that to become necessary which is indifferent, which is not in the power of any man (but of God only) to do. Thirdly, these Constitutions are so far pressed, as if men were bound in conscience to obey them, which taketh away the freedom of the conscience: for if the conscience be bound, how is she free? Nor so only, but fourthly, the things so enjoined are by consequence imposed upon us as of absolute necessity unto salvation, forasmuch as it is necessary unto salvation, for every man to do that which he is bound in conscience to do; by which device, kneeling at the Communion, standing at the Gospel, bowing at the name of Jesus, and the like, become to be of necessity unto salvation. Fifthly, say they, these Constitutions cannot be defended but such Arguments as the Papists use for the establishing of that their rotten Tenet, that humane Laws bind the conscience as well as Divine. Than all which premises, what can be imagined more contrarious to true Christian liberty?

In which Objections (before I come to their particular answer) I cannot but observe the unjust (I would we might not say unconscionable) partiality of the Objectors. First, in laying the accusation against the Ecclesiastical Laws only: whereas their arguments (if they had any strength in them) would as well conclude against the Political Laws in the Civil State, and against domestic orders in private Families, as against the Laws Ecclesiastical: yet must these only be guilty, and they innocent, which is not equal. Let them either damn them all or quit them all: or else let them shew wherein they are unlike, which they have not yet done, neither can do. Secondly, when they condemn the things enjoined as simply and utterly unlawful upon quite other grounds; and yet keep a stir about Christian liberty: for which argument there can be no place without supposā!

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3. supposal of *indifferency*, (for Christ hath left us no *liberty* to unlawful things) how can they answer this their manifest partiality? *Thirdly*, if they were put to speak upon their consciences, whether or no, if *power* were in their own hands, and *Church-affairs* left to their ordering, they would not *forbid* those things they now dislike, every way as *strictly*, and with as much *imposition of necessity*, as the Church presently *enjoyneth* them; I doubt not but they would say *Tea*: and what equity is there in this dealing, to *condemn* that in *others*, which they would *allow* in *themselves*? *Fourthly*, in some things they are content to submit to the *Ecclesiastical Constitutions* notwithstanding their *Christian liberty*, which *liberty* they stiffly pretend for their refusal of other some: whereas the case seemeth to be every way equal in both; all being enjoyed by the *same authority*, and for the *same end*, and in the *same manner*. If their *liberty* be impeached by *these*; why not as much by *those*? Or if obedience to *those* may consist with *Christian liberty*; why not as well obedience to *these*? In allowing some, rejecting others, where there is the same reason of all: are they not very partial?

41. And now I come to answer their *arguments*, or rather *flourishes*, for they are in truth no better. That *first* allegation, that the determining of any thing *in unam partem* taketh away a mans *liberty* to it, is not true. For the *liberty* of a Christian to any thing indifferent consisteth in this; that his *judgment* is thoroughly perswaded of the *indifferency* of it: and therefore it is the determination of the judgment, in the *opinion* of the thing, not the *use* of it, that taketh away *Christian liberty*. Otherwise not only *Laws* Political and Ecclesiastical: but also all *Vows*, *Promises*, *Covenants*, *Contracts*, and what not, that pitcheth upon any certain resolution *de futuro*, should be prejudicial to *Christian Liberty*: because they do all determine something *in unam partem*, which before was free and indifferent *in utramque partem*. For example: If my friend invite me to sup with him, I may by no means *promise* him to come; because the *liberty* I had before to go, or not to go, is now determined by making such a *promise*: neither may a young man bind himself an Apprentice, with any certain *Master*, or to any certain *Trade*, because the *liberty* he had before of placing himself indifferently with that *Master*, or with another, and in that *trade*, or in another, is now determined by such a *contract*. And so it might be instanced in a thousand other things. For indeed to what purpose hath God left indifferent things *determinable* both ways by *Christian liberty*, if they may never be *actually* determined either way, without impeachment of that *liberty*? It is a very vain power, that may not be brought into *act*; but God made no power in vain. Our Brethren, I hope, will wave this *first Argument*, when they shall have well examined it: unless they will frame to themselves under the name of *Christian liberty*, a very *Chimera*, a *non ens*, a meer notional liberty, whereof there can be no use.

42. That which was alledged *secondly*, that they that make such *Laws*, take upon them to alter the *nature* of things, by making *indifferent* things to become *necessary*, being said *gratis* without either *truth* or *proof*, is sufficiently answered by the bare denial. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with the *nature* of them; they leave that *in medio* as they found it: but only for some reasons of conveniency to order the *use* of them; the *indifferency* of their nature still being where it was. Nay, so far is our Church from having any intention of taking away the *indifferency* of those things which for order and comeliness she enjoyneth; that she hath by her publick declaration protested the contrary: wherewith they ought to be satisfied. Especially since her sincerity in that declaration (that none may cavil, as if it were *protestatio contraria facto*) appeareth by these two most clear Evidences among many other; in that she both alloweth *different rites* used in other Churches,

Churches, and also teacheth her own rites to be *mutable*: neither of which she could do, if she conceived the *nature* of the things themselves to be *changed*, or their *indifferency* to be removed by her *Constitutions*.

Neither is that true, which was *thirdly* alledged, that where men are bound in conscience to obey, there the *conscience* is not left free; or else there would be a contradiction. For there is no *contradiction*, where the Affirmative and Negative are not *ad idem*, as it is in this case. For *Obedience* is one thing, and the *Thing* commanded another; The *Thing* is commanded by the *Law of man*, and in regard thereof the conscience is free: but *Obedience* to men is commanded by the *Law of God*, and in regard thereof the conscience is bound. So that we are bound in conscience to *obedience* in indifferent things lawfully commanded; the *conscience* still remaining no less free in respect of the *things* themselves so commanded, than it was before. And you may know it by this; In *Laws* properly *humane* (such as are those that are made concerning *indifferent* things) the *Magistrate* doth not, nor can say; This you are bound in conscience to do, and therefore I command you to do it: as he might say, if the *bond* of obedience did spring from the *nature* of the things commanded. But now when the *Magistrate* beginneth at the other end, as he must do, and saith, I command you to do this or that, and therefore you are bound in conscience to do it: this plainly sheweth, that the *bond* of obedience ariseth from that *power* in the *Magistrate* and *duty* in the *subject*, which is of divine Ordinance. You may observe therefore that in *humane Laws* not merely such (that is, such as are established concerning things simply *necessary*; or merely *unlawful*;) the *Magistrate* may there derive the *bond* of obedience from the *nature* of the *things* themselves. As for example, if he should make a *Law* to inhibit *Sacrilege* or *Adultery*; he might then well say, You are bound in conscience to abstain from these things, and therefore I command you so to abstain: which he could not so well say in the *Laws* made to inhibit the eating of *flesh*, or the transportation of *Grain*. And the reason of the difference is evident: because those former *Laws* are rather *Divine* than *Humane* (the *substance* of them being *divine*, and but the *sanction* only *humane*) and so bind by their *immediate vertue*, and in respect of the *things* themselves therein commanded: which the latter being merely *humane* (both for *substance* and *sanction*) do not.

The consideration of which difference, and the reason of it, will abundantly discover the vanity of the *fourth* allegation also: wherein it was objected, that the things enjoined by the *Ecclesiastical Laws* are imposed upon men as of *necessity* to salvation: Which is most untrue. Remember once again, that *obedience* is one thing; and the *things* commanded another. *Obedience* to lawful Authority is a duty commanded by God himself, and in his Law, and so is a part of that holiness without which no man shall see God: but the *things* themselves commanded by lawful Authority, are neither in truth *necessary* to salvation, nor do they that are in Authority impose them as such. Only they are the *object* (and that but by *accident* neither and *contingently*, not necessarily) about which that *obedience* is conversant, and wherein it is to be exercised. An example or two will make it plain. We know, every man is bound in conscience to imploy himself in the works of his *particular calling* with faithfulness and diligence; and that faithfulness and diligence is a branch of that *holiness* and *righteousness* which is necessary unto salvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *shoes*, were necessary to salvation, because these are the proper employment of the *Vintners* and *Shoemakers* Calling, which they in conscience are bound to follow, nor may without sin neglect them? Again, if a *Master* command his *servant* to go to the *Market*, to *sell* his corn, and to *buy* in provision for his house, or to wear a livery of such or such a colour and fashion;

fashion: in this case, who can reasonably deny but that *the servant* is bound in conscience to do the very things *his master* biddeth him to do; to go, to sell, to buy, to wear? And yet is there any man so forsaken of common-sense, as thence to conclude, that going to market, selling of corn, buying of meat, wearing a blue coat, are necessary to salvation? Or that the Master imposeth those things upon the servant as of necessity unto salvation? The obligation of the servants conscience to do the things commanded, ariseth from the force of that divine Law which bindeth servants to obey their masters in lawful things. The master in the things he so commandeth, hath no particular actual respect to the conscience of his servant, (which perhaps all that while never came within his thoughts,) but merely respecteth his own occasions and conveniences. In this example as in a glass, let the Objectors behold the lineaments and feature of their own Argument. Because kneeling, standing, bowing, are commanded by the Church, and the people are bound in conscience to obey the Laws of the Church; therefore the Church imposeth upon the people kneeling, standing and bowing, as necessary to salvation.

44. If that which they object, were indeed true, and that the Church did impose these Rites and Ceremonies upon the people, as of necessity to salvation, and require to have them so accepted: doubtless the imposition were so prejudicial to Christian liberty, as that every faithful man were bound in conscience for the maintenance of that liberty, to disobey her authority therein, and to confess against the imposition. But our Church hath been so far from any intention of doing that her self, that by her foresaid publick declaration she hath manifested her utter dislike of it in others. What should I say more? ^a Denique teipsum concute. It would better become the Patriarchs of that party that thus deeply (but untruly) charge her; to look unto their own cloaks, dive into their own bosoms, and survey their own positions and practice: if happily they may be able to clear themselves of trenching upon Christian liberty, and ensnaring the consciences of their brethren, and imposing upon their Profelytes their own traditions of kneel not, stand not, bow not, (like those mentioned Col. 2. of ^b touch not, taste not, handle not) requiring to have them accepted of the people even as of necessity unto salvation. If upon due examination they can acquit themselves in this matter, their accounts will be the easier: but if they cannot, they shall find, when the burden lighteth upon them, that it will be no light matter to have been themselves guilty of that very crime, whereof they have unjustly accused others.

^a Hor. I. Sat. 3.

^b Col. 2. 21.

45. As for consent with the Papists in their doctrine concerning the power that mens Laws have over the conscience, which is the last objection: it ought not to move us. We are not ashamed to consent with them, or any others, in any truth. But in this point we differ from them, so far as they differ from the truth: which difference I conceive to be, neither so great as some men, nor yet so little as other some men would make it. They teach that Humane Laws, especially the Ecclesiastical, bind the consciences of men, not only in respect of the obedience, but also in respect of the things themselves commanded, and that by their own direct immediate and proper vertue. In which doctrine of theirs, three things are to be disliked. First, that they give a preheminance to the Ecclesiastical Laws above the Secular in this power of binding. We may see it in them, and in these objectors; how men will run into extremities beyond all reason, when they give themselves to be led by corrupt respects. As he said of himself and his fellow-Philosophers, ^a Scurror ego ipse mihi, populo tu: so it is here. They of Rome carried with a wretched desire to exalt the Papacy, and indeed the whole Clergy, as much as they may, and to avile the secular powers as much as they dare; they therefore ascribe this power over the conscience to the Ecclesiastical Laws especially, but do not shew themselves all out so zealous for the Secular. Ours at home on the contrary,

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^a Hor. I. Ep. 17.

out of an appetite they have to bring in a new *platform of Discipline* into the Church, and for that purpose to present *the established government* unto the eyes and the hearts of the people in as deformed a shape as they can; quarrel *the Ecclesiastical Laws*, especially for tyrannizing over the conscience, but do not shew themselves so much aggrieved at *the secular*. Whereas the very truth is, whatsoever advantages *the secular powers* may have above *the Ecclesiastical*, or *the Ecclesiastical* above *the secular* in other respects; yet as to the power of *binding the conscience*, all humane Laws in general are of like reason, and stand upon equal terms. It is to be disliked, *secondly*, in the Romish doctrine, that they subject the conscience to *the things themselves* also, and not only tie it to *the obedience*; whereby they assume unto themselves (*interpretative*) the power of altering *the nature* of the things by removing of their *indifferency*, and inducing a *necessity*: for so long as they remain indifferent, it is certain they cannot bind. And *thirdly* and principally it is to be disliked in them, that they would have this *binding power* to flow from the proper and inherent virtue of *the Laws* themselves *immediately* and *per se*; which is in effect to equal them with *the divine Law*: for what can that do more? Whereas *humane Laws* in things not repugnant to *the Law of God*, do bind the conscience indeed to obedience, but it is by *consequent*, and by virtue of a former *Divine Law*, commanding us in all lawful things to obey the superiour powers.

But whether *mediately* or *immediately*, may some say, whether *directly* or by *consequent*, whether by its own or by a borrowed virtue; what is it material to be argued, so long as the same effect will follow, and that as entirely to all intents and purposes, the one way as well as the other? As if a *debt* be alike recoverable; it skilleth not much whether it be due upon *the original bond*, or upon an *assignment*. If they may be sure to be *obeyed*, the higher powers are satisfied: Let Scholars wrangle about *words* and *distinctions*; so they have *the thing*, it is all they look after. This *Objection* is in part true, and for that reason the differences in this controversy are not altogether of so great consequence as they have seemed to some. Yet they that think the difference either to be none at all, or not of considerable moment, judge not aright. For albeit it be all one in respect of *the governours*, whence *the obligation of Conscience* springeth so long as they are *conscionably obeyed*, as was truly alledged: Yet unto *inferiours*, who are bound in conscience to yield *obedience*, it is not all one; but it much concerneth them to understand *whence* that obligation ariseth, in respect of this very point whereof we now speak, of *Christian liberty*, and for two weighty and important considerations.

For *first*, "If the obligation spring as they would have it from *the Constitution* it self, by the *proper* and *immediate* virtue thereof; then the conscience of the subject is tied to obey *the Constitution* in the rigour of it: whatsoever *occasions* may occur, and whatsoever other *inconveniences* may follow thereupon: so as he sinneth mortally, who at any time, in any case, (though of never so great necessity) doth otherwise than the very letter of *the Constitution* requireth, (yea, though it be *extra casum scandali & contemptus*.) Which were an heavy case, and might prove to be of very pernicious consequence; and is indeed repugnant to *Christian liberty*, by enthralling the conscience where it ought to be free. But if, on the other side, which is the truth, *the Constitution* of the Magistrate bind the conscience of the subject, not *immediately* and by its own virtue, but by *consequent* only, and by virtue of that Law of God which commandeth all men to obey their superiours in lawful things: then is there a *liberty* left to the subject, in cases *extraordinary*, and of some *pressing necessity*, not otherwise well to be avoided, to do otherwise sometimes than *the Constitution* requireth. And he may so do with a free conscience. So long as he is sure of these *two* things: First, that he be driven

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“thereunto by a *true and real*, and not by a pretended *necessity* only ; and *secondly*, that in the *manner* of doing he use such godly discretion, as neither
 “to shew the least *contempt* of the Law in himself, nor to give ill *example* to o-
 “thers to despise Government or Governours. And this *first* difference is ma-
 “terial.

48. And so is the *second* also, if not much more ; which is this. “If the Magi-
 “strates *Constitution* did bind the conscience *virtute propria*, and *immediately* ;
 “then should the conscience of the subject be bound to obey the *Constitution* of
 “the Magistrate *ex intuitu præcepti*, upon the bare *knowledge*, and by the bare
 “warrant thereof, without farther enquiry ; and consequently should be bound
 “to obey as well in *unlawful* things, as *lawful*. Which consequence (though
 “they that teach otherwise will not admit) yet in truth they cannot avoid : for
 “the *proper* and *immediate* cause being supposed, the *effect* must needs follow.
 “Neither do I yet see what sufficient reason they that think otherwise can shew,
 “why the conscience of the subject should be bound to obey the *Laws* of the Magi-
 “strate in *lawful* things, and not as well in *unlawful* things. The true reason of
 “it is well known to be this, even because God hath commanded us to obey in
 “*lawful* things, but not in *unlawful*. But for them to assign this reason, were
 “evidently to overthrow their own *Tenant* : because it evidently deriveth the
 “bond of Conscience from a *higher* power than that of the *Magistrate*, even the
 “Commandment of God. And so the Apostles indeed do both of them derive
 “it. St. Paul in Rom. 13. men must ^a be subject to the *higher* powers : Why ?
 “Because the *powers* are commanded of God ; And that for conscience sake too :
 “Why ? Because the Magistrates are the *Ministers* of God. Neither may they be
 “resisted : And why ? Because to resist them is to resist the *Ordinance* of God. That
 “is St. Pauls doctrine. And St. Peter accordeth with him. ^b Submit your selves
 “(saith he) to every ordinance of man. What, for the *mans* sake ? Or for the or-
 “dinance sake ? No : but *propter Dominum*, for the *Lords* sake, ver. 13. And all
 “this may very well stand with *Christian liberty* : for the conscience all this while
 “is ^c subject to none but God.

^a Rom. 13. 1, 6.
^b 1 Pet. 2. 13.
^c Cum Christo
 jubente servis
 homini, non illi
 servis sed ei
 qui jussit. Aug.
 in Psal. 124.

49.

By these Answers to their *Objections*, you may see what little reason some
 men have to make so much noise as they do about *Christian liberty*. Whereupon
 if I have insisted far beyond both your *expectations*, and my own first *purpose* : I
 have now no other thing whereby to excuse it, but the earnestness of my desire,
 if it be possible, to contain within some reasonable bounds of *sobriety* and *duty*,
 those of my brethren, who think they can never run far enough from *superstition*,
 unless they run themselves quite out of their allegiance. There are sundry other
 things, which I am forced to pass by, very needful to be rightly understood,
 and very useful for the resolution of many cases of conscience which may arise
 from the joynt consideration of these two points, of *Christian Obedience*, and of
Christian Liberty. For the winding of our selves out of which *perplexities*, when
 they may concern us, I know not how to commend both to my own practice
 and yours, a *shorter* and *fuller* rule of direction, than to follow the *claw* of this
 Text : Wherein the Apostle hath set just bounds both to our *obedience* and *li-*
*ber*ty. Bounds to our *obedience* ; that we obey, so far as we may without pre-
 judice to our *Christian liberty* ; in all our acts of *obedience* to our superiours
 still keeping our consciences free, by subjecting them to none but God. *Sub-*
mit your selves, &c. but yet as free and as the *servants* of God, and of none
 besides. Bounds to our *Liberty* ; that (the freedom of our judgments and
 consciences ever reserved) we must yet in the use of indifferent things moderate
 our *liberty*, by ordering our selves according unto *Christian sobriety*, by con-
 descending sometimes to our brethren in *Christian charity*, and by submitting
 our selves to the lawful commands of our Governours in *Christian duty*. In any
 of which respects if we shall fail, and that under the pretension of *Christian*
liberty :

liberty : we shall thereby quite contrary to the express direction of both the Apostles, but abuse the name of liberty, for an occasion to the flesh, and for a cloak of maliciousness.

[As free, but not using your liberty for a cloak of maliciousness, but as the servants of God.]

And so I pass from this *second* to my *third* and last *Observation* ; wherein, if I have been too long or too obscure in the former, I shall now endeavour to recompence it, by being both shorter and plainer. The *Observation* was this : In the whole exercise both of the liberty we have in Christ, and of those respects we owe unto men, we must evermore remember our selves to be, and accordingly behave our selves as those that are *Gods servants* : in these last words, (*But as the servants of God,*) containing our condition and our carriage. By our condition, we are δῆλοι, the servants of God : and our carriage must be ὡς δῆλοι, as the servants of God. I shall fit my method to this division ; and first shew you sundry reasons, for which we should desire to be in this Condition, to be δῆλοι, the servants of God : and then give some directions, how we may frame our carriage answerably thereunto, to demean our selves ὡς δῆλοι, as the servants of God.

For the first : We cannot imagine any consideration, that may be found in any service in the world, to render it desirable ; which is not to be found, and that in a far more eminent degree, in this service of God. If Justice may provoke us, or Necessity enforce us, or Easiness hearten us, or Honour allure us, or Profit draw us, to any service : behold here they all concur ; the service of God and of Christ is excellently all these. It is of all other the most just, the most necessary, the most easie, the most honourable, the most profitable service. And what would you have more ?

First, it is the most just service ; whether we look at the title of Right on his part, or reasons of Equity on ours. As for him, he is our Lord and Master *pleno jure*, he hath right to our best services by a threefold title, like a treble cord, which Satan and all the powers of darkness cannot break or untwine. A right of Creation. (^a Remember, O Jacob, thou art my servant, I have formed thee ; thou art my servant, O Israel, Isa. 44.) Princes and the great ones of the world expect from those that are their Creatures (rather that are called so, because they raised them, but in truth are not so, for they never made them ;) yet they expect much service from them, that they should be forward instruments to execute their pleasures, and to advance their intentions : how much more may the Lord justly expect from us who are every way his Creatures, (for he raised us out of the dust, nay, he made us of nothing) that we should be his servants to do his will, and instruments to promote his glory ? Besides this *jus creationis* ; he hath yet two other titles to our services, *jus redemptionis*, and *jus liberationis*. He hath bought us out of the hands of our enemies, and so we are his by purchase : and he hath won us out of the hands of our enemies, and so we are his by conquest. We read often in the Law, of servants ^b bought with money, δῆλος ἀεργεώματος : and it is but reason, he that hath payed a valuable consideration for a man's service, should have it. Now God hath bought us and redeemed us, ^c not with corruptible things, as silver and gold, but with his own most precious blood. And being bought with such a price, we are ^d not our own, to serve the lusts of our own flesh ; nor any man's else, that we should be the servants of men ; but his only that hath bought us and paid for us, to ^e glorify him both in our bodies and souls, for they are his ; *jure redemptionis* by the right of Purchase and Redemption. Again, when we were *mancipia peccati & diaboli*, The Devils Captives, and slaves to every ungodly lust : in which condition if we had lived and died, after a hard and toylsome service in the meantime, our wages in the end should have been eternal death : God by sending his

50.

51.

52.

I.

I. Isa. 44. 21.

2.

b Exod. 12. 44
& alibi.

c 1 Pet. 1. 18,

19.

d 1 Cor. 6. 19.

e 1 Cor. 6. 20

3.

Son to live and die for us, hath conquered *sin* and *Satan*, and freed us from that wretched thralldom; to this end,

53. That, ^fbeing delivered out of the hands of our enemies, we might serve him in holiness and righteousness before him all the days of our lives. (^g I am thy servant, I am thy servant, and the Son of thine handmaid; thou hast broken my bonds in sunder, Psal. 116.) That is *jus liberationis*, the right of Conquest and deliverance. Having so many and so strong titles thereunto, ^h with what justice can we hold back our services from him? It is the first and most proper act of Justice, *jus suum cuique*, to ⁱrender to all their dues, and to let every one have that which of right appertaineth unto him. And if we may not deny ^k unto *Cæsar* the things that are *Cæsars*; it is but right we should also give unto God the things that are Gods, by so many and just titles.

^h An qui fundum auferat e-
jus à quo em-
ptus est, & tra-
dit ei qui nihil
in eo habet ju-
ri, injustus est:
& qui seipsum
auferat domi-
nanti Deo, à
quo factus est,
& malignis
servis spiriti-
bus, justus est?
Aug. 19. de
Civit. 21.
ⁱ Rom. 13. 7.
^k Mat. 22. 21.

54. ^a Vt ut tibi
servias, cum
quo factus es;
& non vis ser-
vire ei, à quo
factus es?
Aug. de 10.
Chord. c. 10.

^b Quod laudas
in servo, non
exhibes Domi-
no: & sed sceler-
atius, quia vis
ut meliorem tu
habeas servum
quam te Deus.
Aug. Ibid.

2.
Ala. 43. 23. 24.

3.

^d Phil. 2. 7.

^e Luc. 22. 17.

55.
1.

^a Josh. 24. 15.

2.

^b 1 Cor. 60. 12.

3.

^c Nihil illi jam
liberi est: spo-
spondit. Senec.
Epist. 36.

^c Especially since there are reasons of Equity on our part in this behalf, as well as there is title of right on his part. You know the rule of Equity, what it is; even *To do to others, as we would be done to*. See then first how we deal with those that are under our command. We are rigid and importunate ex-actors of service from them: we take on unreasonably, and lay on unmercifully, and bewray much impatience and distemper, if they at any time slack their services towards us. How should this our strictness in exacting services from those that are under us, add to our care and ^a conscience in performing our bounden services to our Lord and Master that is over us? But as it is with some unconscionable dealers in the world, that neither have any pity to forbear their debtors, nor any care to satisfy their creditors; and as we use to say of our great ones (and that but too truly of too many of them) that they will neither do right, nor take wrong: such is our disposition. We are neither content to forgo any part of that service, which we take to be due to us; nor willing ^b to perform any part of that service, which we know to be due to God. See secondly, how we have dealt even with God himself. It is the masters part to command, not to serve: yet have we against all reason and good order done our endeavour to make him who is our Master become our slave. Himself complaineth of it by his Prophet (^c I have not caused thee to serve with an offering, and wearied thee with incense, but thou hast made me to serve with thy sins, and wearied me with thine iniquities, Isa. 43.) Now what can be imagined more preposterous and unequal, than for a servant to make his master do him service, and himself the while resolve to do his master none? See ^d thirdly, what Christ hath done for us: though he were the Eternal Son of the Eternal God, no way inferior to the Father, no way bound to us; yet out of his free love to us, and for our good, he took upon him ^d the form of a servant, and was among us, ^e as one that ministrereth. That love of his should in all equity and thankfulness, yet further bind us to answer his so great love, by making our selves servants unto him, who thus made himself a servant for us. Thus both in point of right and equity, the service of God is a just service.

It is secondly, the most necessary service. Necessary first, because we are *servi nati*, of a servile condition, born to serve. We have not the liberty to chuse whether we will serve, or no: all the liberty we have, is to chuse our Master; (as Joshua said to the people, ^a Chuse you whom you will serve.) Since then there lieth upon us a necessity of serving, it should be our wisdom to make a vertue of that necessity, by making choice of a good master; with his resolution there, *I and my house will serve the Lord*. It is necessary secondly, for our safety and security: lest if we withdraw our service from him, we perish justly in our rebellion: according to that in the Prophet (^b The nation and kingdom that will not serve thee, shall perish.) It is necessary thirdly, ^c by our own voluntary act: when we bound our selves by solemn vow and promise in the face of the

the open Congregation at our Baptism, *to continue Christs faithful souldiers and servants unto our lives end.* Now the word is gone out of our lips, we may not alter it; nor after we have made a vow, ^d enquire what we have to do. Thus ^d Prov. 20. 25. *the service of God is a necessary service.*

It is *thirdly*, (which at the first hearing may seem a *Paradox*, yet will appear upon farther consideration to be a most certain truth) of all other the most *ease* service: in regard both of the *certainty* of the imployment; and of the *help* we have towards the performance of it. He that serveth *many Masters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undo: and so *Sisyphus*-like he is ever doing, and yet hath never done. ^a *No man can serve two masters*: not serve them so, as to please both; scarce so, as to please either. And that is every mans case, that is a slave to sin: (^b *Tot Domini, quot Vitia.* Every lust calleth for his attendance; yea, and many times contrary lusts ^c at once, (as when *Ambition* biddeth, *Let flye*; and *Covetousness* crieth as fast, *Hold*;) whereby the poor man is ^d infinitely distracted, between a lothness to deny either, and the impossibility of gratifying both. St. Paul therefore, speaking of the state of the Saints before conversion, expresseth it thus, *Tit. 3.* (^e *We our selves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures*;) and that diversity breedeth distraction. But the servant of God is at a good certainty; and knoweth beforehand both what his work must be, and what his wages must be. As is the Master himself, so are his Commandments, *Yesterday, and to day the same, and for ever*, without variableness, or so much as ^e shadow of turning. (^b *Brethren I write no new Commandment unto you, but the old Commandment which ye had from the beginning*, 1 Joh 2.)

It is some *ease* to know certainly what we must do; but much more to be assured of sufficient *help* for the doing of it: If we were left to our selves for the doing of his will, so as the yoke lay all upon our necks, and the whole burden upon our shoulders: our necks, though their sinews were of iron, would break under the yoke; and our shoulders, though their plates had the strength of brass, would crack under the burden. But our comfort is, that (as St. Austin sometimes prayed, ^a *Da, Domine, quod jubes, & jube quod vis*;) so he that setteth us on work, strengtheneth us to do the work, (^b *I can do all things through him that strengtheneth me*, Phil. 4.) Nay, rather himself doth ^c the work in us, (^d *Yet not I, but the grace of God in me*, 1 Cor. 15.) The Son of God putteth his neck in the yoke with us, whereby it becometh his yoke as well as ours; and that maketh it so *ease* to us; and he putteth the shoulder under the burden with us, whereby it becometh his burden as well as ours; and that maketh it so light to us; (^e *Take my yoke upon you: for my yoke is ease, and my burden is light.*) ^f *Juvat idem, qui jubet.* What he commandeth us to do, he helpeth us to do: and thence it is, that ^g his Commandments are not grievous. Thus the service of God is an *easy* service.

It is *fourthly*, the most honourable service. *Ceteris paribus*, he goeth for the better man, that serveth the better Master. And if men of good rank and birth think it an honour for them, and a thing worthy their ambition to be the Kings servants, because he is the best and greatest Master upon earth: how much more then is it an honourable thing, and to be desired with our utmost ambitions, to be the servants of God, who is *Optimus Maximus*, and that without either flattery or limitation, the best and greatest Master, and in comparison of whom the best and greatest Kings are but as worms and grasshoppers. ^a *It is a great glory to follow the Lord*, saith the Son of Sirac, Sirac 23. And the more truly any man serveth him, the more still will it be for his own honour. For ^b *them that honour me I will honour*, saith God, 1 Sam. 2. and Christ, Joh. 12. ^c *If any man serve me, him will my Father honour.* Thus the service of God is an honourable service.

It

56.

^a Mat. 6. 24.^b Senec.^c Nos idem graves Dominos, interdum alternis vicibus imperantes, interdum passimur. Sen. Ep. 37.^d En quid agis? Duplici in diversum scindens hanc: Hunc cine, an hunc sequaris? Peti. Satyr. 5.^e Tit. 3. 3.^f Heb. 13. 8.^g Jam. 1. 17.^h 1 Joh. 2. 7.

57.

^a Augustin.^b Phil. 4. 13.^c Isa. 26. 1.^d 1 Cor. 15. 10.^e Mat. 11. 30.^f Auson. in carin. ad Theodof.^g 1 Joh. 5. 3.

58.

^a Sirac. 23. 28.^b 1 Sam. 2. 30.^c Joh. 12. 25.

59. It is *fifthly* and lastly, the most profitable service. We are indeed ^a *unprofitable servants* to him : but sure we have a very profitable service under him. They ^a *Luk. 17. 10.* that speak against the Lord with stout words, saying, ^b *It is vain to serve God, and what profit is it that we have kept his Ordinances ?* ^b *Mal. 3.* or, as it is in *Job 21.* ^c *What is the Almighty, that we should serve him ? and what profit should we have if we pray unto him ?* speak without all truth and reason. For verily never man truly served God, who gained not incredibly by it. These things among other, the servants of God may certainly reckon upon, as the certain *vails* and *benefits* of his service, wherein his Master will not fail him, if he fail not in his service : *Protection, Maintenance, Reward.* Men that are in danger, cast to put themselves into the service of such great Personages as are able to give them *protection*. Now God both can and will *protect* his servants from all their enemies, and from all harms. (^d *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant,* *Psal. 143.*) Again, God hath all good things in store both for necessity and comfort, and he is no niggard of either ; but that his servants may be assured of a sufficiency of both, when others ^e *Ila. 65. 13, 14.* shall be left destitute in want and distress, (^e *Behold my servants shall eat, but ye shall be hungry ; behold my servants shall drink, but ye shall be thirsty ; behold my servants shall rejoice, but ye shall be ashamed ; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit,* *Ila. 65.*) And whereas the servant of sin, (besides that he hath no fruit nor comfort of his service in the mean time) when he cometh to receive his wages at the end of his term, findeth nothing but *shame* or *death* ; *shame*, if he leave the service, and if he leave it not, *death* : (^f *What fruit had ye then in those things, whereof ye are now ashamed ? For the end of those things is death.*) The servant of God on the contrary, besides that he reapeth much comfort and content in the very service he doth in the mean time, he receiveth a blessed reward also at the last, even *eternal life*. He hath ^g *Rom. 6. 21.* his fruit in holiness, (there is his comfort onward) and the end everlasting life, there is his full and final reward. A reward far beyond the merit of his service. And so the service of God is a profitable service.

60. And now I pray you, What can any man alledge or pretend for himself if he shall hang back, and not with all speed and cheerfulness tender himself to so just, so necessary, so easie, so honourable, so profitable a service ; Me thinks, I hear every man answer, as the Israelites sometimes said to *Joshua* with one common voice, ^a *God forbid, that we should forsake the Lord, to serve any other : Nay, but we will serve the Lord, for he is our God,* *Josh. 24.* But beloved, let us take heed we do not glaze with him, as we do one with another : we are deceived, if we think God will be ^b *Gal. 6. 7.* mocked with hollow and empty protestations. We live in a wondrous complemental age, wherein scarce any other word is so ready in every mouth, as *your servant*, and *at your service*, when all is but mere form, without any purpose, or many times but so much as single thought, of doing any serviceable office to those men, to whom we profess so much service. However we are one towards another, yet with the Lord there is no dallying : it behoveth us there to be *real*. If we profess our selves to be, or desire to be called *δούλοι*, the servants of God ; we must have a care to demean our selves *ὡς δούλοι*, in all respects as becometh the servants of God. To which purpose, when I shall have given you those few directions I spake of, I shall have done. Servants owe many duties to their earthly Masters in the particulars ; but three generals comprehend them all, *Reverence, Obedience, Faithfulness*. Whereof the first respecteth the Masters person, the second his pleasure, the third his business. And he that will be Gods servant in truth, and not only in title, must perform all these to his heavenly Master.

61. Reverence is the first ; which ever ariseth from a deliberate apprehension of some

some *worthiness* in another more than in a mans self; and is ever accompanied with a *fear to offend*, and a *care to please*, the person revered: and so it hath *three branches*. Whereof the first is *Humility*. It is not possible, that that servant who^a thinketh himself *the wiser*, or any way *the better* man of the two, should truly reverence his Master in his heart. St. Paul therefore would have servants to^b count their own Masters worthy of all honour, 1 Tim. 6. 1. he knew well they could not else reverence them, as they ought. ^c *Non decet superbum esse hominem servum*, could he say in the Comedy; A man that thinketh goodly of himself, cannot make a good servant either to God or man. Then are we meetly prepared for his service, and not before, when truly apprehending our own *vileness* and *unworthiness*, both in our nature, and by reason of sin; and duly acknowledging the infinite greatness and goodness of our Master; we unfainedly account our selves altogether *unworthy* to be called his servants.

^a Αὐτῷ ὡς
δουλοῦ ὁ κείνῳ
μεῖζον προσέειπεν,
Μανανδ.
^b 1 Tim. 6. 1.
^c Plant.

Another branch of the servants reverence is, *fear to offend* his Master. This fear is a disposition well becoming a servant, and therefore God as our Master, and by that name of Master challengeth it, Mal. 1. (^a *If I be a Father, where is my honour? And if I be a Master, where is my fear? saith the Lord of Hosts.*) Fear and reverence are often joyned together, and so joyntly required of the Lords servants. (^b *Serve the Lord with fear, and rejoice to him with reverence,* Psal. 2.) and the Apostles would have us furnished with grace, ^c *whereby to serve God acceptably with reverence and godly fear,* Heb. 12.

62.

^a Mal. 1. 6.

^b Psal. 2. 11.

^c Heb. 12. 28.

From which fear of offending, a care and desire of pleasing cannot be severed: which is the third branch of the servants Reverence to his Master. St Paul bid- deth Titus exhort servants to^a please their Masters well in all things. So must Gods servant do; he must study to^b walk worthy of him unto all pleasing: not much regarding how others interpret his doings, or what offence they take at him, so long as his Master accepteth his services, and taketh his endeavours in good part. Whoso is not thus resolved to please his Master, although he should thereby incur the displeasure of the whole world besides, is not worthy to be called the servant of such a Master. (^c *If I yet sought to please men, I should not be the servant of Christ,* Gal. 1.) And all this belongeth to Reverence.

63.

^a Tit. 2. 9.

^b Col. 1. 10.

^c Gal. 1. 10.

Obedience is the next general duty (^a *Servants be obedient to your Masters,* Eph. 6. ^b *Know you not, whom you yield your selves servants to obey, his servants ye are to whom ye obey? Rom. 6.*) As if there could be no better proof of service than obedience: And that is twofold: *Active*, and *passive*. For Obedience consisteth in the *subjecting* of a mans own will to the will of another: which *subjection*, if it be in something to be done, maketh an *Active*; if in something to be suffered, a *Passive* Obedience. Our *Active* Obedience to God, is the keeping his Commandments, and the doing of his will: as the people said, Josh. 24. ^c *The Lord our God will we serve, and his voice will we obey.* And this must be done^d *in auditu auris*, upon the bare signification of his pleasure without disputing or debating the matter: as^e the Centurions servant, if his Master did but say, *Do this*, without any more ado, did it. So Abraham the servant of the Lord, ^f *when he was called to go out into a place which he should receive for an inheritance, obeyed, and went out, though he knew not whither.* Nor only so, but in^g the greatest trial of Obedience that ever we read any man (any mere man) to have been put unto, being commanded to sacrifice^h his only begotten Son, of whom it was said, *That in Isaac shall thy Seed be called*: he neverⁱ stumbled (as not at the promise through unbelief, so neither) at the command through disobedience, but speedily went about it; and had not failed to have done all that was commanded him, had not the Lord himself, when he was come even to the last act, inhibited him by his countermand. If mortal and wicked men look to be obeyed by their servants upon the warrant of their bare command, in evil and unrighteous

64.

^a Eph. 6. 5.

^b Rom. 6. 16.

^c Josh. 24. 24.

^d Psal. 18. 44.

^e Mat. 8. 9.

^f Heb. 11. 8.

^g Gen. 22.

^h Heb. 11. 17.

ⁱ Rom. 4. 20.

^k 2 Sam. 13. 28. unrighteous acts; (^k *When I say unto you, smite Amnon, then kill him, fear not: have not I commanded you? saith Absalom to his servants, 2 Sam. 13.*) Ought not the expresse command of God much more to be a sufficient warrant for us to do as we are bidden, none of whose commands can be other than holy and just?

65. That is our *Active obedience*. We must give proof of our *Passive obedience* also, both in *contenting* our selves with his *allowances*, and in *submitting* our selves to his *corrections*. He that is but a *servant* in the house, may not think to command whatsoever the house affordeth at his own pleasure; (that is the *Masters prerogative* alone:) but he must *content* himself with what his Master is *content to allow* him; and take his portion of *meat, drink, livery, lodging*, and every other thing, at the discretion and appointment of his *Master*. Neither may the *servant of God* look to be his own carver in any thing; neither ought ^a Mat. 25. 24. he to *mutter* against his Master (with that ^a *ungracious servant* in the Parable) complaining of his hardness, and austerity, if his allowances in some things fall ^b 1 Tim. 6. 8. short of his desire: but ^b *having food and rayment*, be it never so little, never so coarse, he should be *content with it*; nay, though he should want either or both, he should be *content without it*. We should all learn of an old experienced *servant of God*, St. Paul, what grace and long experience had taught him, ^c Phil. 4. 11. *In whatsoever state we are, to be therewith content.*

66. We are to shew our *Obedience* to our heavenly Master yet further, by submitting to his wholsom *Discipline*, when at any time he shall see cause to give us *correction*. Our Apostle, a little after the Text, would have servants to be ^a 1 Pet. 2. 18. subject even to their ^a *froward Masters*, and to *take it patiently* when they are ^b Lev. 6. 21. buffeted undeservedly, and without fault. How much more ought we ^b *to accept the punishment of our iniquity* (as we have the phrase, Lev. 26.) and with patience to yield our backs to the whip; when God, who hath been so *gracious a Master* to us, shall think fit to exercise some little *severity* towards us, and to lay stripes upon us? Especially, since he never striketh us: *First*, but for our *fault*, (such is his justice:) nor *Secondly*, (such is his mercy) but for our *good*. And all this belongeth to that *Obedience*, which the *servant of God* ought to manifest, both by *doing* and *suffering* according to the *will* of his Master.

67. The *third* and last general duty is *Fidelity*, (^a *Who is a faithful and wise servant? b Well done thou good and faithful servant.*) As if the *wisdom and goodness* of a servant consisted in his *faithfulness*. Now the *faithfulness* of a servant may be tried especially by these three things: by the *heartiness* of his service, by being *tender* of his Masters honour and profit, and by his quickness and *diligence* in doing his business. A notable example whereof we have in *Abraham's servant*, Gen. 24. in all the three particulars. For *first*, being many miles distant from his Master, he was no less *solicitous* of the business he was *put in trust* withal, than he could have been, if he had been all that while *in the eye* of his Master. *Secondly*, he framed himself in his speeches and actions, and in his whole behaviour to such a discreet carriage, as might best set forth the *credit* and honour of his Master. *Thirdly*, he used all possible *diligence* and *expedition*; losing not any time, either at first for the *delivery* of his message, or at last for his *return* home after he had brought things to a good conclusion. Such *faithfulness* would well become us in the *service of God* in all the *aforesaid respects*.

68. The *first* whereof is *Heartiness* in his service. There are many *servants* in the world, that will work hard, and bustle at it lustily for a fit, and so long as their *Masters eye* is upon them; but when his back is turned, can be content to go on ^a Eph. 6. 5, 7. fair and softly, and fellow-like. Such ^a ὁ δὲ θεὸς καὶ κύριός ἐστιν the Apostle condemneth, Col. 3.

Col. 3. and elsewhere, admonishing servants whatsoever they do to do it heartily, and to obey their Masters *not with eye-service, but in singleness of heart.* Towards our heavenly Master, true it is, if we had but this *eye-service*, it were enough; because we are never out of his eye: his eyes are in all corners of the earth, *beholding the evil and the good;* and his eye-lids try the children of men; *he is about our beds, and about our paths, and spieth out all our goings.* And therefore if we should but study to approve our selves and our actions before his sight; it could not be, but our services should be hearty, as well as handy; because our hearts are no less in his sight than our hands are. We cannot content our Master, nor should we content our selves, with a bare and barren profession in the service of God; neither with the addition of some outward performances of the work done: but since our Master calleth for the heart, as well as the hand and tongue; and requireth truth in the inward parts no less, rather much more, than shew in the outward: let us but join that inward truth of the heart, unto the outward profession and performance; and doubtless we shall be accepted. (*Only fear the Lord, and serve him in truth with all your heart, 1 Sam. 12.*)

Col. 3. 22, 23

Prov. 15. 5.

Psal. 11. 4.

Psal. 149. 3.

Prov. 23. 6.

Psal. 51. 6.

1 Sam. 12. 14.

Secondly, We must shew our faithfulness to our Master by our zeal in his behalf. A faithful servant will not endure an evil word spoken of his Master behind his back, but he will be ready upon every occasion to vindicate his credit, and to magnifie him unto the opinion of others: He will make much of those that love his Master, and set the less by those that care not for him. And as to his credit principally, so he hath an eye also in the second place to the profit of his Master. He will have a care to save his goods the best he can; it will grieve his very heart to see any of them vainly wasted or imbezeled by his fellow-servants; yea, and it will be some grief to him, if any thing under his hand do but chance to miscarry, though it be without his fault. See we, how far every of us can apply all this to our own selves in the service of God. If we have no heart to stand up in our rank and place for the maintenance of Gods truth and worship, when it is discountenanced or over-born either by might or multitudes: If our blood will not appear a little, when cursed miscreants blast the honour of God with their unhallowed breath, by blaspheming oaths, fearful imprecations, scurrile prophanations of Scripture, licentious and bitter sarcasms against the holy Ordinances of God: If a profound drunkard, and obscene rimer, an habituated swearer, a complete roarer, every loose companion and professed scorner of all goodness, that doth but peep out with a head, be as welcome into our company, and find as full and free entertainment with us, as he that carrieth the face, and for any thing we know hath the heart of an honest and sober Christian, without either prophaneness or preciseness: If we grieve not for the miscarriages of those poor souls that live near us, especially those that fall any way under our charge: what faithfulness is there in us, or what zeal for God, to answer the title we usurp, so often as we call our selves the servants of God?

69.

α χηρὰ τοῖς
δούλοις σου
ἐν τῇ δεικνύ-
ται χάρις καὶ
σέβας, καὶ φε-
ρὴν ἀνδραπῆ-
ται. Eurip. in
Med. act. 1.

Thirdly, if we be his faithful servants, we should let it appear by our diligence in doing his businesses. No man would willingly entertain an idle servant, that is good at bit, and nothing else; one of those the old riming verse describeth (*Sudant quando vorant, frigesunt quando laborant*) such as eat till they sweat, and work till they freeze. (*O thou wicked and slothful servant, saith the Master in the Parable, to him that napkined up his Talent, Mat. 25.*) they are rightly joined, wicked and slothful, for it is impossible a slothful servant should be good. The Poets therefore give unto Mercury, who is *Interpres divum*, the Messenger (*as they feign*) of Jupiter, and the other gods, wings both at his hands and feet: to intimate thereby what great speed and diligence was requisite to be used by those that should be employed in the service of Princes; for

70:

α ἔτι καὶ παρὰ
δούλοις καὶ
παισὶν ἀπαι-
τεῖται. Ap. Stob. ser.
60.
b Mat. 25. 26.

the managing of their weighty affairs of State. Surely, no less *diligence* is need-
ful in the *service of God*, but rather much more: by how much both the Ma-
ster is of greater Majesty, and the *service* of greater importance, (^c *Not slothful*
^a Rom. 12. 11. *in business, fervent in spirit, serving the Lord*, saith S. Paul.) Let all those that
trifle away their precious time in *unconcerning things*, or coast off the *repentance*
of their sins, and the *reformation* of their lives till another age; or any other
way *slack* their bounden *service* unto God, either in the *common duties* of their
general, or in the *proper works* of their *particular calling*; tremble to think what
^d Jer. 48. 10. shall become of them, when all they shall be ^d *curst*, that have done the *Lords*
work (in what kind soever) *negligently*.

71. We see now what we are to do; if we will approve *our selves* and our *ser-*
vices unto the Lord our heavenly Master. What remaineth, but that we be wil-
ling to do it: and for that end pray to the same our Master, who alone can
^a Phil. 2. 12. *work in us both the will and the deed*, that he would be pleased of his great
goodness to give to every one of us *courage* to maintain our *Christian liberty*
inviolable as those that are *free*; *wisdom* to use it right, and not for a *cloak of ma-*
liciousness; and *grace* at all times, and in all places, to behave our selves *as the*
servants of God; with such holy *reverence* of his Majesty, *obedience* to his will,
faithfulness in his employments, as may both procure to us, and our services,
in the mean time *gracious acceptance* in his sight, and in the end a *glorious reward*
in his presence: even for Jesus Christ his sake, his only Son, and our alone
Saviour.

F I N I S.

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have this note
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